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KOREA REVIEW

(1903)

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THE KOREA REVIEW

JANUARY 1903

A Notable Paper on Seoul.

Volume II. Part 2. of the Transactions of the Korea Branch of the Royal Asiatic Society has appeared during the past month. It contains a paper on Han-yang (Seoul) by Rev. J. S. Gale, B. A., accompanied by a map of the city. After giving a list of the Korean works referred to in the preparation of the paper, Mr. Gale gives us a most interesting and exhaustive historical survey of this city from 18 B. C. down to recent years, describing the main events of the founding of the city and its alternate occupation by Ku-guryū and Päk-che, until Silla took the Peninsula, its elevation to the honor of being the South Capital of Koryū, its further elevation to its present status of Capital of Korea and its subsequent vicissitudes. Many of the traditions clustering about the city and its various historical places are given in most entertaining form and we get a clear view of the enormous antiquity of the place. Special attention is given to the events connected with the building of the various palaces and other public buildings.

After the historical summary follows a valuable list of points of interest in Seoul, each being accompanied by a numerical index to the map so that the places can be definitely located by the reader. Eighteen *kungs* or palaces are specifically mentioned; then a large number of other places, such as the city gates, the altars, the temples, the bridges and the different divisions of the city. We are also told the different

localities in which various articles are sold or manufactured.

Some curious instances are given in which prophecies about the city are said to have been fulfilled.

This very valuable paper closes with a translation of a description of Seoul given by a Special Ambassador to Korea in 1487, named Tong-wül. It is certain that this is the most valuable "find" that has been made for many a day in Korea, for it gives us a clear and full account of things as they actually appeared four hundred years ago in Seoul. It shows what changes have been made and what things have remained unchanged. Looking from the top of Sam-gak-san he observed "Myriads of pine trees cover the country." This is hardly true today. His description of Peking Pass as it was four centuries ago would not have to be changed by a syllable to describe its condition ten years ago. In saying that the tiles on the gates and smaller palaces are like those on public offices in China, he doubtless referred to the colored tiles, not a few of which can be seen about Seoul even yet. He says "The Streets are straight, without crook or turn." He must have kept to the big street, or else time has worked marvels of change. Pork must have been a favorite *oisa* in China, for the envoy says he saw an old Korean eat pork for the first time, "and he ate it as though in a dream." An ambrosial feast, surely. Reading this remarkable account we marvel how a country and its people could have changed so little in four centuries. Then, as now, ponies were used to carry burdens, coolies carried goods on their backs and women carried bundles on their heads. Not an inch of progress, in the matter of transportation, during four centuries!

A complete description of all the interesting points in Seoul would fill a thick volume, but Mr. Gale seems to have selected the points of greatest importance and has treated them in a most entertaining and instructive manner.

With the permission of your readers we will give a few additional notes on Seoul which are of secondary importance and yet may be of interest to some of the readers of the *Review*.

NOTES ON SEOUL.

Seoul contains forty-nine *pang* (坊) or wards. The central part of Seoul contains eight, the eastern part twelve, the

southern part eleven, the western part eight and the northern part ten. These include the district outside the south and west gates and the suburbs along the electric road nearly to Yong-san.

Each *hang* or 'ward' is composed of several *long* (洞) or neighborhoods. This word *long* means literally a valley or ravine. In ancient times people preferred to build their villages among the foothills of some mountain, on the top of which they had their fortress. When news came that the wild peoples were about to attack them they could easily run up into their fortress and be safe. So the term valley or ravine came to be synonymous with village, and when a town grew to the proportions of a city each little valley or water-course was called a *long*. In time even this distinction wore off and a *long* came to mean simply a small division of a town. And yet this designation is preserved in its original significance in many of the divisions of Seoul. For instance Chang-dong means 'Long Valley' and applies to a single long street running up a water-course to the side of Nam-san. Wbe-dong means 'Joined Valley' and it is composed of two water-courses coming down from Nam-san and joining to form a single stream.

Chung-dong, in which most of the foreign legations are found, consists of a single valley, though it has somewhat overflowed these bounds. It is so named because of Queen Chung, the wife of the founder of this dynasty, whose tomb stood for a short time where the present palace stands. We often hear this neighborhood called Chung-ni-kol which is merely a corruption of the word Chung-nenng-kol or Chung's Tomb Valley. In this word the *kol* is the native Korean for the Chinese derivative *long* (洞).

Sang-dong is the district where the present German Consulate stands. The origin of this name is a rather peculiar one. Four hundred years ago that district was called O-gung-kol, or Five Palace District, because it contained five residences that were so large as to be almost palatial. But one of them was haunted by a fearful ghost who, in the shape of a general, armed *cap-a-pie*, would go riding through the gate at midnight on a fiery charger at full speed. No one dared live in the house, and it was quite deserted. One day a Mr.

Sang came up from the country to try the national examination. He was poor and had to put up at an inferior inn, in the vicinity of this haunted house. Early in the evening he heard some men quarrelling and went out to learn the cause of it. He found them disputing as to whether there really was a ghost in the silent mansion across the way.

Mr. Sang hastened to the man who was nominally in charge of the haunted place and asked if he might sleep there. Permission was given and with his single servant he entered the silent courts and opened up one of the rooms. His servant swept it clean and made it ready for his master's occupancy and then bolted. He did not care to experiment.

Sang sat down beside his lighted candle and began to study his characters. Midnight came and yet he did not retire. About one o'clock he heard a masterful voice at the gate shouting, "Earth-box, Earth-box, open the gate." Then from a point directly beneath where he sat came a muffled voice in answer. "You can't come in to-night, for Prime-Minister Sang is here." Then he heard the sound of tramping feet receding in the distance and he knew that he would see no ghost that night. But why had the voice called him *Prime Minister Sang*? He was no prime minister. His highest ambition had never soared beyond a modest magistracy in his native province. He must know more about this curious affair, so he determined to consult the oracle himself.

"Earth-box, Earth-box," he called out in commanding tones.

"Who is it that calls?" answered the voice from below.

"Tell me who you are and how you come to be called 'Earth-box.'"

"Well, years ago some children who lived in this house were playing in the yard. They made a rough box of clay and placed in it a rude effigy of a man. They tore from the front gate the colored picture of the general which was placed there to frighten away spirits. With these pieces of paper they lined the earthen box and then buried the whole beneath the floor of the room where you now are. This was too good an opportunity for any wandering imp to lose, so I came in and occupied the effigy as my home. And the spirit

of the General, for the same reason, rides his phantom horse into the compound each night."

Sang's curiosity led him no further. He blew out the candle and lay down to sleep. In the morning he called in a carpenter and a coolie and unearthed the "Earth-box" and destroyed both it and its contents. The spell was broken and no ghost ever appeared again. Sang's ownership of the mansion was never questioned and the whole neighborhood rejoiced that the spirits had been exorcised.

Some time after this Sang was going along the road near Mo-wha-kwan where the Independent Arch now stands. It was raining in torrents. As he passed the old arch, that is now removed, he heard a voice calling him from above. He looked up and saw an old man sitting on the very top of the gate.

"Look," said he, "look back at your house." Sang did so and at that instant a flash of lightning was seen to fall exactly where his house stood. He hurried back to it expecting to find it in flames but instead he found that the bolt of lightning had entered the ground in the center of his yard leaving a great hole ten feet wide and of unknown depth. This slowly filled with water and Sang stoned it up and made a well of it. This well can be seen today just beside the road leading up to the German Consulate. Most people have forgotten how this well originated but there are still old men who call it the "Lightning Well."

When the king heard of all these wonderful doings he called in Sang and gave him a high position which eventually meant the prime-ministership. From that time the district where Sang lived was called Sang-dong.

Pak-tong is also called Pak-suk-kol or "Wide Stone Neighborhood." This is because the street was formerly paved with wide flat stones. These stones have since been removed or covered up, but the name still remains in part.

Sa-dong takes its name from the fact that it was anciently the site of a celebrated monastery, so it is now called "Monastery Neighborhood." A part of Sa-dong is called T'ap-Kol or Pagoda Place.

Chon-dong or "Law Neighborhood" is so called because formerly it was the site of a medical bureau called Chon eu-gam or "Medical Law Office."

Yŭn-dong, also called, Yŭn-mot-kol, as the name signifies means "Lotus Neighborhood." A very wealthy man named Yang once lived there and he had a large and beautiful lotus pond which eventually gave the name to the neighborhood.

Chu-dong, or Chu-ja-gol, "Type Neighborhood," received its name from the fact that this was the place where the makers of wooden printing type lived.

P'il-dong means "Brush-pen Neighborhood" because that was the place where the pen making industry was carried on.

Meuk-tong, or Mŭk-chŭ-gol meaning "Ink Neighborhood." The meuk is the Chinese sound while the mŭk is the Korean sound. It is a curious case of the double pronunciation of a Chinese character. Of course the Korean mŭk came from the Chinese meuk but why the same neighborhood should be called Meuk-tong and Mŭk chŭ-gol is a curiosity. The story goes that in that neighborhood lived a man who could write Chinese characters very finely. He used a piece of linen (chŭ) to write on instead of paper, and after writing he would wash the linen out, as one would wash a slate. So the stream running by his house was always dyed black with the ink; hence the name.

Sa-dong (differing from the "Monastery Neighborhood," Sa-dong, in that the *a* in the latter is short while in the former it is long) or Sa-jik-kol, "Land-spirit-altar Neighborhood," is so named because of the altar which is situated there.

Fan-hang-dong or "Ginkgo Neighborhood" takes its name from an enormous ginkgo tree which used to grow there, but has since been destroyed.

Yuk-kak-tong means "Six-corner-house Neighborhood." Formerly a prince had a palace there whose roof was so constructed that it was called six-cornered. This does not mean hexagonal, but a particular description would take us too far into the technicalities of Korean architecture.

Wŏn-dong, "Garden Neighborhood," takes its name from the fact that near that place is a royal garden or Wŏn.

Kyo-dong was originally called Hyang-kyo-gol which means "Country School Neighborhood." This was its name during Koryŏ days, but after this dynasty began and Han Yang was no more "Country" but "Capital," the name was retained in part, the "Country" being dropped.

At the time when the great political parties arose in Korea, about 1550 A. D., there were but two parties, the Tong-in, and the Sū-in. "East men" and "West men." Each faction dug a lotus pond for itself, a Yūn-mu. The "East men" had theirs in the present Yūn-dong and the "West men" had theirs outside the West gate about half way to the arch. Both these ponds still exist. It is said that the waters of these ponds would rise and fall in unison with the fortunes of their respective sides. When the "East men" were in power their pond would be full and the other one nearly empty; and *vice versa*. Later the Nam-in or "South men" party had a pond outside the South gate and the Puk-in or "North men" party had one somewhere, but its exact position we do not know.

Chā-kol, "Purification Neighborhood," is not so called from the special abstemiousness of its denizens but because in former times it was a favorite haunt of *Madang* or female fortune-tellers. These were often called upon to offer prayers for the dead, a thing that is done today only by Buddhist monks. This act is called 제물단다 and is used only in reference to petitions for the dead. The base of this word is 제 or enā which is defined as *purification as by fasting*. This was in preparation for the act of worship. So the neighborhood was called Chā-dong.

T'a-pyŏng-dong, just inside the south gate, is so called because it was the site of a reception hall where Chinese ambassadors were entertained; the hall being called T'a-pyŏng-gwan or "Great Peaceful Hall."

Kū-bok-kol or "Tortoise Neighborhood." In Koryŏ days a great monastery stood here. In the inclosure stood the stone figure of a dog. It was not called a dog, for a dog is a low-grade animal, but it was called a tortoise, as a euphemism. This stone figure still stands there and forms one of the oldest relics to be found in Seoul.

Saŭg-Sa-dang-gol="Life Tablet-house Neighborhood." When the Chinese generals Yi Yŏ-song and Yang Ho came to Korea and helped Korea overcome the Japanese at the time of the great invasion in 1592, the Koreans secured portraits of these two men and placed them in a shrine. This is customary only after the death of the person to be honored.

But in this exceptional case it was done while the generals were still living. For this reason it is called the "Life Tablet-house" or "Still Living Tablet-house." A stone tablet was also erected. Both the tablet house and the stone are still to be seen in Sŏng-sa-dang gol.

Review.

KOREAN FOLK TALES.

The current number of the Transactions of the Korea Branch of the Royal Asiatic Society contains a paper by Prof. H. B. Hulbert, F. R. G. S., on Korean Folk Tales, which is of permanent value. In this department of scientific study in Korea Prof. Hulbert is an acknowledged authority and in this paper he has presented us with a vast fund of information concerning the common folk-lore of the Korean people. Our only regret is that the necessary limits to his paper compelled him to pass by with only a reference, in places, to some of the treasures which lie hid in this inviting field of investigation.

As an introduction to the subject Prof. Hulbert indicates the scope of folk-lore and its position in Korea. He then gives us the following classification of Korean folk-tales, viz. : Confucian, Buddhistic, Shamanistic, legendary, mythical and general. This classification is an accurate and acceptable one and fairly covers the subject. It recognises the existence of the two schools of scholarship in Korea, Confucian and Buddhist, and we are given a very interesting account of the antagonisms and conflicts which have marked their history.

Following this general introduction comes an interesting characterization of the romance literature of Korea. To one familiar with this literature the force of the remark that "While these stories are many in number they are built on a surprisingly small number of models," is apparent. But this lack of variety in plot and movement in tales of fiction is a feature of all literatures in their infancy.

In dealing with the Shamanistic class of folk-tale, each paragraph of the paper before us is only an index to a whole chapter of very interesting and valuable material. Innumerable stories of the Fox-woman, Br'er Rabbit, Old Man Frog, and the Pheasant, are floating about, replete with accounts of local life, customs and superstitions; many of them pointed sharply with a very apparent moral.

Prof. Hulbert tells us that there is a great difference between occidental and oriental myths. "Greek mythology is telescopic; the Korean is microscopic." This is very true and yet I think it will be admitted that one is as valuable, in the final analysis, as the other. Does it not require as strong an exercise of fancy to invent a reason to explain why bed-bugs are flat, and sparrows leap, and magpies strut; for the small waist of the ant, the black spot on the louse, the eyeless worm and the side-gait of the crab, as it does to explain solar phenomena by the myth of Phoebus Apollo or to imagine the cirrus clouds to be flocks of sheep in the sky? Possibly it is only a question of environment and the *projection* of fancy, rather than a question of the *power* of fancy. The Greek with his outdoor pastoral life became familiar with sun and moon and cirrus clouds—the telescopic world; while the Korean in his more confined and indoor life had his fancy drawn out to the familiar scenes of such life, bugs, etc., or as the reader has so happily expressed it—the microscopic world. But after all, Phoebus Apollo and "heavenly flocks of sheep" carry us into the domain of Greek poetry, and when we turn from pure folk-lore into the world of Korean poetry we find the fancy soaring into a more attractive world. Instead of the side-gaited muddy crab, we have the lordly flight of the wild goose; instead of the narrow-waisted ant and the black spotted louse we have the rainbow-colored butterfly dancing amid a wild rout of flowers.

In conclusion it may be well to note that only a portion of the mass of stories to which Prof. Hulbert points are published. Many of them are still preserved only in the manuscript works of famous literati, while a much larger number of them are handed down from generation to generation by oral tradition. The Royal Asiatic Society will do a valuable work in inducing students to gather up from the con-

versation of their Korean friends as many of these stories as possible.

We are grateful to Prof. Hulbert for this very valuable contribution to our knowledge of things Korean. Written in faultless style, the paper is progressive in its handling of the theme, and maintains the interest of all who read it from start to finish.

GEO. HEBER JONES.

"All's Well that Ends Well."

The only true and reliable account of the origin of the An-ju branch of the great Kim family in Korea! It began in penury and ended in opulence; it began in obscurity and ended in the white light of Royal favor.

Kim of An-ju, some centuries ago, was "only great in that strange spell—a name," and even that name was in evidence mainly on pawn-tickets. Finally things got so bad that he was driven to that (shall we say last?) resort of the indigent Korean gentleman, the I. O. U. As he had never done things by halves, except to half starve, he went to a distant relative in a near-by town, or a near relative in a distant town, it matters not, and asked him if he had a matter of ten thousand cash about him. Now ten thousand cash in those days was equal to ten million in these degenerate times. The size of the request fairly staggered the relative, but it was made so blandly and with such infantile certainty of an affirmative answer that he had not the heart to say no. So Kim departed with a pony-load of the wherewithal.

As he was approaching the ferry by which he had to cross the Nak-tong River and looked down upon the valley from the top of the hill, he saw two persons on the bank of the river acting in the most unaccountable manner. One was a man and the other a woman. First the man would rush toward the water's edge as if to cast himself in, but the woman would run after him and catch him by the skirts of his *jurumagi* and pull him back. Then after a little blind pantomime (for Kim was too far away to hear the colloquy) the

woman would try to throw herself in, only to be rescued by the man.

Kim's curiosity impelled him to the river's bank, where he inquired what it was all about. It appeared that the man was an *ajun* or yamen-runner of the neighboring prefecture, suddenly called upon to render his accounts. Was not this enough to daunt the soul of almost any *ajun*? He was in arrears ten thousand cash and was trying to end his life by suicide, but his wife seemed to have other plans for him. Having dragged him from the brink she would threaten to commit suicide herself if he did not desist, and then he would have to drag her from the brink.

The reader will instantly surmise that Kim handed over his money to the grateful pair: for, unlike Newton's (or some one else's) law of gravitation, Korean altruism in *fiction* varies directly with the square of the distance—from the *fact*. They thanked him profusely and begged to know his name. He said it was Kim, but where he lived he would not tell.

So home he went and worried along as before. About this time he used to receive visits from a mysterious guest. It was a monk, who would tell nothing about himself, but who would come at night and sit till the small hours of the morning talking to Kim. This created something of a scandal, but Kim was such a good Confucianist that people supposed he was immune to Buddhist heresy.

His hour came, and calling his son he said, "I am about to die. Do not enter my body until you have inquired of the hermit monk where my body should rest. He will show you a propitious place. This is the word he left with me when last we met." Then Kim turned to the wall and died.

In obedience to his command the son shouldered the body and tramped northward over the mountains to the town of Yang-geun where the hermit was said to live. High up on a mountain he found the recluse sitting in holy meditation. He greeted the son impassively and pointed far down the valley to where the roof of a magnificent building appeared above the tree tops.

"Your father must be buried on the site of that edifice." The astonished young man carefully deposited his burden on the ground, wiped his brow and heaved a sigh of despair. It

was hard enough to bring that burden all the way from An-ju without being told that he would have to buy a magnificent building and tear it down before he could lay his father's ashes to rest. The hermit had been mocking him. No? Then how was the impossible to be accomplished.

The hermit motioned him to follow, leaving the body on the ground. Night was falling and by the time they reached the high wall of the yard which surrounded the building, it was quite dark.

"Now get on my back and look over the wall. It may be something will come of it." The young man had no sooner gotten his face even with the top than the hermit gave him a mighty heave which threw him completely over the wall and landed him in a mass of shrubbery. Something had "come of it" with a vengeance. He would now be caught for a thief and beaten, perhaps to death. So he lay still a while trying to think of some plan of escape.

As he lay there he saw a woman emerge from the building and ascend a sort of altar made of handsomely carved stone. She knelt and began to pray *that she might find the man who had been so good to her and her husband. His name was Kim and he lived near An-ju.* At this the young man sat up in wonder. He had heard his father tell the story often and he began to see some light through the dark methods of the hermit.

Just then one of the house guards spied him. He was seized and bound. They dragged him before the master of the house.

"Who are you, and what do you here?"

"I am a Kim of An-ju and I have brought my father's body to bury it in Yang-geun."

"Kim of An-ju! Is there more than one family of Kims then?"

"No we are the only one."

"At last our search is finished. And so your father is dead. Let us go and see his face."

They went together at dead of night and found the Hermit quietly sitting by the body. It was the face they sought. They told the young man that since that kind act of his father

they had prospered and that they had laid aside half of all their gains for him and his heirs.

So the grave was dug on the site of that house and Kim's son reaped a rich reward for his father's former kindness. And many a Kim today points back to that humble thatched cottage in An-ju and says with pride:—

"I am an An-ju Kim."

A Leaf from Korean Astrology.

THIRD PART.

The next division of the book which we are discussing deals with the methods of driving out the imps of sickness from the human body.

Now the human body is subject to two kinds of disease, one of which is natural and can be cured by medicine, and the other occult and caused by the presence of an evil spirit. In their ignorance men have tried to cure both kinds by medicine, but this is foolish. The Hermit Chang laid down the rules for exorcising the evil spirits of disease, and he wisely said that if the exorcism did not succeed it was a sign that the disease was one to be cured by medicine!

Different diseases are likely to break out on special days of the month, and this division of the book tells what diseases may be expected on certain days, and which spirit is the cause. Whichever one it is, the work must be begun by writing the name of the imp on a piece of paper, together with the point of the compass from which he comes, wrapping five cash in this paper and throwing that whole to the imp.

If the disease comes on the 1st, 3rd, 4th, 5th, 8th, 16th, 17th, 18th, 21st, 22nd, 24th, 26th, 27th, or 30th of the moon, yellow paper must be used in exorcising the imp. On any other day white paper is to be used.

Then follows a table of the diseases which may be expected on the different days of the moon.

First day. The South-east, "wood" imp, which was formerly the spirit of a man who died by accident away from

home, controls this day. There will be headache, chills, loss of appetite. The cash wrapped in paper must be taken forty paces toward the south-east and thrown.

Second day. The South-east imp, formerly the spirit of an aged female relative controls this day. Headache, nausea, fever, weakness. Go thirty paces south-east and throw the paper.

Third day. The North imp, formerly the spirit of a relative who lived in the north. Headache, chills, great discomfort, loss of appetite. Go twenty paces north and throw the paper.

Fourth day. The North-east imp, formerly the spirit of a man who came to visit at the house. Headache, nausea, body "heavy." Go fifty paces north-east and throw the paper.

Fifth day. North-east imp, from some walled town to the north-east. Nausea, chills. Go fifty paces north-east and cast the paper.

Sixth day. East "wood" imp, formerly the spirit of a yellow-headed man. Body heavy, aching all over, the mind clouded. Go forty paces east and cast the paper.

Seventh day. Southeast, "earth" imp, formerly an aged man. Chills, nausea, legs and arms "heavy." Go thirty paces south-east and throw the paper.

Eighth day. North-east, "earth" spirit, formerly the spirit of a woman. Knees ache, chills, weakness. Go north-east twenty paces and cast the paper.

Ninth day. South imp, formerly the spirit of a female relative. Nausea, weakness, whole body in pain. Go thirty paces south and throw the paper.

Tenth day. East imp, formerly the spirit of a man who died away from home. Fever, chills, head-ache, body and limbs aching, mind clouded. Go east forty paces and throw paper.

Eleventh day. North imp, formerly spirit of an injured woman. Acidity of stomach no appetite. Go north forty paces and throw paper.

Twelfth day. North-east imp, false spirit, counterfeit spirit. Nausea, fever, hands and feet cold. Go northeast thirty paces and throw paper.

Thirteenth day. Northeast imp, formerly spirit of a young man. Indigestion, dysentery, loss of appetite. Go north-east fifty paces and throw paper.

Fourteenth day. East "house" imp. Indigestion, hands and feet cold, no appetite. Go east thirty paces and throw paper.

Fifteenth day. South imp, "water and fire" spirit. Fever, chills, nausea, loss of appetite. Go south thirty paces and throw paper.

This will show the general style of exorcism, in which we find that indigestion or dyspepsia is in every case the underlying evil, and that a good dose of castor-oil would "exorcise" it without difficulty. For the 16th, is a S. W. imp, spirit of a relative; 17th, West imp, spirit of young woman; 18th, S. W. imp, spirit of a poisoned man; 19th, N. W. imp, spirit of injured woman; 20th, N. E. imp, "house" spirit; 21st, N. E. imp, spirit of young relative; 22nd, N. E. imp, house spirit; 23rd, South imp, spirit of man who died away from house, diagnosis insomnia; 24th, S. W. imp, spirit of a matricide; 25th, West imp, "gold" spirit, an aged imp; 26th N. W. imp, spirit of a portrait painter's house, diagnosis vertigo; 27th, East imp, spirit of a man who died by drowning; 28th, North imp, spirit of dead girl; 29th, S. E. imp, "Earth" spirit; 30th, East imp, "mountain" spirit, of a young man.

In summing up this division we see first that it is of Buddhist origin, having been given by a Buddhist hermit; second that the imps are all spirits of people or animals that have died; third that very commonly it is the spirit of a dead relative, showing how this subject and that of geomancy are connected, since the health and happiness of an entire clan may depend upon whether a member of the clan is properly buried or not, fourth that the hermit was wise in confining himself to diseases that pass away of themselves in a day or so if nature is allowed to do its work!

The next division of the book deals with another method of curing disease, if the method given in the last section is unsuccessful. It is done by consulting the Yuk-kap (六甲) or cycle of sixty years, which is supposed to form the limit of an ordinary life-time. Each year is represented by two characters. The first of the two characters is called kan (干)

or stem, and the second of the two is called *chi* (支). There are ten of the *kan* repeated in order six times and twelve of the *chi* repeated five times, thus making sixty combinations.

If a man follows the directions for the days of the month and still does not recover, he must then consult the ten *kan* and if he still is ill he must consult the twelve *chi*. Now not only are the years designated by the *Yuk kap*, but the months, the days of the month and the hours of the day are also designated by it. As there are sixty names in the cycle and only twelve months in a year it takes about five years to cover a full cycle of months, though the intercallary month causes a discrepancy. As there are thirty days in some months and twenty-nine in others it takes about two months to fill one day cycle, but the irregularity in the number of days in a month causes a discrepancy. As there are twelve hours in a day according to Korean count, it takes five days to fill a full hour cycle. A man does not consult the month or hour cycle, but only the day cycle. It is always done at night. The ten *kan* are 甲, 乙, 丙, 丁, 戊, 己, 庚, 辛, 壬, 癸, and the twelve *chi* are 子, 丑, 寅, 卯, 辰, 巳, 午, 未, 申, 酉, 戌, and 亥.

If the disease begins on the 甲 or 乙 (Kap or En!), day it is caused by the imp *K'ui-ch'un-po*.* Wrap eight cash in blue paper, go forty-nine paces east, call the imp's name three times and throw the paper toward the east.

庚 or 辛, Kyung or Sin, day's illness is caused by the imp *Ming-bun-ch'u*. Wrap nine cash in white paper, call imp's name four times. Go west thirteen paces and throw the paper.

壬 or 癸, Im or Kye, day's illness is caused by the imp *Eui-mo-sung*. Wrap six cash in red paper, call imp's name once, go north eighteen paces and throw the paper.

This finishes the ten *Kan*, since they are taken in pairs. Then we take up the twelve *Chi* which are to be consulted if the preceding treatment has not proved effective. This is done as follows:

子, Cha, day's illness breaks out because some one has

* As the native character only is given we cannot translate this. It evidently is composed of Chinese words.

come to the house from the north or because the south-east corner of the house has been repaired. The imp's name is Ch'ū-jūk. Make four bowls of gluten rice, add salt and sauce, prepare one cup of wine, draw the picture of four horses on a piece of paper, go north nineteen paces, call the imp's name three times, and throw the food, wine and paper to the north.

丑, Ch'uk, day's illness comes because, although the man has lately moved his residence in a propitious direction,* he has repaired it on the west side, and so the spirit of *New Year's Eve* has punished him. Or it may be because money or food has been brought to the house from the east. The imp's name is Ch'ū-gang. Make seven bowls of gluten rice, add salt and sauce, prepare one cup of wine, draw a picture of seven horses on a piece of paper, go west ten paces, call the imp's name three times, and throw the rice, wine and paper.

寅, In, day's sickness arises because, though he has moved his place of living in a good direction, something has been brought from the south-east. Or it may be because wood from a very old tree has been brought to the kitchen and thus offended the kitchen spirit. The imp's name is Tong-noe. Prepare seven bowls of millet, salt and sauce, one cup of wine, seven horses on a piece of paper, go north forty-nine paces and call the imp three times and throw the food, wine and paper.

This is continued through the twelve different *chi*, but as they are all nearly alike we need not give them in detail. Some of the other causes for disease are worth mentioning, namely the mending of a well to the south, the bringing of different colored cloth, the mending of a gate, the mending of a stable or kitchen. The different kinds of food presented or thrown to the spirit are gluten rice, millet, sorghum and white rice. In every case the picture of horses on the paper is essential.

The next division of the book tells us briefly what are the fortunate directions in different years. For instance in Im-in year the N. W. by W. direction; and if a man wishes, for

*There are special times and special directions only in which a man can move.

instance, to move in that year he must buy a house N. W. by W. of his present dwelling.

Then we are told what evil spirits dominate particular months of the year. For instance the first, fifth and ninth moons are haunted by the N. N. E. imp, the second, sixth and tenth moons by the N. W. by W. imp, the third, seventh and eleventh moons by S. S. W. imp, the fourth, eighth and twelfth moons by the S. E. by E. imp.

Then follows a description of the Sam-châ (三災) or three calamities.

The way to evade these misfortunes is rather complicated. On the morning of each birthday, when the calamity is due to arrive, the man must sweep his yard, spread a mat on the ground, place on a table three bowls of white rice, three plates of gluten rice bread, three cups of pure wine, bow nine times, spread three sheets of thick white paper over another table, wrap in each sheet one measure of white rice, hang them all over the room door. Three years later this rice must be taken down, cooked and cast away for the spirit. Also during the first moon of the year when calamity is scheduled to arrive he must draw the picture of three hawks and paste them up in his room with their bills all pointing toward the door. When the year of respite from calamity comes he must pull these pictures down.

From Fusan to Wonsan by Pack-pony.

SECOND PAPER.

Before leaving Taiku we received a gracious call from the Governor of the Province. It was a surprise to us and a little embarrassing for had we known that he was to call we would have paid him our respects first. However he carried it off in a most genial way and impressed us all as a genuine gentleman. His unexpected visit took our hostess so much by surprise that she had nothing ready, suitable to offer him to eat. There was only a *pudding* in the larder that would

be presentable. This was produced and was discussed with evident satisfaction by the Governor who, while doubtless up to the business of governing, is not up to the etiquette of the western afternoon tea. What difference when he, and we all, enjoyed it? Before leaving we returned his call and had the pleasure of leaving at his office a copy of the New Testament in the native character.

We made a late start at nine o'clock Monday morning, our next objective being the ancient city of Kyōng-ju, founded in the days of Julius Caesar. We had exchanged our horses for others, from Seoul. They were smaller than the ones we had used but equally efficient. Coming up from Fusan we had paid twenty-six cents, Korean money, for each ten *li*, per horse. Now a similar service was contracted for at twenty cents per ten *li*.

Our road lay due east. It was not so wide as the main road up from Fusan had been. The country assumed a more mountainous aspect and the valleys we traversed were narrower. We made only seventy *li* that day, over a road which had lately been badly infested with robbers; in fact the following morning we were told by a native Christian that his house had been attacked that very night, but he had succeeded in defending it. That morning we came to an important junction, where roads from Seoul, Taiku and Kyōng-ju meet. It is a great market place. A short time before we passed, the robbers had seized this place and mulcted every one who passed, and taxed or confiscated all goods.

In the middle of the afternoon we saw the first signs of our approach to Kyōng-ju. We were on a broad plain, twenty-five *li* from the city. To our right a few hundred yards away we saw a series of high mounds standing in the open plain. They were thirty-four in number and although there is no particular order in their arrangement we noticed that they diminished in size from west to east, a distance of half a mile. The largest must have been about fifty feet high. The story goes that when a Chinese Emperor ordered the king of Silla to send him the magic "golden measure," the king had these mounds built, and under one of them hid the sacred heirloom of the realm. One of the mounds seemed to be double, and from a few of them solitary but full-grown trees were growing.

Turning again toward Kyōng-ju we saw straight ahead of us the mountains from which is mined the crystal for which Kyōng-ju is famous and much of which is cut and finished in that town.

At sunset we approached the city which lies in a long narrow valley quite destitute of trees. We crossed the little stream which flows down this valley from north to south. It could easily be forded except in the rainy season, but we crossed by a bridge and approached the south gate of the town. The wall which is about twelve feet high presents a curious appearance on account of the enormous stones of which it is in part built. These, at some former period, must have formed the foundations of great palaces or public buildings in the days of Silla's greatness but are now found in the walls along side of much smaller stones which fill in the interstices. The city stands about half a mile square and almost all the private buildings are thatched. There is a considerable suburban population stretching along down the valley for the better part of a mile. The main streets are about twenty feet wide and very winding. The city boasts of no long, straight street like the Great Bell street of Seoul.

Just within the gate, and to one side, we saw the site of what must have been a very large building. All that remain are the huge stone bases of the pillars which upheld the roof. There is a row of seven or eight of these stones just appearing above the surface of the ground. Near these there stands a stone pedestal that may have once held a sun-dial. Toward the center of the city are the ruins of the ancient palaces, a few remnants of which arrest the attention. The place is overgrown with enormous trees and of course no one is allowed to build there. Though the entire space within the walls is not filled with houses the latter are crowded close together. Outside the south gate the suburbs of which we spoke extend down the valley to the great bell which hangs in a pavilion by itself, now some distance from the town. We do not know whether this was formerly included within the limits of the city, but it seems probable. The bell itself, which is above ten feet high, is in good condition, though the Chinese characters on it are badly worn and nearly undecipherable. We went under the bell and looked up into its huge dome. Tapping

it with the handle of a pocket-knife a beautifully clear sound was produced. To me this bell seemed much larger than the one in Seoul. It is tolled every day and it gives forth a rich deep tone, worthy of its ancient lineage. Twelve hundred years have not impaired its voice though now it speaks only to a provincial town instead of to the proud capital of a kingdom which in its prime was possessed of no mean civilization even when compared with most of the European powers of that day.

Near the bell are five or six high mounds that are called the Phoenix eggs. The story goes that when Silla was waning and the soothsayers declared that a Phoenix bird, the guardian of the city, was about to fly away an attempt was made to keep it from going by making these mounds to resemble eggs and so give the bird domestic reasons for reconsidering her decision. The inducement was hardly sufficient it seems, for Silla soon after fell into the hands of Koryû. These egg mounds are now overgrown with trees.

Back of these, to the south and east are the enormous mounds which mark the tombs of the Kings of Silla. These mounds were nearly if not quite seventy-five feet high and so steep that their grassy sides could not be scaled except where a path leads up to the top. We ascended one of them and saw a great number of others stretching away to the south. There are some thirty-six or seven in all. From the top we looked away to the south-east and in the distance saw the "astrologers' tower," a circular stone edifice perhaps twenty-feet high at present. It is supposed to have been formerly an astronomical or astrological observatory. Each one of these kings' graves has its clan name. The commonest are the names Kim and Pak, for most of the Kings of Silla were from one or other of these two families. If the time should ever come when it would be possible to examine the contents of one of these mounds much light would probably be cast upon the civilization of ancient Silla, but of course any attempt at excavation would result in an immediate riot. Only a part of the Kings of Silla were interred; the rest were cremated and their ashes were thrown into the Japan Sea, to the east.

We spent Sunday in Kyông-jû, my companion, Mr. A. preaching to a little group of native Christians in a neat chapel

outside the South gate. Meanwhile our horsemen seized the opportunity to get their horses shod!!

Early Monday morning we started out, crossing the city and going out the East gate, where we found considerable suburbs. At a point about two miles outside the gate we saw to our left, half a mile away near the hills, a large pagoda the top of which had fallen, but apparently four or five stories still remain.

Our general direction was north, east and after making one hundred *li* we came out upon the shore of "the loud-sounding sea." Kyung-ju is only about forty *li* from the sea by the nearest road, but we had approached it an angle, which made it further. We found a beautiful sandy beach on which the tide rises only a couple of feet. Here was the magistracy of Ch'ung-ho, the magisterial buildings standing back somewhat from the shore, which was occupied by a thriving fishing-village.

We were now to begin a long journey along the eastern coast of Korea northward to Wonsan. It will be well to preface the account of it by saying that the main watershed of Korea lies near the eastern coast and consequently the roads are sure to be a succession of passes. It is constantly up and down, with tiresome iteration. The proximity of the watershed precludes the possibility of any considerable streams. There is hardly one, all the way to Wonsan, that cannot be easily forded. Eastern Korea presents a very different appearance from the western part of the peninsula. One would imagine that it would be much better timbered, but as a fact there are still fewer trees there than on the more thickly populated western coast.

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Editorial Comment.

There can be nothing but regret in being compelled to record difficulties between different branches of the Christian Church in this or any other land. We have been silent to regard to them for many months but they have reached such a pass that further silence would be a failure of our duty to

the public, which has a right to expect information on all really important points. We have no comment whatever to make on this matter except to say that the evidence placed before us is not circumstantial but direct, documentary and under the hand and seal of those implicated. A few facts stand out prominently in regard to this trouble, (1) that the acts were really committed; (2) that it is not definitely known whether the Roman Catholic priests in that district were cognizant of them at the time; (3) that, when the Roman Catholic authorities in Seoul were interviewed, assurance was given that the matter would be investigated; (4) that the Roman Catholic priests in the affected district have never been asked whether they would attempt to control the lawless element which has been guilty of the offences.

The Roman Catholics have confessedly adopted the policy of preventing the arrest of their adherents by the civil authorities in Whang-hā province but that the priests are cognizant of the lawless acts of some of the Roman Catholic followers cannot be believed. We could not believe it unless the most positive and irrefragable proof was adduced, and such has not yet been forthcoming. The reason why we believe this is the attitude these same priests in Whang-hā province have formerly taken in regard to such troubles. One of them is Father Wilhelm, known as Hong Sin-bu by the Koreans, and the other is a priest who is known as Kwak Sin-bu. It was only two or three years ago that Father Wilhelm in conversation with the missionary in charge of work in Whang-hā Province said in effect as follows, "Difficulties of one kind or another are almost sure to come up between our respective followings. You will hear evil things of us and we will hear evil things of you. Now the best way to do is, when trouble arises, to immediately communicate with each other and everything can be straightened out at once." This was his attitude.

At about the same time the other priest said to the same missionary, in effect, as follows, "Some time ago there was some trouble between our people and the Protestants. I thought the Protestants were in the wrong but when I looked into the matter I found that we were entirely in the wrong, and I was deeply impressed with the Christian forbearance of

the Protestant Christians in that case." It is impossible for us to believe that men who talk like this would give their countenance to acts that have been committed, and we fully believe that when the matter is thoroughly known steps will be immediately taken to rectify the mistake and do full justice to those who have been so very badly treated. This we fully believe: at the same time it would seem strange that foreigners cognizant with the language and living in the affected districts could be so grossly deceived by their own followers. We very much question whether the policy of resisting the civil officers will be of any benefit to any religious organization, for the Korean people are of that temperament that when they are relieved in any measure from the pressure of civil law they run to such extremes that the resulting evils are greater than those which it is intended to avoid. It has been so with *every attempt at reform since the year 1880*. It is rational to suppose that when the trouble broke out in Whang-hā province, if the Protestant missionaries had bent all their energies to securing a full discussion of the matter with the Roman Catholic priests the resultant evils would have been avoided. But this in no way excuses the Roman Catholics for their brutal treatment of Protestant converts. In the trial which is to be instituted in Seoul it will be interesting to see what excuse will be given for demanding money from Protestants for the building of Roman Catholic churches and for beating them nearly to death because they refused.

The events of the past month in connection with Yi Yong-ik remind us of one of the crises in the career of Richelieu the great French prelate, played in miniature. There was the same overwhelming opposition, the same momentary acquiescence of the Emperor to these demands, and the same sudden complete and startling revulsion of sentiment which brings him back on the flood tide. The main difference between the two cases is that while Richelieu recovered his preeminence through his own unaided efforts and his personal power, Yi Yong-ik did it through foreign interference.

News Calendar.

Serious difficulties have arisen in Whang-hä Province between Roman Catholic adherents and members of Protestant churches. These difficulties are strikingly similar to those which have been attracting so much attention in China. It is a matter of such importance to the people of Korea as a whole, as well as to the Korean Government, that it demands and must receive a thorough discussion. As will be seen, the following account is based on unimpeachable evidence, namely documents written by Roman Catholic adherents and stamped with their official seal. The originals of these, not copies of them, are in our hands and we have in them sufficient evidence to substantiate the evidence given by the Koreans who have been the object of most remarkable treatment in the North. This evidence was collected by Rev. W. B. Hunt, in person, on the spot. The facts are as follows:

On the evening of Sept. 23rd four Roman Catholic Koreans went to the house of a Protestant Christian, member of the Presbyterian Church, named Ching Ki-ko, and told him that the R. C. Whe-jang, or Church Leader, and five others wished to see him. He suspected foul play but feared he would be beaten unless he complied. So he went with them. Three other Christians of the town of Chäryang were also summoned at the same time. The meeting took place at the house of a Roman Catholic where there were six leading men and a large number of others in the court.

These Protestant Christians were informed that the Romanists were building a church but had not enough money and therefore the Protestant Christians should help out by giving money. Each of the four Protestants declined to contribute. Wine was brought out and offered them but they declined to drink. The leader of the six Romanists thereupon began to abuse the Protestants and threatened that he would burn down the whole end of the town where the Christians lived. Han Chi-sun the spokesman of the Christians replied that this would not be necessary; that the Romanists were in force and could simply seize the Christians' grain and use it to build the church. Thereupon the crowd of Romanists fell upon the Christians and beat them for about half an hour, binding one of them who tried to escape. For a short time there was comparative quiet and the Christians thought they could endure what petty persecutions were attempted by the Romanists; but soon after came up the case of a Christian in a neighboring village whose grain was seized by a Romanist. He entered suit against the Romanist before the Magistrate and the latter ordered the arrest of the offender. The policeman detailed to effect the arrest was himself a Catholic and instead of

obeying the Magistrate he arrested the Christian and took him before the Romanist leaders where an attempt was made to brow-beat him out of prosecuting the man.

Thereupon three of the Christians, who had been beaten shortly before, went up to the governor at Hã-ju and laid the two cases before him. The governor sent policemen to arrest the six Romanists who had been guilty of the offence of beating four Christians for not giving money to build a Catholic church. The six men were arrested. On their way to Hã-ju in custody they were met at Pã-nun Ferry by a large body of Romanists who overpowered the policemen and set the prisoners free.

The governor had said that if his policemen were tampered with he would send down a body of soldiers to enforce his orders, but this has not been done as yet.

A man by the name of Kim Su-nyung who is neither a Romanist nor a Protestant accompanied the party of Romanists who went to liberate the six arrested Romanists. He says that he did not hear clearly what was said to the policemen nor did he examine the papers presented but he heard the others say that the Romanist church leader at Pã-nun had come out with an official document from Kwak Sin-do the French Catholic Priest ordering the release of the prisoners and the arrest of the policemen who were to be taken to Chã-rung, the county-seat. It appears that there were three Priests who met in Chã-rung and determined upon the release of the prisoners. One of the priests was Father Wilhelm, so the Koreans said.

Mr. Hunt says of these priests, "I am loath to think anything but that these men do not know what is going on here. I think it must be that they are only tools." Rev. S. A. Mollen, D.D., of Pyeng-yang, in transmitting this evidence to the U. S. Legation in Seoul remarks: "Personally I have had evidence from hundreds of Koreans which proves that many of these French priests connive at such things and are guilty of the grossest acts of injustice." * * * The present hearing of the case is this, that if the Korean government cannot stop such proceedings in one section, we shall soon have the same thing wherever a body of Romanists considers itself strong enough to drive out and destroy a group of Protestants, and there will be no end to the trouble which will follow, for however much we strive to have our people submit and keep the peace many repetitions of this sort of thing will bring on an unendurable situation, and they will not submit."

On October 20th the Romanists entered the houses of four Christians to seize them but they had concealed themselves.

Most of the Christians are business men but knowing that they can not carry on their business without a fight they are refraining.

On October 20 one of the Christians went to the boat-landing on business, was seized by the Romanists and beaten nearly to death, until he paid 200 *won* to his captors. He however won a case before the magistrate when a Romanist sued him for a debt that he had already paid once. Mr. Hunt says of these people: "I do not know what day I may be called upon to witness the seizure of our Christians by the

Romanists. They are fearful, but are standing for the right against terrible odds. Physically they cannot endure it much longer. Their money gone, their means of livelihood gone and their homes and lives in constant danger is telling upon them severely."

Together with these statements there are put in evidence four documents. The first is a demand from the Romanists upon one Ch'oe Ch'ong-sin to pay 100 *nyang* and upon Whang Tuk-y'ong to pay 50 *nyang* toward the erection of a Romanist church. This is signed by a Romanist leader and sealed with their official seal.

The second is a demand upon Han Chi-sun for the payment of 200 *nyang* for the same purpose. Signed and sealed like the first.

The third is a demand upon five Christians to pay, including four that had been previously arrested and maltreated.

The fourth is a warrant for the arrest of Yi Chi-bok, stamped with the seal of the Romanist leader. In form and wording it is precisely similar to the genuine warrants issued by the government for the arrest of a suspected criminal. Under this warrant Yi Chi-bok was arrested and bound, but on the entreaty of the bystanders he was unbound and taken to another village to be tried before a Church leader. They demanded money, which he refused to pay. They stripped him and prepared to beat him but a friend in the crowd offered to pay the money if they would let the Christian go. By receiving this they virtually acknowledged that all they were after was money.

A later statement from the same source and equally well attested shows that there are several different cases of oppression involved, and that with each case the Romanists have become bolder, more overbearing and more lawless, until now they are carrying things with a high hand, arresting men beating them, stopping the arrest of their own adherents, imprisoning the police and placing the whole country in fear and dread of them.

A case in evidence is that of a Protestant Christian Yi Sung-by'ok whose cow suddenly died, but not with any signs of the cattle disease. Under threat of beating the Romanists forced him to sign a guarantee that he would pay for any cattle in the place that should die of this disease, which is very infectious. Soon after this a cow died of the distemper and he was called upon to pay for it. He had not the money. The Romanists then beat him till he was senseless and then left him. His wife took him to the Protestant school-house. That night he regained consciousness but the next day he was again unconscious and supposed to be dying. The village elder, himself a Romanist who had watched the beating, ordered the injured man to be carried to the village of the men who had beaten him, which is according to Korean custom. It was done, he being carried by the Romanists in a chair. This was not done at the suggestion of the Christians, but the Romanists seemed to feel that they had gone a little too far. Some days later the injured man so far recovered as to be able to return home. His wife lodged a complaint with the prefect and the man whose cow had died and for whose sake the Christian had been beaten was ordered im-

prisoned till the injured man should entirely recover. Soon after this the Christians heard a rumor that they were to be arrested and they gathered at the school-house to discuss what they should do. While they were there the Romanists came in force and read off the names of men who were wanted at the Catholic church. Some were then bound and others were taken unbound. They were taken before four Romanist leaders and were ordered to pay the price of the cow and of other things as well. They refused to do it. They were then roughly treated, one of them being severely beaten and then bound and stakes put between his leg bones to pry them apart and break them, the most cruel form of torture known in Korea. The village elder interfered and begged the bound man to comply, but he still refused. Thereupon the elder himself raised the money and paid it over. So the man was

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各校牧役等政極銀故如是通
爲告耳以此知悉後雖一毫之力
時顯助之幸甚

右通子

崔宗信

黃德永

葉

一百兩
五十兩

壬寅四月廿九日

芝村講堂發文

會長 金

芝村講堂
堂信章

私通

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右通子

韓領首

致淳

等

二百兩

壬寅四月廿九日

芝村講堂發文

會長 金

芝村講堂
堂信章

(3)

私通

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惠助之地幸甚

右通子

韓致淳

黃德永

李致福

鄭己浩

崔宗信

壬寅五月廿一日

芝村講堂出

會對前

(4)

李致福

來

到

事

李致福

芝村講堂
堂信章芝村講堂
堂信章

released, but the Romanist leader said that the priest had said they should repay the Protestants in kind for the indignity of having had to carry a wounded Christian in a chair: so they compelled this victim, who could scarcely stand, to carry a chair a third of a mile, the village elder supplying drinks for the Romanist crowd.

The testimony above given comes not merely from Christians but from village people, village officials, Romanists themselves, and those living among Romanists. The testimony of a village elder, himself a Romanist, is that the Christians have done nothing unlawful but that the Romanists have carried on lawless proceedings. The magistrate and governor also decided cases in this tenor but the Catholic leaders have gone to Hâ ju to brow-beat the governor into acquiescence.

On the seventh or eighth inst. the Foreign Office received from the Governor of Whang-hâ Province a communication concerning this trouble, asserting that the provincial police had been prevented from performing their duties by hordes of Roman Catholics, that the police were seized, beaten and otherwise maltreated, that the Roman Catholic adherents asserted that they are not Korean citizens, that all government is in abeyance on this account and that consequently the Government should secure the removal of the foreign priests who foment these troubles, and thus secure a condition of peace again.

A second communication was sent about the fifteenth from the same source recounting the attacks which had been made upon the Christians in that province, one stating that the situation was getting more and more critical, that the Christians were being robbed right and left and that strenuous measures must be adopted to put a stop to this condition of anarchy. **L**

Mr. M. Ise of Chemulpo has furnished us this notice of the earthquake shock on the 5th inst. The day began with a heavy fall of snow which ceased at 4.00 A. M. At 6.00 A. M. observed a light earthquake. The course of the vibration was from east to west. Though light the vibration was distinctly felt. It lasted from ten to fourteen seconds. It had a long, slight, wavy motion. Weather at the time dark and overcast; heavy nimbus. Wind S. E., force 3. Barometer 767.0; thermometer -3.00. Temperature of air -4.00; Hygrometer -5.00. Nimbus 10.

H. H. Fox, Esq., of the British Consulate in Chemulpo, has been transferred to China, his place being taken by Arthur Hyde Lay, Esq.

Dr. Smith, a hunter of some reputation, came to Korea in November, very sceptical as to the existence of tigers in this country. He went south to Mokpo and in company with Korean hunters penetrated the mountains in that neighborhood and emerged therefrom with three of the ugly beasts. As he was climbing among the rocks at one point he looked over a great boulder and saw a female tiger lying on the ground while her two cubs played about her. She appeared to be asleep. Dr. Smith drew back and got out his camera, much to the disgust of his Korean companion. He secured a good photograph of his victim and then ended her career with a couple of rifle shots. The cubs escaped.

FROM THE NATIVE PAPERS.

Yi Yong-ik on his arrival at Port Arthur immediately telegraphed to Saigon for 15000 bags of rice to be delivered in Chemulpo at the earliest possible date. Having received from the Emperor assurances that a strong guard would be provided for him, he returned to Chemulpo on a Russian vessel, arriving on the thirteenth inst., the same day that the rice arrived. He was there met by a guard of fifteen soldiers and came up to Seoul the same day. He visited the palace on the fourteenth and was received in audience by the Emperor. All opposition seems for the time to have been withdrawn.

The contract of Prof. N. Brukoff, of the Imperial Russian Language School, has been renewed for a period of three years.

On Dec. 22 fifty four Koreans took passage with their families for the Hawaiian Islands to engage in work on the sugar plantations. No contract is made with these men before leaving Korea. They are not required to promise to stay any specified length of time but in case they leave within a reasonable time they will have to pay their return passage out of their earnings. They are to work ten hours a day but not on Sundays. All children will be put in schools, as education is compulsory. The Koreans are encouraged to take their wives and families with them. Encouragement will be given them along religious lines and opportunities will be given for Christian instruction. On the whole it would seem that this is a good opportunity for work, and Koreans who go to Hawaii will learn valuable lessons. The hours of labor are short compared with those of Korean farmers or coolies, and there seems to be little doubt that they will be prosperous and contented.

It is with great regret that we note that Prof. G. R. Frampton, of the Imperial English School, is suffering from an attack of small pox. We wish him a speedy recovery.

A large Chinese silk merchant in Seoul has been issuing a sort of bank-note, or rather firm-note, as is done in China. The denomination of these notes is 50000 cash or twenty Korean dollars. Many Koreans have handled them and some Japanese merchants as well. About the middle of the month the Foreign Office issued an order forbidding the use of these notes by Koreans. The government takes the ground that no one has a right to issue notes for circulation in Korea without its consent. When the Dai Ichi Ginko came to pay over to the Finance Department the Y 100000 which the government had borrowed it was delivered in the new issue of bank-notes. The Finance Department refused to receive them but the Japanese authorities replied that as the Korean government had given permission for the issue of these notes the Finance Department should not refuse to accept them. Thereupon the Finance Department communicated with the Foreign Office saying that as the Finance Department has control of the finances of the country the Foreign Office had no right to grant the permission for the issue of the special Japanese bank notes. The Foreign Office answered, denying that it had ever given permission for the issuance.

There are 370 prisoners in the various prisons in Seoul.

During the past year 707 children were vaccinated by the government commission.

Korea is to have an exhibit in the Osaka Industrial Exhibition. The articles already sent for this purpose are white rice, common rice, glutin rice, early rice, late rice, red beans, green beans, black beans, horse beans, large green beans, millet, gluten millet, wheat, autumn barley, spring barley, buck-wheat, raw silk, silk and linen mixed fabrics, upland gluten rice, Job's tears (*Perla lachrymaria*), blue beans, silk fabrics, grass cloth, linen, cotton, mosquito netting, embroidered screens, bamboo pen holders, brass dinner sets, brass wash bowls, cuspidors, sacrificial sets, spoons, chopsticks, covered bowls, braziers, censers, ash-trays, wine cups, vases, stone jars and vases, iron kettles, pipes, tobacco boxes, magnetic iron, marble, lacquer, jade caskets, writing materials, stone pen holders, clouded tobacco boxes, combs, pipe stems, pens, mats, paper, ink, tables, shoes, pincents, dried persimmons, chestnuts, ajides, ling, dried viands, furs, seaweed, ink-roe and straw hats.

About the sixteenth, the police of Seoul arrested a robber in the city and through his confession succeeded in seizing nineteen more. They were well dressed and gentlemanly looking fellows but were desperate criminals all. Their arms were seized as well. It was an important capture and the policemen who effected it were given a reward of \$40.

Kim Seung-gyu has been appointed Korean Minister to Japan.

Song Keun-sa, former prime minister, died on the 30th December.

Twenty-four men were graduated from the Government Normal School on the 13th inst.

Mr. E. B. Horn, of the Chinese Customs staff, who is about to start for Italy on furlough, was one of the very first foreigners to come to Korea. He arrived in June 1883, of the original twenty who came at that time only four remain, namely Messrs. Stripling, Laporte, Masei and Horn. Mr. Horn was the first man to introduce bicycles into Korea. We learn from other sources that rickshas have been introduced in Chemulpo. It has always been a cause for wonder that this vehicle was introduced into Seoul before it was used in Chemulpo. In the old days when Harry's Hotel flourished and Mr. Cooper was the magnate of Chemulpo we daily remember that there were two superannuated rickshas in Chemulpo; and when a party of Americans arrived at that port on the glorious Fourth, 1890, and landed on the rough rocks like the Pilgrims at Plymouth, the two ladies in the company appropriated these vehicles, though Mr. Cooper sadly shook his head. After two miles the ladies were glad to discard the rickshas and take to tick saddles. Since then the *durumagi* has been little used in Chemulpo until very recently.

The premises of the native daily paper called the *Chunguk Sin-mun*, written entirely in the native character, was destroyed by fire about three years ago. A wealthy Korean named Ch'ŏ Kang has now paid \$20,000 to rebuild and put the paper on a solid basis.

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KOREAN HISTORY.

Two of the Korean generals ventured to offer him some advice, saying that it was now the rainy season and the roads were very bad, and that it might be well to wait until his army could move with greater ease and with better hopes of success. But he laughed and said, "I once took 3000 men and put to flight 100,000 Mongols. I care no more for these Japanese than I do for mosquitoes or ants." And so his troops floundered on through the mud until they stood before P'yŭng-yang on the nineteenth of the eighth moon. And lo! the gates were wide open. The Chinese troops marched straight up through the town to the governor's residence, firing their guns and calling on the enemy to appear. But not a Japanese was to be seen. When the whole of the Chinese force had entered the city and the streets were full, the Japanese, who lay hidden in every house, poured a sudden and destructive fire into their ranks. The Chinese, huddled together in small companies, were shot down like rabbits. Gen. Sa Yu, the second in command of the Chinese, was killed and the boastful Gen. Chao Seung-hun mounted his horse and fled the city, followed by as many of his soldiers as could extricate themselves. Rain began to fall and the roads were deep with mud. The Japanese followed the fugitives, and the valley was strewn with the bodies of the slain. Out of 5000 men who entered the city only two thousand escaped. Gen. Chao fled two hundred *li* to An-pu before he stopped. He there gave out that as there had been much rain and the roads were heavy he was at a disadvantage in attacking, and when his second, Gen. Sa Yu, fell he saw that nothing could be done, and so had ordered a retreat.

And now a new element in this seething caldron of war rose to the surface. It was an independent movement on the part of the Buddhist monks throughout the country. Hyn Chŭng, known throughout the eight provinces as "The great

teacher of So-san," was a man of great natural ability as well as of great learning. His pupils were numbered by the thousands and were found in every province. He called together two thousand of them and appeared before the king at Eui-ju and said, "We are of the common people but we are all the king's servants and two thousand of us have come to die for Your Majesty." The king was much pleased by this demonstration of loyalty and made Hyu Chūng a Priest General, and told him to go into camp at Pūp-heng Monastery. He did so, and from that point sent out a call to all the monasteries in the land. In Chūl-la Province was a warrior monk Ch'oe Yūng, and at Diamond Mountain another named Yu Chūng. These came with over a thousand followers and went into camp a few miles to the east of P'yūng-yang. They had no intention of engaging in actual battle but they acted as spies, took charge of the commissariat and made themselves generally useful. During battle they stood behind the troops and shouted encouragement. Yu Chūng, trusting to his priestly garb, went into P'yūng-yang to see the Japanese generals. Being ushered into the presence of Kato, who had now joined the main army after his detour into Ham-gyūng Province, the monk found himself surrounded by flashing weapons. But he was not in the least daunted, and looked about him with a smiling face. Kato addressed him good-naturedly and asked, "What do you consider the greatest treasure in your land?" Without a moment's hesitation the monk answered "Your head," which piece of subtle flattery made the Japanese general laugh long and loud.

Besides these there were other movements of a loyal nature throughout the country. At Wha-sun in Chūl-la Province there was a little band of men under Ch'oe Kyūng-whe whose banner represented a falcon in flight. Also in Ch'ung-ch'ūng Province a celebrated scholar Cho Hon collected a large band of men, but his efforts were frustrated by the cowardice and jealousy of the governor of the province who imprisoned the parents of many of his followers and so compelled them to desert.

Yi Wūn-ik, the governor of P'yūng-an Province and Yi Pin, one of the provincial generals, made a fortified camp at Sun-an, sixty *li* to the west of P'yūng-yang. At the same

time generals Kim Eung-Sŏn and Pak Myung-hyŏn, with a force of 10,000 men, made a line of fortified camps along the west side of the town of P'yŏng-yang. Kim Ok-ch'u with a naval force guarded the ford of the Ta-dong. These forces advanced simultaneously and attacked the Japanese, cutting off all stragglers. Suddenly the Japanese army made a sally from the city and the Koreans were dispersed. When they again rendezvoused at their respective camps it was found that Gen. Kim Eung-sŏn and his troops were nowhere to be found. As it happened he was very near the wall of the town when the sortie occurred and he was cut off from retreat. But in the dusk of approaching night he was not discovered by the Japanese. A story is told of a curious adventure which he had that night. One of the Japanese generals in the town had found a beautiful dancing girl and had compelled her to share his quarters. On this eventful evening she asked him to let her go to the wall and see if she could find some one who would carry a message to her brother. Permission was given and she hastened to the wall and there called softly, "Where is my brother?" Gen. Kim, as we have seen was immediately beneath the wall and he answered, "Who is it that calls?" "Will you not help me escape from the Japanese," she pleaded. He immediately consented to help her and, taking his life in his hands, he speedily scaled the wall and accompanied her toward the Japanese general's quarters. Her captor was a terrible creature, so the story goes, who always slept sitting bolt upright at a table with his eyes wide open and holding a long sword in each hand. His face was fiery red. Gen. Kim, conducted by the dancing girl, came upon him unawares and smote off his head at a stroke, but even after the head fell the terrible figure rose and hurled one of the swords with such tremendous force that it struck through one of the house-posts. The Korean general concealed the head beneath his garments and fled, with the girl at his heels. But now for the first time he seemed to become aware of the extreme hazard of his position and fearing that he would not be able to get by the guard, if accompanied by the girl, his gallantry suddenly forsook him and he turned and smote off her head as well. Thus unencumbered he succeeded in making his escape.

We must here digress again to describe the final conflict that put an end to Japanese advances in the province of Ch'ul-la. A general, Cho Hön, in company with a monk warrior, Yung Kyu, advanced on the important town of Ch'ung-ju, then occupied by a strong Japanese garrison. They approached the west gate and stormed it with stones and arrows. In a short time the Japanese were compelled to retire and the Koreans began to swarm into the town, vowing to make a complete slaughter of the hated enemy, but at that moment a severe thunder shower arose and the darkness was intense. So Gen. Cho recalled his troops and encamped outside the gate. That night the Japanese burned their dead and fled out the north gate, and when Gen. Cho led his troops into the city the next day he scored only an empty triumph. He desired to push forward to the place where the king had found refuge, and to that end he advanced as far north as On-yang in Ch'ung-ch'ing Province; but learning there that a strong body of Japanese had congregated at Yö-san in Ch'ul-la Province he turned back to attack them. He made an arrangement by letter with Kwün Yül, the provincial general of Ch'ul-la, to make a simultaneous attack upon the Japanese position from different sides. But when Gen. Cho arrived before the Japanese camp with his little band of 700 men Gen. Kwün was nowhere to be found. The Japanese laughed when they saw this little array and came on to the attack, but were each time driven back. But at last the Koreans had spent all their arrows, it was late in the day and they were fatigued and half famished. Gen. Cho, however, had no thought of retreat and kept urging on his men. If he had at this crisis withdrawn his remaining soldiers, the victory would virtually have been his for the Japanese had lost many more men than he; but he was too stubborn to give an inch. The Japanese came on to a last grand charge. Gen. Cho's aides advised him to withdraw but he peremptorily refused. At last every weapon was gone and the men fought with their bare fists, falling where they stood. The slain of the Japanese outnumbered those of the Koreans and although they were victorious their victory crippled them. It took the survivors four days to burn their dead and when it was done they broke camp and went southward. The Japanese never regained the ground lost by

this retreat and and it was a sample of what must occur throughout the peninsula, since Admiral Yi had rendered reinforcement from Japan impossible.

We return now to the north, the real scene of war. In the ninth moon the Chinese general, Sun Yu-gyŏng, whose name will figure largely in these annals from this point on, was sent from China to investigate the condition of affairs in Korea with a view to the sending of a large Chinese force, for by this time China had become alive to the interests at stake, namely her own interests. This general crossed the Ya-lu and came southward by An-ju as far as Sun-an. From that point he sent a communication to the Japanese in P'yŏng-yang saying, "I have come by order of the Emperor of China to inquire what Korea has done to merit such treatment as this at your hands. You are trampling Korea under foot and we would know why." The Japanese general, Konishi, answered this by requesting that the Chinese general meet him at Kang-hok Mountain ten *li* north of P'yŏng-yang, and have a conference with him. To this Gen. Sun agreed and, taking with him three followers, he repaired to the appointed place. Konishi accompanied by Kuroda and Gensho came to the rendezvous with a great array of soldiers and weapons. Gen. Sun walked into their midst alone, having left his horse outside the enclosure. He immediately addressed them as follows: "I brought with me a million soldiers and left them in camp beyond the Ya-lu. You, Gensho, are a monk. Why do you come to kill and destroy?" Gensho answered, "For many a year Japan has had no dealings with China. We asked from Korea safe conduct for our envoy to Nanking, but it was refused and we were compelled to come and take it by force. What cause have you to blame us for this?" To this Gen. Sun replied, "If you wish to go to China to pay your respects to the Emperor there will be no difficulty at all. I can arrange it without the least trouble." Konishi said nothing, but handed his sword to Gen. Sun in token of amity and after they had conferred together for some time it was arranged that Gen. Sun go to Nanking and represent that Japan wished to become a vassal of China. This was agreed upon for the general to make the trip to Nanking and return with the answer, and a truce was called for that time. A line was

drawn round P'yŏng-yang ten *li* from the wall and the Japanese agreed to stay within that limit while the Koreans promised not to cross that line. Gen. Sim was sent upon his way with every mark of esteem on the part of the Japanese who accompanied him a short distance on the road.

The Japanese lived up to the terms of the truce, never crossing the line once, but the fifty days expired and still Gen. Sim did not appear. They then informed the Koreans that in the twelfth moon their "horses would drink the water of the Ya-lu."

During these fifty days of truce what was going on in other parts of the peninsula? Cho Ung a soldier of Ch'ung-ch'ung Province was a man of marvelous skill. With a band of 300 men he succeeded so well in cutting off small foraging bands of Japanese that they were at their wits end to get him put out of the way. One foggy day when the mist was so thick that one could not see his hand before his face the Japanese learned that this dreaded man was on the road. They followed him swiftly and silently and at last got an opportunity to shoot him in the back. He fell from his horse but rose and fled on foot. But they soon overtook him and, having first cut his hands off, they despatched him.

The governor of Kyŏng-gui Province was Sim Tŭ. He had found asylum in the town of Sang-uyŏng, two hundred *li* north of Seoul. Having gotten together a considerable body of soldiers he formed the daring plan of wresting Seoul from the hands of the Japanese. For this purpose it was necessary that he should have accomplices in that city who should rise at the appointed time and join in the attack. Through treachery or otherwise the Japanese became aware of the plot and sending a strong body of troops to Sang-uyŏng they seized the governor and put him to death.

Gen. Kim Si-min had charge of the defense of the walled town of Chin-ju in Kyŏng-sang Province. The Japanese invested the town with a very large force. Within the garrison amounted to only three thousand men. These were placed on the walls in the most advantageous manner by Gen. Kim who was specially skilled in the defense of a walled town. All the soldiers were strictly commanded not to fire a single shot until the Japanese were close up to the wall. The Japanese ad-

vanced in three divisions, 10,000 strong. A thousand of these were musketeers. The roar of the musketry was deafening but the walls were as silent as if deserted. Not a man was to be seen. On the following day the assault began in earnest. The Japanese discarded the muskets and used fire arrows. Soon all the houses outside the wall were in ashes. Gen. Kim went up into the south gate and there sat and listened to some flute playing with a view to making the Japanese think the defending force was so large as to make solicitude unnecessary. This made the Japanese very careful. They made elaborate preparations for the assault. Cutting down bamboos and pine trees they made ladders about eight feet wide and as high as the wall. They also prepared straw mats to protect their heads from missiles from above. But the defenders had also made careful preparations. They had bundles of straw with little packages of powder fastened in them, to cast down on the attacking party. Piles of stones and kettles of hot water were also in readiness. As the assault might take place at night, planks bristling with nails were thrown over the wall. This proved a wise precaution for in fact the attack was made that very night. It raged fiercely for a time, but so many of the Japanese were lamed by the spikes on the planks and so many were burned by the bundles of straw, that at last they had to withdraw, leaving heaps of dead behind. More than half the attacking force were killed and the rest bore a hasty retreat.

In the ninth moon Gen. Pak Chin of Kyūng-sang Province took 10,000 soldiers and went to attack the walled town of Kyōng ju which was held by the Japanese. It is said that he made use of a species of missile called "The Flying Thunder-bolt." It was projected from a kind of mortar made of bell metal and having a bore of some twelve or fourteen inches. The mortar was about eight feet long. The records say that this thing could project *itself* through the air for a distance of forty paces. It doubtless means that a projectile of some kind could be cast that distance from this mortar. The records go on to say that the "Flying Thunder-bolt" was thrown over the wall of the town and, when the Japanese flocked around it to see what it might be, it exploded with a terrific noise, instantly killing twenty men or more. This struck the Japanese dumb with terror and so worked upon their su-

perstitious natures that they decamped in haste and evacuated the city. The inventor of this weapon was Yi Yang-son, and it is said that the secret of its construction died with him. It appears that we have here the inventor of the mortar and bomb. The length of the gun compared with its calibre, the distance the projectile was carried with the poor powder then in use and the explosion of the shell all point to this as being the first veritable mortar in use in the east if not in the world. It is said that one of these mortars lies today in a storehouse in the fortress of Nam-han.

All through the country the people were rising and arming against the invaders. A list of their leaders will show how widespread was the movement. In the province of Ch'ul-li were Generals Kim Ch'ŏn-il, Ko Kyŏng-myŏng and Ch'ŏe Kyŏng whe; in Kyŏng sang Province Generals Kwak Ch'ŏ-o, Kwŏn Kung-su, Kim Myŏn, Chŏng In-hong, Kim Hŭ, Nyu Wan-gŭ, Yi Tŭ-geui and Chang Sa-jin; in Ch'ung-ch'ung Province Generals Cho Heun, Yŏng Kyn (monk), Kim Hong-min, Yi San-gyŏm, Cho Tŭn-gong, Cho Ung and Yi Pong; in Kyŏng-geui Province Generals U Sung-jun, Chŏng Suk-ha, Ch'ŏe Heul, Yi No, Yi San-whi, Nam Ou-gyung, Kim T'ak, Yu Ta-yŏn, Yi Ch'il, Hong Kye-nam and Wang Ok; in Ham-gyŏng Province Generals Chŏng Nam-bu, and Ko Kyŏng-min; in P'yŏng-an Province Generals Cho Ho-ik and the monk Ya Chŏng. The country was filled with little bands of fifty or a hundred men each, and all were fighting separately. Perhaps it was better so, for it may have prevented jealousies and personal enmities that otherwise would have ruined the whole scheme.

Chong Mun-bu was the "Military inspector of the north" and it was his business to investigate annually the condition of things in the province of Ham-gyŏng and to superintend the annual fair on the border at Whe-ryŏng in the tenth moon of each year. He was caught by the Japanese on the road and was held captive, but made his escape by night and found a place of hiding in the house of a certain sorceress or fortune-teller in Yong-sŏng. After five days of flight he reached the town of Kyŏng-sŏng where he found the leaders Ch'ŏe Pa-ch'ŏn and Chi Tal-wŏn at the house of a wealthy patriot Yi Pung-su who had given large sums of money to raise and

equip soldiers. The common people entered heartily into the plan and a force of 10,000 men, indifferently armed and drilled, was put into the field. This force surrounded the town of Kil-ju where the Japanese were encamped, and after a desperate fight the Japanese were totally defeated, leaving 600 heads in the hands of the victors. A few days later a similar engagement took place with a like result, sixty more heads being taken.

And so it was throughout the country. The Japanese were being worn away by constant attrition, here a dozen, there a score and yonder a hundred, until the army in P'yŏng-yang, by no means a large one, was practically all that was left of the Japanese in the peninsula.

Kwŏn Yŏl, the governor of Chŏlla Province, said to the provincial general, "If you will remain in Yi-byŏn and guard the province I will take 20,000 men and move northward to the capital." He advanced as far as Su-wŏn. The Japanese tried to draw him into a general engagement but he avoided it and kept up a guerrilla warfare, cutting off large numbers of stragglers from the Japanese camp. By this means he accomplished the important work of opening up a way to the north, which had been closed; so that from now on messengers passed freely from the southern provinces to the king.

THE HISTORY OF KOREA

VOLUME II

Chapter I.

China's reply to the Japanese... the Chinese army... the Chinese commander interviews the King... march on P'yŏng-yang... Chinese treachery... the new year... Chinese help not all a blessing... P'yŏng-yang invested... the Chinese force an entrance... Japanese driven to bay... how they escape... they retreat... they mass at Seoul... Chinese stop at Song-do... Koreans bridge the Im-jin... Chinese retire to P'yŏng-yang... Korean victory in the north... great victory at Hŭng-ju... the Japanese sue for peace... conference on the Han... Japanese evacuate Seoul... the terrible condition of the city... Chinese enter Seoul... they prevent pursuit... Japanese desecrate a royal tomb... Chinese accused of bad faith... Japanese line of camps... Chinese reinforced... the great battle of Chin-ju... a loyal dancing-girl... admiral Yi still active... Chinese troops retire.

We must now return to the north and witness the final struggle which was to begin the Japanese retreat from the whole north. It was not till long after the fifty days had expired that Gen. Sim Yu-gyŏng returned from Nanking. The Japanese had sent time and again, asking why he did not make his appearance, but now on the sixth day of the twelfth moon he entered the city of P'yŏng-yang, making no excuses for his tardiness but delivering his message as follows: "I have seen the Emperor and he says that if you wish to become vassals of China you must first give up all the territory taken from Korea. You must also give up the two princes whom you have captured. If you do not see fit to comply with these demands the Emperor will send a million men and destroy you." He then gave to each of the Japanese leaders an ornament for the hat, from the Emperor. This was a trick to

discovered how large the Japanese force might be. It was determined that there must be about 20,000 Japanese troops in the city. What reply the Japanese gave to the Emperor's demands is not told, but that it was a negative one seems sure from what followed.

The Chinese army of counter-invasion lay just beyond the Ya-lu River. It was an enormous host and, as armies went in those days, it was a thoroughly efficient one. In connection with this army was an official who held the rank of "Military Adviser," by the name of Song Kung-ch'ang. The office carried no active power in the field but it seems to have been a sort of check upon the commander-in-chief, for the duties of the office were to keep the Emperor informed of what was going on at the seat of war. The actual General-in-chief was Yi Yŭ-song. Under him were three generals, of the right, left and center respectively. The General of the Left was Yang Wŭn and under him were Generals Wang Yi-jung, Yi Yŭ-mŭ, Yi Yo-o, Yang So, So Ta-su, Son Su-ryŭm, Yi Ryŭng and Kal Pong-ha. The General of the Center was Yi Yŭ-bŭk and under him were Generals Im Cha-vang, Yi Pang-jin, Ko Ch'ak, Chŏn Sŭ-jong, Ch'ŭk Keum, Chu Hong-mo, Pang Si-whi, Ko Seung and Wang Mun. The General of the Right was Chang Se-jak and under him were Generals Cho Seung-hun, O Yu-ch'ung, Wang P'ŭ-juk, Choi hi-mok, Chang Kung-ch'ung, Nak Sang-yi, Chin Pang ch'ul, Kok Su and Yang Sim. The rear guard was under the command of Gen. Pang Si-ch'an and the engineering corps was commanded by Generals Yu Whang-sang and Wŭn Whang. The main army was composed of 43,000 troops, while the rear was a reserve force of 8,000. This army crossed the Ya-lu on the twenty-fifth of the twelfth moon, the dead of winter. It is said that when on the march this army stretched along the road a thousand li (three hundred miles and more) and that the sound of their drums was continuous along the whole line.

General-in-chief Yi Yŭ-song, dressed in crimson robes and sitting in a crimson chair, arrived in Fui-ju and immediately sought an interview with the king. The latter said, "I have governed this country badly. The Emperor has been put to a great deal of trouble on my account and all these

good men have come a long, cold road to fight for us. Though I lay open my vitals with a sword I cannot repay you all for this kindness." Gen. Yi smiled and said, "The Emperor's might reaches to the heavens. For the sake of Your Majesty's happiness we have been sent, and all your enemies will soon be put to flight." To this the king rejoined, "Our nation's life hangs by a thread, and the result lies with you." Gen. Yi raised his two hands in salute and answered, "I am come at the Emperor's orders and life or death are all one to me. When I started out my father said to me, 'Fight valiantly for Korea and return victorious,' and so how can I do less than my best?" The Koreans say that this man's father was a native of Eun-san in the province of P'yŏng-an, Korea, but that for some offence he had fled to China and together with many of his relatives was enjoying high position under the Emperor.

Gen. Yi started for P'yŏng-yang with his whole army, 80,000 bags of rice and 20,000 pounds of powder. His troops were not provided with muskets but they had small cannon. The Japanese on the other hand had muskets but no cannon. Upon the arrival of the Chinese at An-jŏn they were met by the Prime Minister, Yu Sŏng-nyŏng, who laid before Gen. Yi a map showing the roads leading to P'yŏng-yang. Gen. Yi took red ink and indicated on the map the various routes by which he intended to lead his forces to that city. Calling Gen. Sa Tŏ-su he sent him forward to deceive the Japanese by saying that a few Chinese had come to effect a peaceful solution of the difficulty. The Japanese were pleased at this and sent twenty of their people to meet, as they supposed, Sim Yŏng-yŏng at Su-an. Gen. Sa feasted them there but meanwhile had the place surrounded and in the midst of the banquet the Japanese were treacherously assaulted and cut down, only three escaping. From these the Japanese learned of the hostile intentions of the Chinese and were greatly disturbed, but being forewarned they put themselves in readiness for an assault.

And so the old year died--the terrible Im-jŏn year which witnessed the indescribable horrors of the ruthless invasion which swept it from end to end: which saw, too, the gradual awakening of the dormant military spirit of the people, until

at its close the wave of invasion had not only broken and spent itself but had left the remnant of the invaders cut off from their home land by one of the greatest naval geniuses of his own or any other age, surrounded on all sides and hemmed in by forces which though perhaps unable to cope with them in the open field in a pitched battle could yet harrass and cut them off on every side. It must be clearly borne in mind that the Chinese did not raise a hand to help Korea until the invasion virtually collapsed. The Koreans without the aid of China could probably have starved the Japanese out of P'yŏng-yang and driven them southward, cutting them off on the left and right till they would have been glad to take ship for home. In a sense the Chinese counter-invasion was an extremely unfortunate thing for Korea, for the dormant energies of the people were just rousing themselves to action. Armies were being levied, every day saw the Japanese forces melting away and there was a magnificent opportunity for Korea to turn upon her devastators and drive them headlong into the sea. It would have given a tremendous impulse to patriotism and national self respect, and it might have been a stepping-stone to a strong national life; but the coming of the Chinese soldiery immediately threw everything into Chinese hands and they reaped all the benefits of the situation. Even the Koreans themselves did not realize how they were playing into the hands of China. The Japanese in P'yŏng-yang were weary and sick, and at heart glad of any excuse for retreating if it could be done without too great a loss of dignity. It was at just this moment that the Koreans put the game, already won, into the hands of China to reap all the credit and all the prizes of success. The Koreans leaned back upon China and relapsed into their old self-complacent "fool's paradise."

With the beginning of the new year Gen Yi moved southward toward P'yŏng-yang as far as Suk-ch'ŭn where he intended to halt for the night, as the winter days were short, but hearing of the massacre at Sun-an and wishing to give as little time for preparation as possible, pushed on by night, and in the morning planted his banners before the ancient city of P'yŏng-yang. The city was forthwith surrounded. The Japanese could be seen covering the slope of the hill within the wall with their blue and white flags, and soon they open-

ed fire on the besiegers. At the same moment they rushed to the walls and manned them. The Chinese Generals of the Left, Center and Right were stationed with their respective forces before the three gates Ch'il-sung, Ham-gu and Po-t'ong. The General-in-chief Yi, with a banner in one hand and a drum stick in the other, rode swiftly from one division to another encouraging the men. His forces could hardly be held in check, they were so eager, in spite of their long, cold night march, to rush at the wall and scale it. They were not long kept from their desire, for at eight o'clock word was given for the whole assaulting force to advance to the wall. The cannon thundered, the fire-arrows flashed through the air, the very ground fairly trembled with the noise of battle and the tramp of eager feet. One of the fire-arrows alighted in the quarters of the Japanese general-in-chief and it was soon in flames, which rapidly spread to all the surrounding buildings. The Japanese guarded the walls with the greatest gallantry, and with spear and arrow, hot water and stones they made it quite impossible for the Chinese to effect an entrance. The wall bristled with weapons, so that in the words of a native chronicler it was "a hedge-hog's back." So it happened that the Chinese forces fell back from the fierce defense of the Japanese. Many of them contemplated a general retreat and started to leave the field, but Gen. Yi, who was always found where most needed, saw the defection of his men and, pursuing them, struck off the heads of a few as an example to the rest. Then he turned and cried, "Fifty ounces of silver to the first man to set foot upon the battlements of P'yung yang." This was doubtless a more powerful appeal than he could have made had he called upon their patriotism or love of glory. Immediately the tide of battle turned. A Chinese captain, Nak Sang-ju, a man well along in years and whose proportions were so ample that the Korean chronicler says of him that he weighed a thousand pounds, led on a company of men and by a mighty effort succeeded in reaching the top of the wall. He held his ground there while others could scale the wall at his back, and so an entrance was effected. The Japanese began to desert the wall, and soon the Chinese entered by the Po-t'ong and Ch'il-sung gates, while the Korean allies entered by the Ham-gu Gate. By this time the Japanese had entirely

left the wall and had massed themselves as best they could in various parts of the city, determined to make a desperate stand. The Chinese infantry and cavalry both swarmed in on every side and all Japanese stragglers were cut off, while the fight throughout the city became general. Before the Japanese could firmly establish themselves upon the hill and in other defensible parts of the town they lost two captains, 2,285 men, and 45,002 weapons of various kinds, besides 1,015 Koreans whom they had held as captives.

Many of the Japanese had taken refuge in various government buildings which they had harricaded as best they could. The Chinese went to work systematically to burn these down, and in the few hours remaining before the fall of night nearly half of the entire Japanese force succumbed to the weapons of the Chinese. One instance will suffice to illustrate the method of procedure. Many of the Japanese had taken refuge in a large building on the wall, well up on the side of the mountain and looking directly down upon the waters of the river. Gen. Yi had it surrounded with piles of wood, the timbers of houses and hewn logs, and these were set on fire. The entrapped Japanese then had the choice of roasting to death or leaping down upon the ice of the river. Hundreds chose the latter alternative, but the ice was not strong enough to stand the tremendous strain and they were all engulfed in the river and buried under the ice below. As for those that remained, it is said that the smell of burning flesh could be discerned a quarter of a mile away.

Gen. Konishi had taken refuge with a large body of troops in a building called the Yün-gwang-jōng, very near the Ta-dong Gate which opens directly upon the water front. Night had fallen and the fight had lulled for a time. What took place at this time may be open to some doubt. The Korean account says that the Chinese commander sent a message to Konishi demanding the surrender of his whole force and that Konishi replied, "Our remaining force is small and we wish to evacuate the city and retreat if we may be allowed to leave quietly." It is affirmed that Gen. Yi consented to this and left the Ta-dong Gate unguarded, and in the dead of night the Japanese troops passed swiftly out and crossed the river. On the face of it this statement is hardly credible, but judging

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The Korean New Year.

The first day of the new year is every Korean's birthday, not because they were all born on the first day of the first moon but because, according to their reckoning, a Korean's age corresponds to the number of years *in which* he has lived. At birth he is one year old, namely the year in which he was born; and if he should chance to be born on the last day of the twelfth moon, the very next day he would be two years old; for he then has seen two years. This may seem strange to us, but is it any stranger than for a "globe-trotter" to hurry through the open ports of China and then go home and say he has "done" that interesting country? All of which means that every oriental inconsistency can be matched with an occidental one of similar proportions.

As all the Korean birthdays, then, are rolled into one, we might expect that it would be the signal for unusual festivities. Nor are we disappointed. In preparation for this great day, the average Korean will even try to pay up all his debts. This alone marks it as a red letter day and one that is quite outside the ordinary. If he can't pay his debts he will at least make some excuse for not doing so, and this, while less satisfactory (to the creditor) than the actual payment of them, is itself sufficiently startling.

In honor of the event a new, or at least a clean, suit of clothes is forthcoming and in some cases this suggests a com-

plete bath. The Koreans have never enjoyed the reputation of the Japanese in this line, and yet bathing is not so uncommon in Korea as many seem to believe.

The day before New Year's, preliminary calls are in order among high and low alike, at which they wish each other a happy riddance of the old year. All schools are closed and only such work as is necessary is performed during the first half of the new moon. They believe in beginning the year right!

On New Year's day the elders all do their calling and the small boys troop about the streets visiting the houses where they are known and getting presents of kites and sweetmeats. The flying of kites is strictly confined to the first fifteen days of the first moon, and while solitary, lonesome kites are seen in the air at other times this half month holiday is the only time that the telegraph wires reap any considerable harvest.

One of the most important of the ceremonies to be observed is the burning of hair. The Koreans are not thrifty enough to save the combings in order to utilize them in the shape of a switch after *Time*, the great barber, has gotten in his work; but they save them for another purpose. In the occident the falling out of hair is itself a misfortune but with the Koreans each hair represents some misfortune stored up for the future, and so it may be said that each calamity hangs over their heads suspended, like the sword of Damocles, by a single hair. The only way to ward off the evil is by burning the hair. Few Koreans are so strict as to save all the combings of the year, but those of the last few days only are laid aside in order to perform this necessary function.

It is considered proper to take a single cup of wine on New Year's morning, not for the stomach's sake but for the *orra*' sake, as this will render them sharp all the coming year.

Most of the peculiar customs connected with the new year are reserved for the fifteenth, which is the full moon. But between the first and the fifteenth there is one day that requires a word of mention. It is "Rabbit Day," and it is deemed unfortunate. It is called *tap-nal* now, which is a corruption of *tok-ki-nal*—"Rabbit Day." Singularly enough the rabbit is classed with evil animals like the fox and wild-boar. While, at the same time, it figures in folk-lore much like the

Bre's Rabbit or Uncle Remus fame. On this "Rabbit Day," which is indicated without fail on the calendars, women and girls shun the street as on no other day in the year. On "Rabbit Day" they tie a piece of string to the loop of their pouch-strings in the belief that it will give long life. They say that since the rabbit's tail is short, this will lengthen it and so become an omen of longevity.

It is during these holidays that the annual stone fights begin. They need no description here. They are said to have begun during the days of one of the Koryŏ kings who instituted the custom of having sham fights in the palace grounds for his own amusement.

We now come to the great *po-reum* 보름 or full moon, the fifteenth of the month. The derivation of this word opens up a most interesting subject. It is of comparatively recent origin, for it began at the time of the Manchu invasion of Korea in the middle of the 17th century. It was about the middle of the twelfth moon that the Manchu army entered Seoul. That was a day of terror for the Koreans, for the Manchus were even more ruthlessly savage than the Japanese had been in their great invasion, less than fifty years before. It may well be that the festival of the new moon was a grim one for the Koreans. It was a festival of hatred, a carnival of impotent rage for the Manchu was to Korea what the Goth was to Rome. From that time the festival of the first new moon was called *bonham* 분함 or "Impotent Rage," and according to the laws of Korean euphony this easily deteriorated into the sound 보름 or *po-reum*. A curious confirmation of this is found in the fact that only in Seoul is this festival called *po-reum*. Elsewhere it is called *yŭl-tas-sa* = "The Fifteenth." This has passed into proverb. When a Korean wishes to express the idea conveyed by the English proverb "A rose by any other name would smell as sweet" he says *Seoul po-reum, Si-gol yŭl-tas-sŭ* or "Po-reum in Seoul is the same as yŭl-tas-sŭ in the country" or generally "Though the name is different the thing is the same." But this derivation of the word *po-reum* is also witnessed to by other customs connected with this festival. At this time the Koreans "eat *po-reum*" = *pŭ-tŭ* 부름. Now this *po-reum* means the walnuts, chestnuts and pine-nuts which are always brought out at this

time. At first it was only *walnuts* to which reference was made in the word *pu-renm* but came to mean any nuts. But what are walnuts called in Korea? They were originally *ho-do* (胡頭), = "Manchu apricots," but from the time of the invasion the name was slightly changed to *ho-du* (胡桃) = "Manchu head." When the walnuts are brought out on this festival, the first three are crushed between the teeth and thrown out into the street, signifying that three *Manchu heads* have been smashed. Thus the Koreans vent their hereditary spite against their despoilers and give vent to their *pu-ham*, 분함 or 부름 *pu-reum*, namely their impotent rage. Hence the ulterior meaning of *pu-reum* is fairly well established.

This first full moon is supposed to tell the fortunes of the farmer. If the moon looks pale and white there will be too much rain. If it looks red there will be drought. If it looks dark there will be famine. If it has a rich mellow tinge, or golden color, all will go well.

Those people who fall, for the year, under the "Moon-star-influence" must be careful to make torches of *sari* wood and bow with lighted torch toward the moon as it rises.

If a man wishes to make sure of good luck he must on that day comb his hair nine times, wash his face nine times, eat food nine times, pretend to sleep nine times study nine times, and go through the motions of his handicraft nine times.

It is customary to eat a little of every kind of vegetable one can get hold of, for a person will not be able to eat of any kind of vegetable during the year that he has not tasted of on the great *pu-reum*.

The custom of feeding the ravens is a very old one, since it originated about 530 A. D. It shows the tenacity with which tradition holds its grip on the Korean mind. In ancient Silla, King Chi-teung was feasting in a summer-house one day. A raven flew down and deposited a letter before him and then flew away. On the cover was written "If the king reads this two people will die. If he does not read it, one will die." He refused to open it but one of the courtiers said that the "one" might be His Majesty. So the letter was opened. It ran thus; "Let the king hasten to the palace, enter the queen's apartments and shoot an arrow through

the zither case." He did so, with the result that the chief Buddhist priest was killed, who had taken advantage of the king's absence to attack his honor. Ever since that time the raven has been remembered with gratitude and it is annually fed with special cakes made for this express purpose. These cakes are called *O-pak* or "Raven medicine." Of late years these cakes have generally been consumed by the children rather than by the ravens.

Several other of the curious things that are done on this day were described in the November number of the *Review* for 1902, and hardly need a detailed description here. Among them were the following: Cut out a red disc of paper representing the sun, fasten it to a stick of wild cherry wood and stick it up on the roof. Make three torches of wild cherry wood and burn them by moonlight. Throw a bowl of millet porridge into the river. Take a full bath, sit facing the east, and bow thirty times. Tear off the collar of the coat and burn it toward the south. Face the west and bow four times toward the planet Venus. Stuff cash into a straw manikin and throw it into the street. Fix a paper stocking on the roof with a piece of wild cherry wood. Besides these there is the practice of casting five discs of wood with the words metal, wood, fire, water and earth written on them and determining from the different combinations what the fortune for the year will be.

Every day in the year is named after one or other of the animals which correspond to the twelve points of the compass. Beginning with the north and passing around the compass toward the east these animals are the rat, ox, tiger, rabbit, dragon, snake, horse, sheep, monkey, hen, dog and pig. It is during the first twelve days of the year that these names of animals have special significance.

Every one is acquainted with the custom of walking over twenty-four bridges on the night of the fifteenth. This is supposed to strengthen the legs and ensure health during the coming year. The idea originated in China during the Tang dynasty. So it is written in Chinese poetry, which affirms that if this is done a man's legs will be as strong as the "legs" of the bridges. It is significant that the Korean words for "bridge" and "leg" are the same. It is not improb-

and that in early times when streams were generally bridged the idea of making wooden supports or "legs" to hold up the rude bridges naturally suggested the word "leg" for bridge. The primitive temporary bridges found throughout Korea, which are made of long sticks placed in such a position as to resemble the legs of a man standing in the water. In fact may it not be that the principle of the arch was originally suggested by a man standing in a stream, the stone being the keystone which together with the beams and thigh bones formed the entire arch?

In support of the theory that diseases can be warded off by making straw manikins and stuffing them with cash and throwing them to the beggars, the following tale is related. A gentleman living in Chokko was grievously afflicted with an incurable disease. His wife was in great distress. Every remedy had been tried but without success. At last in desperation she asked some of her neighbors if the straw manikin would work in the case of a gentleman as well as with common people. They were doubtful, but thought it worth trying. So, unknown to her husband, she made a straw figure of a man as large as life, dressed it in a complete suit of her husband's clothes, with hat, shoes, headband and belt complete, and set it out in the street. But the beggars were all afraid to touch it, for the clothes were worth a large sum of money. A day passed and the anxious wife was in despair. No one had carried off the effigy. At last a poor fellow, on the verge of starvation, determined that as long as he must die anyway he might as well run the risk. So he seized the silk-clad manikin and put down the street as fast as his legs would carry him. He stripped off the gaudy garments and pawned them. Not for many a long month had he held so much money in his pouch.

But that night he was suddenly seized with the same disease with which the gentleman had been suffering and before morning he was a corpse. The probability is that in his half-starved condition he overate and caused his own death. At any rate, at the very hour when he was taken ill the gentleman suddenly recovered much to the joy of the wife. That night in her dreams there came to her a poor wretch who said that it was he who had taken the manikin but that on

that same night a goblin had come to him and claimed him as his legitimate prey.

This is one of the many "authentic" cases in which the casting away of a straw manikin has brought back health and warded off disaster.

The *Cho-rung* is a sort of amulet which boys and girls tie to their pouch strings on the shortest day in the year, the winter solstice. For boys it is called *mal chorung* or "large chorung" and for girls it is called *suk-ki chorung* or "baby chorung." These are pieces of wood about an inch long and shaped something like a bottle. They wear these tied to the pouch string together with a cash piece, until the fifteenth of the first moon and then, on the street, ask each other for them. The giving up of the *chorung* signifies the getting rid of bad luck for the whole year. This is a Buddhist survival but the monks themselves do not know where the custom originated. In time gone by old Taoists used to hang to the top of their walking sticks an amulet much resembling this, and so there may be some question whether it is Buddhistic. In any case it is of Chinese origin.

Another curious custom that is absolutely universal in Korea from the very highest to the very lowest is that of tearing off the collar of a coat and giving it away with a piece of money. Every member of every family does this. The collar of the coat, continually rubbing against the neck, is prone to get soiled, and herein lies bad luck. But they do it only once a year, worse luck!

The Korean Physical Type.

We have received from a subscriber, who is a recognized authority in the far East on the subject of physical and physiognomical relationships, an objection to our theory of the southern, or at least Dravidian, origin of the Korean people. He bases his objection on the fact that the Dravidian people differ so widely from the Korean in physique, physiognomy and especially in the growth of hair. This argument, if established, would prove a very strong one. The question,

however, is one of fact. Is it true that this wide difference exists? Since receiving this communication we have taken steps to discover the facts bearing upon this question, and we are free to confess that they do not seem to bear out the contention of our correspondent.

Now it is evident that we must look to the written statements of men long conversant with the Dravidian peoples in order to discover the facts in regard to their physical characteristics. A mere visitor to those regions would not be able to form correct conclusions, for he would not have opportunities of studying those peoples in all the details of their life nor to see enough of them numerically to draw conclusions. For this reason we turn to the words of men who have spent many years among the Dravidian peoples and who, if anybody, are competent to speak.

Mr. Hodgson, as quoted by Bishop Caldwell, says "A practiced eye will distinguish at a glance between the Aryan and Tamilian style of features and form. In the Aryan form there is height, symmetry, lightness and flexibility; in the Aryan face an oval contour with ample forehead and moderate jaws and mouth, a round chin, perpendicular with the forehead, a regular set of fine features, a well raised and unexpanded nose, with elliptical nares, a well sized and freely opened eye, running directly across the face; no want of eye-brows, eyelash, or beard; and lastly a clear brunette complexion, often not darker than that of most southern Europeans. In the Tamilian (the typical Dravidian) on the contrary, there is less height, more dumpyness and flesh; in the Tamilian face, a somewhat lozenge contour caused by the large cheek bones; less perpendicularity in the features to the front, occasioned not so much by defect of forehead or chin as by excess of jaws and mouth; a larger proportion of face to head, and less roundness in the latter; a broader, flatter face, with features less symmetrical, but perhaps more expression, at least of individuality; shorter, wider nose, often clubbed at the end and furnished with round nostrils; eyes less and less fully opened, and less evenly crossing the face by their line of aperture; ears larger; lips thicker, *beard deficient*, color brunette as in the last but darker on the whole, and, as in it, various."

We are willing to submit this description of a Dravidian

to anyone intimately, or even superficially, acquainted with the Korean and ask if it does not *exactly describe him even to the minutest feature*. Has he not less height and symmetry than the Aryan, which is practically the European? Has he not the lozenge contour of face, high cheek-bones, excess of jaw and mouth, too much face for his head, a broad flat face, short wide nose, round nostrils, eyes less fully open and less evenly crossing the face, ears large, lips thick and beard *deficient*? Nothing could more exactly describe the Korean. And yet our correspondent tells us that the Dravidians have heavy beards.

"Look steadfastly" says Mr. Hodgson "on any man of an aboriginal race (in Southern India) and say if a Mongol origin is not palpably inscribed on his face."

While agreeing completely with Mr. Hodgson as to the Scythian affinities of the Dravidians, Bishop Caldwell cannot speak so definitely, for he finds among the more cultivated of the Dravidians many similarities to the Aryans of Northern India; he believes however that these similarities have resulted from centuries of intermixture. But before quoting him let us take the evidence of Rev. Mr. Hyslop on the Gond tribe, one of the less civilized of the Dravidian tribes and one in which there has been less admixture. He says: "The Gonds are a little below the height of Europeans, and in complexion darker than the generality of Hindus, bodies well proportioned, but features rather ugly; a roundish head, distended nostrils, wide mouth, thickish lips, *straight black hair* and *scanty beard and mustaches*. Both hair and features are decidedly Mongolian."

Bishop Caldwell adds "An ascent from the Mongolian type to the Caucasian is not unknown; but conversely, it is not known, I believe, that there has been any descent from the Caucasian to the Mongolian. It would seem therefore that it only remains that we should suppose the original type of the whole Dravidian race to have been Mongolian, as that of the Gonds generally is upto the present time, and attribute the Caucasian type now universally apparent amongst the Dravidians of Southern India to the influence of culture, aided perhaps in some small degree by intermixture with Aryans."

It is evident from this that the authorities do not fully

agree as to the prevalence of the Mongolian element in the physical characteristics of the Dravidian people as a whole. Some claim to see a distinct Mongolian type while others fail to see it. All agree that the wilder and less civilized tribes included in the Dravidian race are clearly Mongolian in type. As described above they agree in a remarkable manner with the Koreans of to-day. As to the more advanced Dravidian peoples some authorities see a Mongolian type and some do not but even those who do not see it believe that the difference between them and the more aboriginal types is due to a long period of cultivation and of intermixture with Aryan peoples. The question then arises whether or not the less civilized Dravidians are the typical Dravidians. As quoted above, a change would naturally be toward a Caucasian type rather than toward a Mongolian type, and other things being equal we always expect development to be upward rather than downward; so it seems fairly certain that such tribes as the Gonds are the most typical Dravidians. To make this point more clear let us suppose that someone wishes to learn the habits and customs of the aborigines of America in order to compare them with the wild tribes of northern Siberia. Would he go to western New York State where there are the remnants of Indian tribes engaged in peaceful agricultural pursuits, living in ordinary houses and dressing in ordinary European clothing? Would he not rather seek out those tribes which have been least in contact with the white man and are least removed from their aboriginal status? So it is that we say with confidence that if we are to find out whether the Korean and Dravidian physical types are alike we must not go to the Dravidian peoples who have been most affected by outside influences, but those who have remained the most secluded. Judging from such a standard as this we think it has been proved by the above quotations that, whether the Koreans came to Korea from the south, originally from India, or not, there is *nothing in the physical argument* that militates against the theory.

We have received from Rev. Alex. Kenmore an interesting item in this connection. In London he met a Mr. Knowles who has been making a special study of the phonetic systems of India preparatory to the formation of an alphabet

for the blind. The Korean alphabet and phonetic system were submitted to him to see whether his scheme for the blind would apply to Korean. His statement was, "This is Tamil through and through." So, though vocabularies may shift and change, phonetic systems and, still more, grammatical peculiarities remain. Practically the same thing was said by one of the missionaries in Korea who had worked six years among the Dravidian peoples. He said that when he first came to Korea the language sounded singularly familiar. He felt as if he ought to understand it without study.

From Fusan to Wonsan by Pack-pony.

The next day was Tuesday. We proceeded north along the coast, passing through numerous thriving fishing-villages. The first part of the day's trip was through a thickly populated region, but along in the afternoon we entered a rough, lonely mountain country. At this point the spurs of the mountain range run down into the sea, making countless bold and rugged promontories. Our road was over a long succession of passes, between which we would often traverse the shore of a deep bay. Generally these had a beautiful sandy beach. In this rough country it was only occasionally that we would see a gentleman's tiled house tucked away in some sheltered nook, with a little bunch of thatched houses about it. The imagination was taxed to its utmost in guessing how these people lived. There was no evidence of any considerable agricultural life though we suspected that back among the hills or perhaps across the higher land there might be fields that they could cultivate. We were given to understand that these tiled houses of the gentry represented better times in the past but that now the tiles themselves were all the wealth these men could boast. In speaking of this rough mountainous country there is a natural suggestion of trees and forests, but we must remember that it was all bare of trees. The scenery was bleak and forbidding, though frequently grand. It was in almost all respects the very opposite of scenery in Japan. Whatever beauty there was consisted in wide prospects of ser-

rated mountain ranges and the expanse of ocean. There was a complete absence of mere picturesqueness, which is such a charming feature of Japanese scenery. The bare earth, the broad sea, the over-arching sky—these were all; and yet, to the keen imagination these may be fully as charming as the more finished scenery of Japan. One is ever conscious of the large, the fundamental, the basic things of nature, and there results a kind of exhilaration which is different from anything which Japanese scenery commonly inspires. It is the difference between Colorado and New Hampshire, between the Russian steppes and rural England.

Throughout this region the only really prosperous people seemed to be the fishing folk. Their houses were cleaner and better than those of the others. This day a hundred *ri* ride brought us to the prefectural town of Yŏng-hŏ, which presented no features worthy of remark.

The next day our way again lay along the coast, several large villages being passed. The numerous salt farms that we saw on this day are worthy of more than casual notice. In this part of Korea are found some of the most important salt manufacturing centers. A description of one of the "works" will suffice for all. Imagine then a field of about two acres, divided down the middle by a row of huge earthen pots perforated beneath and banked up with reeds and rice matting. The perfectly smooth and even fields are loosely covered two inches thick with a fine black loam, like a newly plowed and carefully harrowed field. Sea water is brought in wooden pipes and emptied into a ditch which runs around the field. From this ditch the water is scooped up in long-handled dippers and sprayed evenly over the surface of the black loam. After partial evaporation, wooden-toothed rakes are drawn across the fields by bullocks or cows. This turns up the loam and gives a better opportunity for the water to evaporate. This process shows that beneath the black loam there is a hard bed of earth, like a well packed tennis court, probably made of clay. It is raked again and again until fairly dry and then more salt water is thrown on. The process is repeated until the loam is quite saturated with salt. Then with large scrapers the loam is drawn up into heaps beside the central line of pots. After the pots have been nearly filled

with the loam, sea water is poured on, enough to fill them to the brim. This water passing through the loam takes up the salt and comes out below in the shape of a heavy brown liquid. The loam is then taken from the pots and spread out over the field to be again utilized. Near the pots there hangs a huge clay pan, six inches deep and twenty feet long by ten feet wide. It is supported from above by rows of stout poles from each of which hang chains that are fastened to hooks in the bottom of the kettle or pan. The heavy brine is poured into this pan and a hot fire of pine brush is kept burning beneath. The salt is deposited at the bottom of the pan and is scraped off and picked in bags. It is a wet, grayish looking substance. Some of the salt fields were lying "fallow" and we learned that after a time the black loam loses its power of holding the salt, but if left unworked for a few weeks will then regain this power.

Along through this section we could gain magnificent views of the white peaks of the main range of mountains to the west. Game too was plentiful. Swans, geese and ducks abounded, and it was here that my companion, a few months later, bagged a wild boar of 300 pounds weight. We were amazed and delighted at the beauty of the granite rock that cropped out all about us. It was now red, now green, now black, often with a plentiful admixture of quartz. Many of the fishermen's houses were surrounded with beautiful stone walls, built of smooth water-worn stones from the beach. They were three feet thick and six feet high. Many of these houses were built immediately on the water's edge and it looked as if an east blow would send the surf over them. As we went north there was a perceptible change in the style of the houses. To the south the houses had been only one *kan* deep but now they had an extension of the roof which formed a sort of verandah in front, and further north still the houses were two *kan* deep. At this point we were near the line which formed the border between the ancient Kingdom of Silla and that of Ye-muk and it is probable that these local differences have survived from very early times. A noticeable feature was the whitewash used on some of the houses, which gave them a very neat appearance, and some were washed with a blue color making them still more striking.

In spite of the fact that we were continually passing

through fishing villages we could get very few fish to eat. They are all shipped off inland as soon as caught and to get them was as difficult as to buy tinned butter in France or condensed milk in Switzerland.

Pi-vang was the first prefectural town we struck after crossing the border from Kyŏng-sang Province to Kang-wun. It lies back from the sea on a small stream and the view of the sea is cut off by a low range of hills. Passing directly through we kept on to a fishing village on the beach. We had great difficulty in finding a place to put up. There was no inn and the people, while not hostile, were quite apathetic. By dint of considerable persuasion we secured a room, but had to improvise a horse stable. We went to sleep to the sound of dashing waves. When my companion waked in the morning to call up the grooms to feed the horses, he heard a swishing noise which sounded just like horses nosing their feed in search of stray beans, and with a sigh of content lay back to have another nap. An hour later he learned that it was merely the noise of water on the beach that he had heard, and so we were late in getting off.

Forty li further on we struck the town of Ul-chin, celebrated in song and story. It was here that the Japanese made a stand in their retreat from Seoul three centuries ago. They were besieged by the combined Chinese and Korean armies and were reduced to the last extremity, when, to their joy, a small fleet of Japanese boats came up the coast from another station to the south and brought them food and succor. The road up to this town was in a terrible state. It was away from the coast and fearfully cut up by the summer rains. The country was utterly desolate. There were no fields, no villages, no houses, no trees until we neared the town and saw in the distance a row of persimmon trees half a mile long. Our horses waded the stream and we stopped at an inn on the farther bank, where we met a Japanese physician who had come three months before and had hung out his "shingle" but had reluctantly come to the conclusion that the Koreans, of Ul-chin at least, still had more faith in bear's gall and stewed centipedes than in all the triumphs of Western pharmacy. He was about to shake the dust of Ul-chin off his feet and go to some happier clime.

We found Ul-chin to be a long straggling town in that semi-ruinous condition that is characteristic of so many prefectural towns in Korea. At this point my friend Mr. A. and I had to part company, he to return to his work in the south and I to push northward to Kang-neng where I was to meet my friend Dr. H. from Wonsan who was to come down that far to meet me. It is from Ul-chin that the Koreans take boat to visit Ul-lung Island which on modern maps is called Daget. Here is where the famous fights between wild cats and rats are said to occur. Tradition affirms that the islanders were conquered by Silla generals who put great wooden lions in the prows of their boats and frightened the people into surrender even before the troops were disembarked.

At four o'clock in the afternoon on Saturday I stopped at the market town of Sam-chuk, for if I passed that place there was no other inn within forty *li*. Alone in a strange country and among people whose language I knew hardly at all, it will not surprise the reader to learn that I was intensely lonesome; and it can readily be believed that when two Korean Christians came along, who had been sent ahead by Dr. H. to meet me, I was delighted. Here was some connection again with the outside world. Of all lonesome places on this planet give me the eastern coast of Korea and one of those Rip Van Winkle towns that have overslept themselves not twenty years but twenty generations.

The next day, Sunday, was a busy one in that town, for it was market day. The contrast between that day and the day before was as great in the town as it had been in my spirits. There was a large square about which were grouped a number of straggling inns which do business mainly on these market days. And all about the square were temporary booths erected for the merchants. Early in the morning people came trooping in from all directions with their goods carried by ponies, donkeys, bullocks, cows or on their own backs. Not a wheeled vehicle was seen. Such a thing would be as great a novelty on the east coast as the first railway train was on the west coast. They brought native and foreign cotton goods, rice, fruits, kerosene oil, cattle, pipes, tobacco, silk thread, cotton thread, buttons, needles and a long line of

knick-knacks and sundries. The shouting and struggling, the laughter and jokes, the haggling and bargaining were fast and furious. That town was like a man who is subject to fits, lying half dead most of the time but when one of the paroxysms come on raising a most unconscionable row. It illustrated beautifully one of the results of a state of society in which barter forms the principle means for the exchange of commodities. Everybody had something to sell and something to buy and as everybody wanted to sell first and buy afterwards that square resembled a hive of distracted bees. By three o'clock in the afternoon the "edge was worn off" and people began to take things a little easier. Though wine flowed freely all day long yet I saw no intoxicated people till late in the afternoon, and even then there were but few.

Throughout the day two native colporteurs read the Scriptures to any who would stop and listen, and three street meetings were held at which people stopped and paid polite attention. There was no rowdyism or trouble of any kind. Some small books were given away and the next morning several men came and purchased others. This market day explained the almost total absence of shops or stores. People do all their buying and selling on the market day and then shut up shop until the next one comes.

The next day I had a stiff hundred *li* to make before reaching Kang-neung, so an early start was made. It was a lonely and desolate road over two considerable mountain passes, the first of which was a steady climb of three miles. The last forty *li* were all down hill to the valley in which the town lies, some distance back from the coast. It is a walled city lying on the north side of a little stream which is crossed by a bridge. The wall is badly dilapidated and the situation is not imposing, as the town has no hill back of it. It was not until dark that we entered the gate and then we learned that the cholera was raging so fiercely that Dr. H. had gone thirty *li* to the north and put up at an inn. We found a nice clean inn and would have had a good night's rest had it not been for the constant firing of guns, whereby the Koreans were trying to scare off cholera devils. We had intended to stop here a few days but this was out of the question. Leaving the city I climbed a hill

and obtained a good view of the town, which is a compact one and surrounded by a fine farming country. This town is numbered among the twenty-one capitals of Korea, for in very early times it was the capital of the Ye Kingdom. It flourished about the beginning of the Christian era but was later absorbed by the Southern kingdom of Silla. The Silla conquerors here dug up a seal which was adopted as the royal seal of Silla. It is more than fifteen hundred years since Yang-neung fell from her high estate.

Hurrying on I found Dr. H. waiting for me at his inn and I had the great pleasure of grasping an Anglo Saxon hand and looking into the face of a "white man."

A Leaf from Korean Astrology.

The last division of the book that we have been discussing is called the "Guide for the Celebrated Physician" and it is in the nature of a household medical book. It is divided into three parts, (1) female complaints, (2) children's diseases, (3) bites of insects or animals. The fact that men's diseases are nowhere mentioned but only those of women and children shows us this book is consulted almost exclusively by women, a fact which should not surprise us when we remember that it is the women of Korea who cling to Buddhism and to the various superstitions that have emanated from and have been fostered by that cult.

As to the first section, treating of female complaints, it is not necessary for us to go into the curious details here given, except to mention some of the remarkable remedies recommended. For one complaint a poultice of cow-dung is recommended, for another the eating of twenty-one ginko nuts, for another boiled sun-dower seeds. One form of disease is cured by splitting the kernel of an apricot seed, writing the word *sun* on one part and the word *moon* on the other, sticking the two parts together with honey and then eating them. Another remedy is to drink water in which the iron pin of a nether mill-stone has been boiled. Another convincing argument is

the swallowing of three small live frogs, or if this is not sufficient take seven Quelparte mushrooms, fourteen jujubes and a handful of gluten rice and boil them together and eat them. Boiled magpie taken internally or sea-weed poultice externally are used, as well as four boiled dog's feet.

Children's diseases are treated rather fully. A case of overfeeding is remedied by drinking the water in which burned chicken-intestines have been boiled.

Nausea. Drink water in which burned hair has been boiled.

Indigestion. Catch a toad, lay him on his back, punch him three times in the stomach with a stalk of the sorghum plant. Then wrap the toad in yellow earth and bind him tightly with string. After burning him to death in the fire throw the remains of the toad away, but put the yellow earth in water and take a spoonful frequently. In the very nature of things this should effect a cure, but if it fails, remove the entrails from a hen and in the abdominal cavity put a piece of *ot* wood (varnish tree) and sew up the orifice. After boiling, throw away the wood and eat the hen.

Unnatural appetite. Buy a flock of domestic pigeons and watch them eat three times a day. But a radical cure is effected by boiling a toad, an onion and some black pepper together and taking in moderate doses.

Fits. Boiled honey-suckle flowers and red ink taken internally, or better still the saliva of a black cow taken "straight." These failing you should try warm blood from the tip of a white dog's ear.

Mouth disease. Let the child's parent take salt in his mouth and with the saliva make a little mud ball and paste it on top of the child's head. This will cure the sore mouth.

Erysipelas. Anoint with pig's gall, but first suck the part affected.

Small-pox. When the disease begins be sure that no uncooked food or cold food or anything that smells of oil or grease comes into the house. Let no one in the house comb his hair or wash clothes. Let no priest or sorcerer enter the place and rigidly exclude persimmons, pears, jujubes, peaches, apricots, cherries, lemons, potatoes and oranges; but chestnuts only may be brought in.

Koreans not only "catch cold" in the winter but they "catch hot" in the summer. Just what is meant is hard to say. Take a handful of peach leaves, put them on a stone and macerate, put them in water and strain off the liquid and take internally. If the attack is severe take five garlics, one handful of dirt from a very hot street, mash the garlic and dirt together, put the mixture in well water and administer. It will surely bring the patient round. Another remedy is a decoction of azalea flowers. Another is dried white peach flowers powdered and mixed with sorghum seed and made into a cake.

Temporary insanity. Take ten strands of sea-weed, the grease from two old hens, the "beards" of fifty red clams, and three measures of gluten rice. Make a batter of all these. Dry it and then make soup of it. This will effect a cure after two or three doses.

Diarrhoea. Take dried persimmons and pomegranates. Boil them together and eat them.*

Dysentery. Make a flour of a burnt rabbit's skin; add it to wine and drink. Or again, take yellow clay that has never before been dug, let it be rained upon and then dried; mix it with honey and eat. If the case is a chronic one take out the entrails of an old hen, fill the abdominal cavity with angle-worms, boil the fowl very thoroughly, remove the angle-worms and eat the hen. Hen's eggs taken freely are also very good for this disease.

"The Inside Sickness." Drink a decoction of bamboo leaves.

Syphilis. Burn a mole to ashes, mix with wine and drink. If it induces perspiration a cure will be effected. If the mole is first sweared with honey, water will do as well as wine. Another remedy is the scalded juice of the taro. The ashes of a burned weasel is also recommended. In advanced stages of the disease, take three dried cicadae and grind them to a

*Yi Hang-hok, the great minister of the time of the Japanese Invasion, is said to have discovered a spring on the side of Nam-san whose waters are heavier than that of other springs and which will cure the diarrhoea almost immediately. The spring is called "Medicine Water Place," and is situated below "Ornole Cliff."

powder, divide into three portions, mix with wine and take in the morning on an empty stomach.

Tuberculosis of the Lungs. Eat a boiled hedgehog. Drink a decoction of dried "sand ginseng" every day for a month. Boil thoroughly finely cut seeds of the *yu-ja* or lemon, and take three doses.

Boil in five bowls of water three handfuls of mulberry leaves taken from the south side of the tree. When the water is boiled down to one bowlful take in three doses.

Such are samples of remedies recommended by this domestic receipt book. In no case is the patient advised to call in a regular physician. In this respect it corresponds closely with numerous patent medicine advertisements in the west and doubtless with similarly deplorable results. Among other queer remedies are the following; the snail lobe of an ox liver, ground squirrel de-haired with scalding water and then boiled; the hashed flesh of the marsh hen or coot mixed with bean flour; burned hair in wine; india-ink; snake flesh, boiled flesh of a fowl that has been fed on worms from the decayed body of a snake; oak wood ashes; dried cow manure; hedgehog fat; powdered fish scales; pear juice; three boiled ravens; baked dragon-fly with legs and wings removed; snake skin; feces of the angle-worm; bear's gall; milk of a white dog; rat gall; powdered ivory; hemp juice, for tiger bites; live frogs, for mad dog bite; or juice of apricot seeds; juice steeped from mulberry leaves, for snake bite; taro flour, for bee stings; two snails made into a poultice, for centipede bite.

It will be noticed that in contrast with the rest of the book this portion has nothing to do with spirits or goblins, though disease is very frequently attributed to them. The consideration of this subject will be reserved for a future paper dealing with demoniacal possession and exorcism.

Odds and Ends.

A Novel Mail Delivery.

Yi Kang-yŭn was a young gentleman of Seoul on his travels in the country. At Kang-neug, an important town on the eastern coast, he stopped at the house of a friend of the family.

The rules of etiquette are less strict in the country than in Seoul and thus he was thrown more or less into the company of the daughter of the house. The result was that they fell in love with each other and one day as she was returning from a neighbor's house the young man met her and asked her to become his wife. Of course this was quite irregular but love is proverbially contemptuous of artificial barriers. She told him that if both their parents consented she would become his wife. Thus far the course of love ran smooth, but when the boy returned to Seoul he found that his father had already picked out a bride for him and given his word for the match. So there was no use in protesting. The girl also was married to a neighbor's son for whom she cared not at all. In her mind she was already Yi's wife for she had pledged her love to him.

Now this young woman had a little pond behind her house in which she kept some pet fish and often she would go and sit beside the water and pour out her tale of sorrow to these notoriously sympathetic creatures. One night she dreamed that one of her fish said to her, "If you will write a letter to him I will deliver it." This dream was so vivid that the impression could not be shaken off. She wrote a note to her former sweetheart and threw it into the pond. The next day letter and fish had disappeared.

That same morning young Yi, in Seoul, went out to the market to buy a fish for his dinner. He secured a plump one but when his servant opened it a letter was found in its stomach. Yi read it with amazement and delight. It was plain that heaven was interfering to bring about his heart's desire. He showed the letter to his father who went to Kang-neung and had an interview with the young woman. As she was able to repeat the contents of the note, word for word, the matter was referred to the Board of Ceremonies and the government granted a special dispensation in the case, and the young woman's marriage was annulled and by another special ordinance Yi Kang-yŏn was allowed two legal wives.

Fortune's Formula. As children in the west count the buttons on their clothes and repeat the formula

Rich man, poor man, beggar man, thief;
Doctor, lawyer, merchant, chief—

and say that the name on which the last button falls will tell

the future status of the owner, so the Koreans tell the fortune of a boy by asking him which season of the year he likes the best, Spring, Summer, Autumn or Winter. If he says the Spring, it means that he will be rich, for as they say in poetic diction "The four quarters of the lotus pond are full of spring water," meaning that as the melting snows of spring pour their streams into the brimming pond, so the good things of life will pour in upon the fortunate youth. If he says Summer, it means that he will obtain high official position, or "The summer clouds are piled up like glorious mountain peaks," referring to the prominence of the official. If he says Autumn, it means that he will become famous, for "The rich autumn moon shines over all the earth" as his fame shall reach to the remotest lands. If he says Winter it means that he will be a man of powerful and heroic mould. "On the mountain pass in the dead of winter the only green thing is the majestic pine," illustrative of his preeminence and nobility.

**A Moral from
Go-bang.**

The teacher told his pupil to write a ten-syllable poem on the game of go-bang, or *paduk*. The boy seized his pen and wrote:—

"In the war between the black and white, victory means the building of a house."

In the game of *paduk*, which rivals the royal game of chess, the object is to enclose spaces on the board with one's own men, to the exclusion of the enemy's. Each of these enclosed spaces is called a "house." Now a house is a useful thing and the poem means that war, in order to be of use, must not be merely destructive but must be constructive as well. To fight only to destroy an enemy is mere savagery. There must be behind it the building up of some great principle to give it sanction.

**A Costly
Drug.**

Ch'im-byang or "Immersed perfume" is a Chinese and Korean drug made of agallochum wood that has been submerged in the sea for a thousand years! The tree is said to grow in Korea but, as might be supposed, it is not easy to find any that has been submerged a thousand years. In fact a thousand years is not necessary to the production of a very fair quality of *ch'im-byang*. We saw a piece the other day which came from the

coast of Whang-hsi Province and was *said* to have been submerged five hundred years. It is ground to a powder and boiled. It costs about four times as much as ginseng of equal weight.

A Brave Governor.

"Once upon a time" a newly appointed governor of Kyung-sang Province went to his post in Taiku but within four days suddenly died.

Another was sent and he followed the had example of the first. A third was sent but news came back that he too died in the same mysterious manner. Now the governorship of that province is generally considered a pretty "good thing" but after three governors had died in succession there was a visible falling off in applicants for the position. In fact no one could be found who would venture. The king was quite uneasy over the situation but had no way of finding out where the difficulty lay. Not even the *ajuns* of Taiku could give any reason for it. In every case the governor had been found dead in his bed the third morning after his arrival.

At this juncture one of the officials of *senug-ji* rank proposed to His Majesty that he should be sent as governor, and boldly offered his services. The king was much moved by the man's offer to go, but tried to dissuade him. The official was firm, however, in his determination to go if the king would send him. With great hesitation the latter complied and some days later the new governor arrived at the scene of the triple tragedy.

It is customary for newly appointed provincial governors to enter upon the duties of their office three days after their arrival at their posts. So this one had three days in which to set in order his affairs before assuming the reins of government. The *ajuns* looked upon him with wonder, to think that he would thus brave almost certain death. The first and second nights passed without any trouble. It was the third night that was to be feared. As evening came on the governor told the *ajuns* to sleep as usual in the room adjoining his own. He ordered the great candles lit, two of them, as large around as a man's arm. He then seated himself on his cushion, completely dressed, folded his arms and awaited developments. The door between him and the *ajuns* was nearly shut, but a crack an inch wide gave them an op-

portunity to peep in from time to time and see what was going on. Not one of them closed his eyes in sleep. They feared not only for the governor but for themselves as well.

Hour after hour passed and still the governor sat as mute as a statue, but wide awake. About midnight a wave of freezing cold swept through the house. Each *ajun* shivered like a leaf, not from cold alone but because they knew that this heralded the coming of a spirit from the dead. The candles flared wildly but did not go out, as is usually the case when spirits walk abroad.

One of the *ajuns*, braver than the rest, crept to the governor's door and looked through the crack. There sat the governor as calm as ever while in the center of the room stood the figure of a beautiful girl clad in rich garments. One hand was pressed to her bosom and the other was stretched out toward the governor as if in supplication. Her face was as white as marble and about it played a dim mysterious light as if from another world. The *ajun* could not make out much of the conversation, for it was almost finished when he looked. Presently the figure of the girl faded away into a dark corner of the room, the icy pall lifted, and she was gone.

The governor called the *ajuns* in and told them they had no need to fear longer; that the three former governors had evidently been frightened to death by this apparition but that there was no more danger. He bade them all lie down in his room and sleep. The rest of the night passed quietly.

In the morning the governor assumed the duties of his office, and his first command was to send to the town of Ch'il-wŏn, arrest the head *ajun*, tell him that all was known and wrest a confession from him by torture.

This was done and the wretch confessed that in order to secure his dead brother's estate he had killed that brother's only daughter and buried her behind his house. The body being disinterred was found to be perfectly preserved. It was given decent burial and the wicked *ajun* was killed.

So the spirit of the girl was laid, and no more governors were frightened to death by her appeals for justice. In later years this same governor was second in command of the military expedition against the traitor Yi Kwŏl who had raised a dangerous insurrection in the north. This was early in the

seventeenth century. It is said that the spirit of this girl used to appear to him each night and tell him how to dispose his troops upon the morrow so as to defeat the rebel. The general in chief acted upon his suggestions and thus it was that this formidable rebellion was so easily put down.

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Editorial Comment.

In our last issue, in the report of the trouble between the Roman Catholics and the Protestants in Whang-hä Province, we mentioned certain information as having been transmitted to the United States Legation. We failed to notice at the time that it might be construed as having come from the Legation to us. This was by no means the case, and insofar as anyone has been led to suppose this, we hasten to apologize. The fact that the matter was reported to the Legation had nothing to do with our argument and it was quite unnecessary for us to mention the Legation in this connection. The facts were laid before us by thoroughly trustworthy and responsible parties, and it never occurred to us that the form in which the facts were published might possibly lay the Legation open to the suspicion of having given out for publication evidence in a case whose trial was still pending.

The papers in the case were handed us by parties to whom the U. S. Minister had sent them at the request of their author, on finding that the case was not one for the Minister's interference. We published the facts at the request of these parties and, as we understood from them, at the desire of the authors. The United States Minister did not know that they were to be published and has expressed his disapproval of the publication of such matter previous to the trial of the case. It was the feeling of the people interested that a publication of the facts would do something to ensure a thorough investigation of the case, by impressing upon the Roman Catholic authorities the necessity of showing that the Koreans were committing these acts without authority and against the wishes of the foreign priests.

In our former issue we said that it seemed impossible to believe that the French priests had been abetting the Koreans in these illegal acts. In this we intended to give them the benefit of the doubt. We spoke only of the two priests in the disturbed district. But these are not the only ones in the north, and our inability to believe that these special men had acted so far contrary to their own words, in no way weakened the evidence given, in a more general way, by missionaries in the north, to the effect that Roman Catholic priests had encouraged unlawful practices. But the facts which the trial in Hŭ-ju have already brought to light show that, even in these two cases our belief that the priests were ignorant of the extent to which their adherents were defying the law was misplaced, for one of them acknowledged to the commissioner that he was responsible for many of these acts.

We would suggest that the news space in our sprightly Kobe contemporary is too valuable to give a column and a half to quoting news which in his next issue the editor takes pains to tell his readers is not worthy of credence. By the way, we notice that he made no mention of the incriminating documents which we published in their original form with seals attached. We venture to surmise that he suspected there was something in it after all. We learn from Hŭ-ju that the acts mentioned in our last issue have been proven before the special court there, as well as many others of like nature, and that, too, with practically no denial from the Koreans who were charged with the crimes.

News Calendar.

We have received the wedding announcement of Mr. James S. Whitney and Mrs. Mary Lyman Gifford, at Mendota, Ill., U. S. A. The wedding took place on December the thirty-first.

It is with keen regret that we learn of the death of the infant daughter of Dr. and Mrs. Wells, of Pyeung-Yang. Influenza has been sadly prevalent in that community and has claimed now its second victim there this winter. The many friends of Dr. and Mrs. Wells sincerely sympathize with them in this bereavement.

G. Hayashi, Esq., the Japanese Minister, returned from Japan on the 13th inst. on a Japanese man-of-war. He was welcomed at the South Gate station by a large and enthusiastic company of Japanese.

Yi Yu-in has replaced Chang Wha-sik as Mayor of Seoul.

The new Minister to Japan, Ko Yung-heui, carried Yen 30,000 to pay up the indebtedness of Korean government students in Tokyo to the sum of yen 27930, the balance to be used for their benefit. Yen 4,000 were also sent to defray expenses of Prince Kwi-wha in America. All the Korean students in Tokyo are ordered back to Korea.

The Mint has sent up to the treasury of the Household during the past four months nickel money to the amount of \$2,200,000 and silver half dollars to the amount of \$500,000.

One hundred and ninety more ex-prefects are to be arrested and asked to turn over to the government various amounts of arrears of taxes.

The past month has seen interesting developments in the matter of the circulation of the Japanese Bank notes. The whole history of the case is summed up as follows:—

Through the courtesy of H. J. Muhlensteth, Esq., we are able to give below a statement of the work done by the Telegraph department during 1902, comparing it with that of the three previous years:—

	1899	1900	1901	1902
Telegrams	212450	125410	152405	209418
Revenue	\$50786.59	72443.76	86830.86	112337.17
Length of lines in A. . .	5,000	9030	6510	7060
Offices	10	22	27	27

It is very gratifying to be able to state that the Seoul-Fusan Railway Company has given to Rev. W. C. Swearer, through the Japanese Consulate in Seoul, the sum of Yen 250, net, as they say, as a full equivalent for the injuries he sustained last year in the attack that was made upon him and others, including Bishop Moore, by Japanese coolies on the railway embankment between here and Su-wun, but as a sign of their extreme regret that the affair should have occurred. It will be remembered that Mr. Swearer was severely injured and that had not this attack occurred Rev. H. G. Appenzeller would doubtless still be among us. This action on the part of the Company will do very much to give the foreign public confidence in their good intentions.

Dr. Philip Jassohn writes us from Philadelphia, "I am at present engaged in anatomical and biological work in the Wistar Institute of Anatomy founded in this city by General Wistar for the benefit of those who are interested in research and investigation in the higher branches of anatomy and biology, and indirectly to instruct the medical men of the University of Pennsylvania. We have some very eminent men in these branches and it is a great satisfaction to me to associate with them. I hope some day the Koreans will take interest in these sciences and maintain institutions of this nature."

It is with great regret that we have to announce the death on Jan.

18th of Rev. and Mrs. Baird's youngest child, in Pyeong Yang. This infant was a little less than a year old. The parents have the deep sympathy of their many friends in Korea and elsewhere.

On Jan. 19th a son was born to Rev. and Mrs. W. A. Noble of Pyeong Yang.

Min Yang-don the Korean Minister in London writes to the Korean government regretting that Buddhism and mountain worship are coming into fashion again in Korea and begs that the matter be reconsidered and no more money wasted on these things.

Yun Chi-ho the well-known Superintendent of Trade in Wonsan has been asked to accept the position of An-hak-sa which means a general supervision of the government of South Hamgyong Province. It gives him power to arrange even the governor. But Mr. Yun says his health will not permit him to undertake the duties of such an office.

The native paper called Whang-Sung Sin-mun has been unable to collect subscriptions from the provinces amounting to upwards of \$5,000 and was in danger of collapse but friends came to its assistance and raised \$600 which ensures a continuance of that excellent paper. It is said that His Majesty has ordered the Home Office to see that the outstanding debts to this paper be promptly collected.

Ko Yung-heui has been appointed Minister to Japan.

On September 10th the Acting Minister of Foreign Affairs published an order prohibiting the use by Koreans of the bank notes of the Dai Nihon Ginko, alleging that they were only bank and not government notes and that consequently they were unsafe.

On Jan. 5th Cho Pyung-sik the Foreign Minister removed the prohibition and stated formally that the people might use the notes. This was not merely a verbal promise to the bank but was a formal document. At the same time it was announced that similar instructions should also be sent to the ports. This however was not done. On Jan. 17th Yi Yong-ik, who had again assumed control of affairs declared that the Japanese paper money would be the destruction of the country, that the Seoul-Fusan Railway was being built with these notes, that all the land would be bought up with them, and then the bank would become bankrupt and all the notes would be useless. Thereupon the Finance Department sent to the Foreign Office to find out who it was that had given permission for the removal of the prohibition. Cho Pyung-sik was removed and the Foreign Office was without leadership. Everything then was in Yi Yong-ik's hands. On Jan. 24th, he told the peddlers could not use the notes and at the same time forbade the use of certain *kong* notes put out by Chinese firms in Seoul for merely local convenience.

On Feb. 1st the Mayor of Seoul posted all through the city an edict prohibiting the use of the Japanese bank notes and threatening severe punishment upon all who should circulate them. This went all over the country by way of the Finance Department. As a natural result of this there was a run on the bank, every one desiring to have his bank notes redeemed in some currency that was not prohibited. The bank people

were busy for some days passing out the reserves on which these notes were based.

On Feb. 4th the Acting Japanese Minister explained to the government that this was a serious breach of promise and that if the prohibitions were not immediately removed it would be necessary to demand an indemnity and a number of mining and railroad concessions. He pressed the government for an answer and on the eleventh inst. the Minister of Foreign Affairs announced that the Korean government would talk about the matter with the Japanese as soon as the latter should withdraw their demand. The Japanese of course refused, and then a meeting was arranged for the next day at the Foreign Office at which the Korean authorities agreed, (1) to acknowledge themselves in the wrong and to apologize; (2) to withdraw throughout the country the prohibition against the use of the bank notes, (3) to carry out Cho Pyung-sik's promise to instruct all the open ports to this effect; (4) to publish the statement that if anyone tries to interfere with the circulation of the bank notes he will be severely punished, this to be posted at the gates, where the prohibitory notice was displayed.

We have received from the Japanese authorities a circular setting forth the interesting points of the Industrial Exhibition, to be held in Osaka from March to July inclusive. It is addressed to foreigners and enumerates the special advantages that will be enjoyed for sight-seeing in that most charming country. We are told that foreigners will be given access to many places of special interest that are usually closed against all visitors, foreign or native. The enterprising spirit of the management is shown in their providing an inn specially for Korean and Chinese visitors where they will be accommodated with food and lodgings as nearly as possible like those which they have at home. The circular is accompanied by a marvelously comprehensive guide-book of Osaka and all the points of interest in the vicinity together with directions where to find all sorts of curious and beautiful objects of Japanese manufacture.

905
Jan The Korean government appointed Yi Fung-ik as a special commissioner to proceed to Hŭ-yu, the capital of Whang-hŭ Province, and institute a trial of charges against Roman Catholic natives who have been attacking Protestant natives. Rev. H. G. Underwood, D. D., of Seoul, and Rev. S. A. Moffett, D. D., of Pyŭng-yang, attended the trial to watch the case in the interests of the Protestant plaintiffs, and Father Dolcet of Seoul went to act in a similar capacity for the defendants. Shortly after the arrival of the commissioner at his post about eight Roman Catholic natives were arrested and imprisoned, pending trial. Father Wilhelm explained that he himself was responsible for these unlawful acts on the part of the Catholics, admitted that they were in the wrong and asked that in view of this confession the whole matter be dropped. The commissioner replied that he had been sent to make a full investigation and had no power to dissolve the court until the trial was completed. Shortly after this the commissioner sent police to arrest two Koreans in the house where Fathers Wilhelm and Dolcet were stop-

ping. The policeman was seized, bound and beaten there. When the commissioner demanded the reason for this, the priests declared that the Korean authorities had no right to arrest Koreans in their (the priest's) house. The commissioner replied that he recognized no house in Hā-ju as being exempt from the action of Korean law. That night Father Wilhelm left the city in company with the two Koreans and went to his place of residence near Sin-ch'in. Father Dolcet who had gone to Hā-ju to watch the trial demanded that the accused Koreans be left out of jail, but the commissioner refused to do this, since the escape of the men would defeat the purpose of the trial. Thereupon the priest declared that he would not attend the court nor have anything to do with the trial. The commissioner replied that the priest might do as he pleased, that it would not affect the trial at all whether he was present or not. Thereupon the priest sent a despatch to Seoul to the effect that the commissioner was beating the imprisoned men before judgment had been passed. The Foreign Office was at once questioned about this. It sent a despatch to Hā-ju asking the commissioner why he was taking judgment into his own hands and beating the defendants, and ordered their release. At the same time the priest again demanded the same thing. The commissioner said the order from the Foreign Office was based on misinformation, and determined not to comply with it until more definite information had been transmitted to Seoul. After the matter had been further considered by the Korean authorities at the capital the order for the release of these men was withdrawn.

The commissioner then sent out into the country villages lists of Roman Catholic native names and ordered the authorities to seize the men and send them up for trial and he said he would hold the village authorities responsible if any of the men escaped. By this time it had become quite plain that the commissioner was a man to be reckoned with and that he fully intended to carry the trial to a finish, and the Roman Catholics throughout the district came to the conclusion that the matter was a serious one. Many whose names had been posted for trial fled from their villages and joined Father Wilhelm at his home and at last reports he had about him a hundred or more of these refugees. Roman Catholic natives themselves declare that this band of men is arming itself to resist the authority of the government and that its numbers are daily augmented by new arrivals. On or about the 30th inst. the authority of the commissioner was greatly increased and he was given power to pass judgment and inflict punishment. The first case of punishment was that of one of the leaders of a company of Roman Catholics which seized ten Protestant Christians in Sin-un-p'o and made them kneel for several hours in wooden *mil*, or peck measures, until they were tortured into writing a statement that the Roman Catholic priests knew nothing about the unlawful practices of their followers. Three men were brought up and charged with this offence. Two of them were not identified and were immediately discharged. The other was proven guilty and was subjected to a beating according to Korean law. The news so far received brings it down to the 22nd inst.

FROM THE NATIVE PAPERS.

On the 22nd of December fifty-four Korean laborers started for the Hawaiian Islands under contract for three years, to work on the sugar plantations.

Ninety more Koreans sailed for Honolulu about the tenth of February.

It is reported that the Japanese propose to build a post office building in Pyeng Yang, as their mail to and from that place averages 53,000 pieces annually.

The Superintendent of Trade at Ky-ang-henng in the extreme north on the Russian border having been appointed acting consul for Vladivostok, reports that as there are many Koreans in and about that port it is very desirable that a consulate be built there and that facilities be provided for the residence of a consul there in proper style.

At the request of the Governor of South Pyeng-an Province one third of the annual revenue is remitted for the next two years, in view of the heavy expenses to which the people have been subjected in building the "West Palace" in the City of Pyeng Yang.

The prefect of Han-san in South Ch'ung ch'ang Province informs the government that many Japanese are building houses there and refuse to remove to within 30 *li* of Kusan, according to the stipulation of the treaty.

The budget for 1903 includes appropriations for four extra bureaus. (1) Irrigation; (2) Weights and Measures; (3) Koreans abroad; (4) The Monasteries.

Yi K'in-myung lately Governor of Ky'ang-gwei Province was made Prime Minister about January 23rd.

It has been decided to send ten Korean students to Russia, and each student is to be given \$500 a year for his expenses. It is said that the students of the Russian school hesitate to accept this offer owing to the difficulty which Korean students in Japan have experienced in securing support from the Government.

The Annam rice lately imported by Yi Yong-ik came to \$115,500 Korean currency, or about yen 64,000.

Table of Meteorological Observations

Seoul, Korea, January, 1903

V. Pokrovsky, M. D., Observer.

Day of Month	Thermometer in open air in Meteorological cage type bath												Thermometer in open air in Meteorological cage type bath	Maximum thermometer centigrade	Minimum thermometer centigrade	Wet bulb thermometer centigrade	Relative humidity in percent	Rainfall, Millimeters
	1	2	3	4	5	6	7	8	9	10	11	12						
1	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5
2	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5
3	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5
4	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5
5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5
6	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5
7	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5
8	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5
9	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5
10	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5
11	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5
12	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5
13	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5
14	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5
15	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5
16	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5
17	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5
18	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5
19	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5
20	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5
21	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5
22	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5
23	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5
24	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5
25	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5
26	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5
27	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5
28	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5
29	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5
30	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5
31	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5	21.5

Temperature of Air												Relative Moisture										Rainfall											
Maximum	...	...	...	...	...	...	...	...	...	...	...	Maximum	...	...	...	...	...	...	...	...	...	Maximum	...	...	...	...	...	...	...	...	...	...	...
Minimum	...	...	...	...	...	...	...	...	...	...	...	Minimum	...	...	...	...	...	...	...	...	...	Minimum	...	...	...	...	...	...	...	...	...	...	...
Date	...	...	...	...	...	...	...	...	...	...	...	Date	...	...	...	...	...	...	...	...	...	Date	...	...	...	...	...	...	...	...	...	...	...

TOTAL OF DAY												Thunder, distant										Thunder, near										Thunder, very near					
Thunder	Thunder	Thunder		
Lightning	Lightning	Lightning		
Clear	...	...	...	...	...	...	...	...	...	...	...	Clear	...	...	...	...	...	...	...	...	...	Clear	...	...	...	...	...	...	...	...	...	...	...	...
Heavy	...	...	...	...	...	...	...	...	...	...	...	Heavy	...	...	...	...	...	...	...	...	...	Heavy	...	...	...	...	...	...	...	...	...	...	...	...
Strong wind	...	...	...	...	...	...	...	...	...	...	...	Strong wind	...	...	...	...	...	...	...	...	...	Strong wind	...	...	...	...	...	...	...	...	...	...	...	...

TOTAL OF DAY												Thunder, distant										Thunder, near										Thunder, very near					
Thunder	...	...	...	...	...	...	...	...	...	...	...	Thunder	...	...	...	...	...	...	...	...	...	Thunder	...	...	...	...	...	...	...	...	...	...	...	...	...
Lightning	...	...	...	...	...	...	...	...	...	...	...	Lightning	...	...	...	...	...	...	...	...	...	Lightning	...	...	...	...	...	...	...	...	...	...	...	...	...
Clear	...	...	...	...	...	...	...	...	...	...	...	Clear	...	...	...	...	...	...	...	...	...	Clear	...	...	...	...	...	...	...	...	...	...	...	...	...
Heavy	...	...	...	...	...	...	...	...	...	...	...	Heavy	...	...	...	...	...	...	...	...	...	Heavy	...	...	...	...	...	...	...	...	...	...	...	...	...
Strong wind	...	...	...	...	...	...	...	...	...	...	...	Strong wind	...	...	...	...	...	...	...	...	...	Strong wind	...	...	...	...	...	...	...	...	...	...	...	...	...

TOTAL OF DAY												Thunder, distant										Thunder, near										Thunder, very near					
Thunder	...	...	...	...	...	...	...	...	...	...	...	Thunder	...	...	...	...	...	...	...	...	...	Thunder	...	...	...	...	...	...	...	...	...	...	...	...	...
Lightning	...	...	...	...	...	...	...	...	...	...	...	Lightning	...	...	...	...	...	...	...	...	...	Lightning	...	...	...	...	...	...	...	...	...	...	...	...	...
Clear	...	...	...	...	...	...	...	...	...	...	...	Clear	...	...	...	...	...	...	...	...	...	Clear	...	...	...	...	...	...	...	...	...	...	...	...	...
Heavy	...	...	...	...	...	...	...	...	...	...	...	Heavy	...	...	...	...	...	...	...	...	...	Heavy	...	...	...	...	...	...	...	...	...	...	...	...	...
Strong wind	...	...	...	...	...	...	...	...	...	...	...	Strong wind	...	...	...	...	...	...	...	...	...	Strong wind	...	...	...	...	...	...	...	...	...	...	...	...	...

KOREAN HISTORY.

On the face of it this statement is hardly credible, but judging from future events the Koreans believe that Gen. Yi received a large bribe from the Japanese as the price of this act of leniency. It is true that future events justified the Koreans in suspecting some such thing, but as the Japanese were immediately beside the Ta-dong Gate and, under cover of night, might easily have forced their way out, especially as the Chinese were exhausted by their long forced march and the fight about the city, we may well believe that the Japanese did not need to appeal either to the pity or the avarice of the Chinese in order to effect their escape. It may be, too, that Gen. Yi did not wish to be hampered with so many prisoners of war and was rather glad than otherwise to let them get away. Of

This retreat from P'yŏng-yang in the dead of winter was like Napoleon's retreat from Moscow, on a small scale. The Japanese were without provisions or proper clothing. Many of them threw aside their arms and luggage and, turning from the main road, begged their way from house to house. When at last they reached the city of Seoul and found food and safety they were in a savage humor. Most of the Koreans who had fled from the capital had now returned, and on them these half-famished and wholly disappointed Japanese wreaked their vengeance. They seized hundreds of the unoffending people and put them to the sword. Scores of them were taken outside the South Gate and slaughtered like oxen.

Gen. Kato, who had led an expedition eastwards into Ham-gyŏng Province, hearing of the evacuation of P'yŏng-yang, immediately put his troops in motion and hastened down to Seoul, burning and ravaging as he came. And in a short time all the remnants of the Japanese army were congregated in the capital.

The Japanese retreat from P'yŏng-yang was not without its casualties. A Korean general, Ko On-bŏk, met a body of the Japanese, probably a part of the retreating army, at P'aju, seventy li out of Seoul, and punished them severely, taking

as it is said, seventy heads : not a great achievement when we remember that the Japanese were practically unharmed.

But by this time the Chinese Gen. Yi was on his way south from P'yŏng-yang, rather tardily as the Koreans thought, but hearing of this engagement of Gen. Ko, he quickened his pace. Coming to He-on Pass, some seventy *li* out from Seoul, his horse slipped, throwing him heavily on his face. He was severely though not dangerously hurt. At that moment a company of Japanese was sighted on the mountain side and Gen. Yi ordered instant pursuit. The Japanese, probably a foraging party from Seoul, closed with them and as the Chinese were on a marshy piece of land, where they sank to their knees in the mud, and had no other weapons with them but their swords, the Japanese inflicted severe punishment on them, killing eighty of their number. Gen. Yi was so weak from loss of blood that he did not dare to prolong the fight. So he called a retreat and the next day went into camp at Tong-p'a, a hundred *li* from Seoul. From that point he immediately despatched a letter to the Emperor saying : "There are 20,000 Japanese firmly intrenched in Seoul and with my present force I dare not attack them. I am also ill and cannot fight. I would be glad if you would send someone to relieve me of the command." Then he retreated fifty *li* further, to Song do, in spite of the earnest entreaties of the Koreans. The Korean General Yi Pŏn said, "You came to render aid to our country. Why is it that you now retreat?" whereupon one of the general's staff promptly kicked him out of the house.

Gen. Yi ordered Gen. Sa Tŏl-su to go and guard the ferry at the Im-jin river which was now partly frozen but impassable for boats and ordered the Koreans to go to work building a bridge for the transport of the Chinese army. Here was a piece of work that might have daunted a better engineer than the average Korean general. But the way the Koreans went about it and the brilliant success they achieved show what the Korean was capable of when really in earnest. And it shows as well how thoroughly they were determined to see chastisement inflicted upon the Japanese. A swift broad river partly frozen, no possibility of driving piles nor of erecting any supports from the bed of the river itself. It must be a suspension bridge or none at all. On either side of the

river heavy timbers were planted firmly in the ground some twenty feet apart. Behind these horizontally were laid heavy logs. Then between these supports on either bank were stretched fifteen heavy strands of the tough fibrous vine called *chik* by the Koreans. It is the *pueraria thunbergiana*. Of course these sagged in mid-stream so that they swept the water. To remedy this, stout levers were inserted between the strands and twisted until the cables swung clear of the water by many feet. The foundation having thus been laid, willow branches were spread thickly upon the cables and finally a heavy layer of earth was added and the whole was packed down tight by the treading of many feet. And so was completed the first suspension bridge which history records. We see that during this war the Koreans had originated three important things, namely the iron-clad, the mortar and bomb, and now the suspension bridge. And on this bridge the whole Chinese army crossed in safety.

But Gen. Yi was tired of the war and was extremely anxious to get back to China. So when he heard that Nao was crossing the peninsula he said, "He may come to P'yŏng-yang and in that case I must hasten back to that place and hold it against him." So he started back toward that city, leaving Gen Wang Pil-jŏn in charge of the forces that were advancing on Seoul.

At this point mention must be made of the victories of Gen. Chŏng Mun-hu in Ham-gyŏng Province. In three successive fights he had defeated a large, though not the main, body of Japanese and seems to have entirely cut it off from forming a junction with Gen. Kato as he retreated toward Seoul with his dwindling though still formidable army. After the departure of the Japanese, Gen. Chŏng went to the far north, even to the far Tu-man River and inflicted severe punishment on all those who had aided the Japanese or had sided with them in the betrayal of the two princes. This done, he pacified the disturbed province as much as he could and then disbanded the militia and sent them to their homes.

Kwan Ryŏl, the governor of Chŏl-la, of whom we have heard before, took 2000 men and marched on Seoul, not by the main road but by way of Yang-ch'ŏn. Crossing the Han

at that point he went into camp at Hāng-ju and surrounded it with a paling of heavy logs. The Japanese in Seoul ridiculed it but sent a strong body of troops to attack it. A long fierce fight ensued and the result was doubtful. At last the Japanese succeeded in setting fire to the wooden paling and had it not been for the most strenuous efforts on the part of the Koreans they would have been burned out. But they succeeded in quenching the flames. When their arrows were gone their outlook was again apparently hopeless, but in the very nick of time Admiral Yi Piu of Ch'ŏl-la Province came up the river by boat with 20,000 arrows and as the camp was immediately on the river bank the Koreans were saved, and soon the Japanese were driven back. Kyūn Ryūl took the bodies of the Japanese who had fallen, cut them in pieces and impaled the fragments on the top of the stockade. The next day the Chinese general Sa Tā-shi arrived and, seeing these trophies of victory, praised Gen. Kwŏn highly and sent him to P'u-ju to guard against any possible northward movement of the Japanese. At the same time small companies were sent in all directions to cut off foraging expeditions of the enemy. In this way the Japanese in Seoul were cut off from all supply of fuel. The Japanese general who had suffered defeat at Hāng-ju thirsted for revenge, and he led many a fierce sally from Seoul, but always with great loss.

In the third month confidence was so far restored in the north that the king began to think of returning toward the capital. The first stage of this journey was as far as Yong-yu. At this same time the Japanese sent a letter to the Korean general Yu Sŏng-nyong saying that they wished to conclude a treaty of peace. Gen. Yu as in duty bound sent this message on to the Chinese Gen. Yi in P'yŏng-yang. He in turn despatched Sim Yu-gyŏng, who had before acted as an emissary of peace between the Japanese and the Emperor, to take charge of the negotiations and with instructions more or less definite. When this commissioner arrived in the vicinity of Seoul a meeting took place between him and the two Japanese leaders, Kōtshi and Kato, in mid-stream off the village of Yong-san. Gen. Sim opened the conference by saying, "If you had listened to my advice in P'yŏng-yang you would have saved yourselves all this trouble. The Chinese,

40,000 strong, are all about you. They have gone south to fortify the Cho-ryŏng Pass and thus cut off your retreat. The Han River is guarded so thoroughly that you cannot cross: Gen. Yi Yŏn-song is returning from the north with 300,000 fresh troops (an unblushing lie) and I am prepared to offer you the only possible way of escape. You must give up the two princes; you must leave the capital and move south to the coast of Kyŏng-sang Province. Then and not till then will we conclude peace and the Emperor will recognize your king as his vassal." The vanquished invaders saw that there was nothing to do but comply, and so in the name of the thirty-seven Japanese generals they engaged to evacuate Seoul on the nineteenth day of the fourth moon. It was further agreed that they should leave untouched 20,000 bags of rice which were stored in the government granaries. The two princes were to accompany the Japanese as far as Fusan and were to be handed over to the Korean authorities there.

In accordance with their promise, the Japanese evacuated the city on the very day appointed, and Gen. Yi Yŏn-song, who seems to have recovered his health rapidly after he found that the Japanese did not mean fight, entered the city the following day. The condition in which he found things is almost indescribable. The Ancestral Temple and three palaces had been burned. Only the Nami-pyŏl-gung, which the invaders had used as headquarters, was standing. The country all about was lying fallow and a great famine stared the Koreans in the face. A thousand bags of rice were hastily brought and made up into soup or gruel, mixed with pine leaves, and a few of the starving thousands were fed. As Gen. Sa Tŏ-an was passing along the street he saw a young child trying to suck milk from the breast of its dead mother. The sight aroused his compassion and he carried the child to his quarters and ordered it to be cared for. Rice was so scarce that a whole piece of cotton cloth could be purchased with about three quarts of it. A horse cost but three pecks of rice. Famishing men fought and killed each other, the victors eating the vanquished, sucking the marrow from the bones and then dying themselves of surfeit. It is even said that when a drunken Chinese soldier vomited, half-starved men would crawl to the place and fight over the possession of

this horrible substitute for food. This state of things naturally brought on an epidemic of the native fever, a species of typhus, and the dead bodies of its victims lay all along the road, the head of one being pilowed on the breast of another. The dead bodies in and immediately around Seoul were gathered and piled in a heap outside the Water Mouth Gate and it is affirmed that the pile was ten feet higher than the wall.

It was on the twentieth of the fourth moon that Gen. Yi entered Seoul. He took up his quarters in the Nam-pvöl-gung. He seemed to be in no haste to pursue the Japanese, so Gen. Yu Säng-nyong hinted that as the Japanese were in full flight it might be well to hurry after them and cut them down as occasion offered. The Chinese general had no intention of leaving his comfortable quarters that soon, but he gave consent to the project of pursuit and detailed 10,000 men under the lead of Gen. Yi Yü bāk. A day or so later this doughty warrior returned saying that he had a pain in the leg. So ended the first attempt at pursuit. Then the Korean Gen. Kwün Ryul came in from P'a-jū and urged that there be immediate pursuit, but for some unexplained reason the Chinese commander forbade it, and the native accounts even add that he sent secretly and had the boats on the Han destroyed so as to render pursuit of the Japanese impossible.

After crossing the Han River, the retreating Japanese seem to have been in very ill humor, for they did not confine their exhibitions of temper to the living alone but even attacked the dead. They dug open the royal tomb at Chung-neng a short distance the other side of the river. Digging fifteen measures deep they found some rags and a few bones. These they scattered about on the ground. They then filled in the hole with rubble. Another royal tomb was opened and the casket and remains were burned.

In the beginning of the fifth moon a letter arrived from the Military Commissioner, Song Hung ch'ang, in P'yüng-yang, ordering a general pursuit of the Japanese. The Koreans believe this to have been a mere blind, for the Japanese had twenty days the start of them and pursuit was of course out of the question. At this point again the Koreans make a

serious charge against the Chinese, asserting that the Japanese, before leaving Seoul, sent large sums of money toward P'yŏng yang for Gen. Yi Yŏ-sŏng and Song Eung-ch'ang, and that by this means they secured immunity from pursuit. The delay was a cause of great wonderment to the Koreans and it is not unlikely that this theory of a bribe explained for them most fully the actions of the Chinese. And it must be confessed that there is little in the temperament or antecedents of the Chinese on which to base a refutation of the charge. An instance is cited to bring home the charge. A Korean who had come upon a Japanese straggler and killed him was severely beaten by order of the Chinese general in charge.

Finally, when all too late, Gen. Yi made a pretense of pursuit, but after crossing Cho-ryŏng Pass and still finding himself no nearer the enemy than before he turned back and resumed his comfortable quarters in Seoul. If he thought the Japanese would hasten to take boat and return to their native land, he was much mistaken. It may be that they wished to do so, but the terrible punishment that Admiral Yi Sun-sŏn had inflicted upon the army of reinforcement made them wary of approaching the coast, and so the Japanese forces in the south found themselves practically entrapped. Had the Korean land forces been led at this time by a man of the skill and bravery of old admiral Yi the country would have been spared long years of war.

The Japanese in their flight south were brought face to face with this stern fact, and like the soldiers that they were they set themselves to solve the problem. They wanted to be near the sea, perhaps with a view to taking advantage of any opportunity that might present itself in shipping across to Japan, and yet they were so numerous that, living as they must on forage, it would be impossible for them all to encamp at the same place. So they adopted the plan of fortifying a long strip of the southern coast, reaching from the harbor of So-sŏng in the district of Ul-san in Kyŏng-sang Province to Sun-ch'ŏn in Ch'ŏl-la Province, a distance of over two hundred and seventy miles. There were in all between twenty and thirty camps. Being thus about ten miles apart they had room for forage and still were near enough each other to render assistance in case the Koreans or their allies the Chinese should besiege them.

at any point. These fortified camps were all of the same general kind, overlooking the sea from a bluff and on the land side surrounded by a moat and earthworks. These preparations were made with the utmost care, for there was no hope of immediate succor and the Japanese foresaw stirring times.

In course of time the Chinese court was informed of these events and the success of their generals in the north seems to have given them some enthusiasm for prosecuting the war, so additional troops were sent to the front under the command of Generals Yu Chung and Hō Kuk-ch'ung. These troops numbered 5,000 and were from southern China. Among them there are said to have been many "ocean umps," or savages from the southern islands. These men could enter the water, it is said, and scuttle the enemy's ships from beneath. We are told that there were also in this army some men of immense stature who came in carts rather than on foot. These forces went into camp at Sŭng-ju in Kyūng-sang Province. At this place there was also a large Korean army under Generals Kim Ch'ŏn-i, Kim Sang-gŏn, Ch'oe Kyūng-whē, Ko Chong-hu, Yang San-do and Yi Chong-in. Under them were large numbers of militia and raw recruits, and this accounts in part for the speedy fall of the town and the terrible slaughter that ensued. The Japanese laid siege to the place and after nine days, during which time the Japanese made a hundred separate assaults, the latter were reinforced and the defenders, exhausted by the long struggle, were finally driven from the wall and the Japanese effected an entrance. But even after they got in, the Koreans fought desperately and sold their lives as dearly as possible. Of this most sanguinary battle only one incident is preserved in the Korean accounts. When the Japanese entered the city and had advanced to a point on the wall which overlooks the waters of the Nam-gang (river), a desperate encounter took place, in the midst of which the Korean general, Yi Chong-in, seized two of the Japanese about the waist and, dragging them to the brink of the precipice, threw himself and them into the water below. Korean accounts say that in this battle the almost incredible number of 70,000 Koreans were killed and that an equal number of the Japanese perished. This latter must be an exag-

geration, for the loss of that number must have swept well-nigh the entire Japanese army from the country. We must remember that the Japanese army had received practically no reinforcements from the time it first landed on Korean soil, and it is safe to say that what with the losses by sickness and accident, together with the thousands who had fallen at the hands of the Koreans and Chinese, the original force must have dwindled to 150,000 or less; in which case the loss of 70,000 men must have put them *hors de combat* at once. This battle is called the greatest in the whole war, by the Koreans, though it is not considered the most important.

An interesting story is told of a dancing-girl of this town. When the Japanese took possession of the place she was appropriated by one of the Japanese generals. One day while they were feasting in a summer-house on the wall overlooking the river, she began to weep. He asked her the reason and she replied, "You have come here and driven away our people and our king. I do not know whether my sovereign is living, and yet I sit here and feast. I can hardly claim to be better than the beasts, to sit here and make merry. I must put an end to my life." Thereupon she threw her arms about her paramour and flung herself and him over the edge, thus ending her weary life and helping to avenge her native land at the same time. For this reason she was canonized at a later date and her spirit was worshiped at this place each year by royal edict.

All this time the great Admiral Yi was in camp at Hansan Island off the coast of Kyŭng-sang Province. His force was not large, but during his enforced idleness he prepared for future work. He set all his men to work making salt by evaporating sea water, and by this means he got together a great store of provisions. Needing barracks for the soldiers, he offered to the carpenters and workmen about a bag of salt for a day's work. His energy and patriotism were so contagious that many worked for nothing, and the barracks were soon built. At this point the king conferred upon him the admiralty of the three provinces of Ch'ung-ch'ŭng, Chŏl-lŭ and Kyŭng-sang.

In the ninth moon the Commissioner Song Eung-ch'ang and Gen Yi Yŭ-song collected their forces and started back

for China. They evidently considered the back bone of the invasion broken, and so it was ; but like most spinal diseases it was destined to linger on for years before it came to an end. When these generals set out on their homeward way they left 10,000 Chinese soldiers in the hands of the Korean generals Yu Ch'ung and O Yü-ch'ang to act as a bodyguard for the king. In spite of their suspicions of the corruptibility of Gen. Yi Yü-song, the Koreans speak in high terms of him. They describe him as a young man of thirty, of handsome person, broad mind and possessed of great skill in the art of war. When he was on the eve of returning to China he bared his head and showed the Koreans that his hair was already turning gray. He told them it was because he had worked so hard for them, which piece of bathos seems to have impressed them deeply.

Chapter XI.

The King re-enters Seoul . . . temporary palace . . . a royal lament . . . a profligate prince . . . imperial rebuke . . . "The Flying General" . . . uneasiness in Seoul . . . revenue reform . . . reforms in the army . . . King refuses to make peace with the Japanese . . . the Chinese retire . . . plot against Konishi . . . Japanese envoy in Nanking . . . robbers put down . . . a good man ruined . . . Japanese trickery . . . a patient envoy . . . he absconds . . . his flight covered by his second . . . homesick Japanese . . . Konishi sarcastic . . . Chinese envoy in Japan . . . Korean envoy . . . Japanese army leaves Korea . . . prince refuses the crown . . . rebellion . . . death of a loyal general . . . envoys ill-treated in Japan . . . return . . . a new invasion determined upon . . . comparison of Japan and Korea . . . Japanese scheme to get Admiral Yi into trouble . . . Admiral Yi degraded . . . second invasion . . . Ch'ory'ung pass fortified . . . Chinese give aid . . . Admiral Yi's success a failure . . . great naval victory for the Japanese.

It was on the fourth day of the tenth moon of the year 1593 that the king reentered the gates of Seoul after his long hard exile in the north. But he found the city almost a desert. The palaces were burnt and the ancestral temple was level with the ground. Under the circumstances he decided to stop for some time in that part of the city which is called

Chong-dong, the present foreign quarter, near the West Gate. Here there had been the grave of one of the wives of the founder of the dynasty, but her body had long ago been disinterred and removed to a place outside the Northeast Gate. So the king took up his quarters at the Myŭng-ye-gung. It is the exact spot where the King of Korea lives today. A considerable tract of land about it was surrounded by a stake fence with a gate at the east and at the west. This royal residence was named the Si-ŏ-sa or "Temporary Residence." Here the king lived thirteen years while the palace now known as "The Old Palace" was being built. The king was desirous of rebuilding on the spot where his palace had stood before, the Kyōng-bok-kung, but he was told by the geomancers that that would be an unpropitious site. In order to build the new palace a tax of half a piece of cotton cloth was levied upon each man throughout the country. In some cases rice was accepted as a substitute.

After the king had entered the city, one of his first acts was to go to the site of the ancient Confucian Temple and, standing on the melancholy spot, utter the following lament: "The spirit of Confucius permeates space as water permeates the soil beneath our feet. If my faithfulness is great enough, let the spirit of Confucius rest down upon this spot." He noticed that none of the people were in mourning and so ordered that all those who had lost parents in the war should assume the mourner's garb.

At this time a strong faction arose whose wish was to see the king lay aside his royal prerogative in favor of his son. This prince was a son by a concubine, for the queen had no children. He was an ambitious but profligate fellow and had in his heart no loyalty for his father. Some of the courtiers went so far as to memorialize the King to the effect that it might add to the contentment of the people if the king should put the reins of government into the hands of his son. He hesitated to do this, for he knew the young man and how unfit he was to rule. At the suggestion of Song Eung-ch'aug, the emperor sent to the king appointing the Crown Prince to the governorship of the southern provinces in conjunction with the Chinese general, Yu Chung. The prince was delighted at this and hastened to his post at Chŭn-ju. He practically took

the whole jurisdiction of the south out of the hands of the king and even held the competitive examinations for literary degrees, which was an exclusively royal prerogative.

Another of the Chinese generals accused the king before the emperor of effeminacy and love of luxury and suggested that one of the best of the Korean generals be elevated to the throne in his place, but Gen. Suk Sŭng, who was very loyal to Korea, induced the emperor merely to send a letter upbraiding the king for his love of luxury and claiming that this was the cause of Japanese successes in the peninsula. The letter ended with an exhortation to arouse himself, work up a competent army, and complete the work of driving out the Japanese. The envoy bearing this missive was met at P'a-ju by Gen. Yu Sŭng-nyong and an escort. The Chinaman told him that his arrival in Seoul would be the signal for some very important disclosures. General Yu and Gen. Chŭk conferred together about this matter and decided that the king must in any event be prevented from abdicating, for their official heads depended upon his retention of the reins of power. They also persuaded the envoy to their view, so that when the king read the letter and declared his intention to abdicate, the envoy objected that this could not be done until he had sent a letter to the emperor and obtained his consent.

Meanwhile there was going on in the south a sort of guerrilla warfare against the Japanese. It was led principally by Kim Tŭk-nyŏng, a self-made man who had the confidence of the prince. This man had put his whole fortune into the cause and had himself fitted out 5,000 men. His method was to pass from place to place with great rapidity and strike the enemy when they were least expecting attack. In this way he earned from the Japanese the name "The Flying General." He is said to have been uniformly successful.

Of another ilk were Song U-jin, Yi Neung-su and Hyŏn Ming. These gathered about them bands of desperate men and went about the country looting and burning. In Seoul there was consternation. At any moment one of these bands might enter the city and work their will. The Crown Prince, a cause of great uneasiness, was still at Chŏn-ju and for aught anyone knew he might be plotting the overthrow of the gov-

ernment. In fact this impression was so strong that the highwaymen dared to write to him complaining of the king and asserting that they were going to make a clean sweep. The implication was plain, that they intended to put the prince upon the throne. The solicitude of the people in Seoul took form in the rumor that Yi Tā-hyŏng himself, the Minister of War, was in league with the rebels. For forty successive days this injured minister went and knelt at the palace gate and begged that the king would have him executed, as he could not endure the charge of unfaithfulness.

It was customary for the emperor to nominate an heir apparent for the Korean throne, but at the beginning of this war it had seemed necessary to appoint one immediately and so the king had informally promised the prince that he should be king. The latter now demanded that this be confirmed by the emperor and a messenger was sent to the Chinese court for that purpose; but as the emperor had no son himself except by a concubine and was loath to put him on the throne of China, so he was unwilling to see this prince put on the throne of Korea. The result was that he sent back a prompt refusal, which for the time dashed the hopes of the ambitious prince.

It appears that the rebuke which the emperor administered to the king was in some senses deserved. The king after all his wearisome exile in the north, probably paid more attention to the pleasures of peace than was for his own good or the good of the country. If so the rebuke had its effect, for the king immediately roused himself and set to work reorganizing the finances of the country and putting the army on a better working basis. Hitherto the revenue had all been collected in rice but now he allowed the revenue to be collected in any kind of produce, and the collection of it was farmed out to various individuals, a practice which at the time may have had its good points but which at the same time had within itself very bad possibilities. The reorganization of the army was a matter of great importance and the king set himself to it with a will. Heretofore each general had had his own following and there was no central power nor seat of authority. Each body of troops followed the caprice of its leader with no reference to any general plan. Before the

Chinese general Yi Yü-song left he put into the hands of the king a book treating of the art of war, a work written by Ch'ük Kye-gwang. This book the king put into use and appointed Cho Kyüng and Yu Süng-nyong to have charge of the whole matter of military reorganization. In order to put the new plan into operation a large number of poor and destitute soldiers were gathered. They had to pass a physical test which consisted in lifting a rice bag full of earth, and of leaping over a wall as high as their heads. In ten days two thousand men were found who endured the test. The drill consisted of three parts, (1) firing with guns; (2) shooting with bow and arrow, (3) using the battle axe. In time these men became the royal guard and escort. The number gradually increased to 10,000, 2,000 being attached to each of the government departments. The whole force was divided into two parts and while one part was drilling in the city the other was set to work farming in the suburbs. In this way they raised the food necessary for the sustenance of the whole force. The plan was extended to the country, and teachers were sent to practice the country soldiers. It became a species of militia. From this time the quality and discipline of the Korean army improved in a marked degree.

It appears that the Koreans were not the only ones who suspected Gen. Yi Yu-song of showing favors to the Japanese, for the emperor took notice of it and deprived him of his high rank. He was supplanted by Gen. Ko Yang-gyüm. This new appointee advanced toward the border of Korea as far as Liao-tung and from that point sent a letter to the king saying that the Chinese had already lost enough men and treasure in the war and that the king had better hasten to make friends with the Japanese and induce them to come and do obeisance to the emperor. It appears plain that this man wanted peace to be patched up before he should be called upon to do active work in the field. When the king saw this letter he said, "When the Crown Prince becomes king he can do as he pleases but as for me I will never make peace or friendship with the Japanese." But Yu Süng-nyong urged the helplessness of Korea alone and the need of securing China's help at all hazards. Süng Hon urged the fact that the new Chinese general had a large force in hand and he

must be conciliated at any cost. So the king reluctantly sent an envoy to China asking that overtures of peace be made with the Japanese. Even while this envoy was on the way, the emperor, apparently thinking the war at an end, sent an order commanding the immediate return of Gen. Yu Chung, with all his forces, from the province of Kyūng-sang. The Crown Prince sent begging him not to go. The people all about the country were in distress about it. He was believed to be the only hope against the Japanese. The command of the emperor however was law and the general was forced to obey. Taking his army, together with the wives and children of those who had been married to Korean women, he went back to Liao-tung. It is said that over 10,000 of the Chinese took back their Korean wives to China, but six years later they all returned to their native land.

Kato was desirous of meeting and having a talk with the Korean general Kim Eung-shi, the general of Kyūng-sang Province. To this end he sent a Japanese named Yo-si-ra to arrange a meeting, and in course of time they met at the town of Ham-an and had a conference. Kato opened the conference as follows: "If Korea will help us to become the vassals of China we will remove all our troops from Korea immediately and we will also consider it a great favor." But Gen. Kim, who knew of the enmity which existed between Kato and Konishi, waved the main question by asking, "Why is it that you and Konishi cannot agree? It is plain that so long as he is here such a plan as you recommend cannot be carried out." Kato answered, "I have long wished to make an end of him, but can never get a chance. If in some way we could work up a charge against him and circulate it among the troops we might be able to get all the army removed to Japan." As to the further deliberations of these two men we are not informed, but we judge from this passing glimpse that Konishi the younger man was so firmly intrenched in the affection of his troops that Kato despaired of making head against him until that affection was in some way alienated. In this Kato acknowledges his virtual defeat at the hands of his youthful rival.

The emperor was not as anxious as his generals to make peace with the Japanese, and when he heard that his new ap-

pointee to the peninsula was in favor of a treaty with the invaders he promptly ordered his retirement, and Gen. Son Kwang was sent to take his place. Hardly had this happened when the envoy Ho Ok, from the Korean court, arrived, asking that a treaty be made with the Japanese. When his message was delivered all the court was in favor of the plan; but the Prime Minister said that as they had been deceived once by the Japanese general So Sū-bi, who had accompanied Gen. Sim Yu-gyūng from Pyūng-yang on a similar errand before, it would be well to test them with three propositions. "(1) We will give the king of Japan the royal investiture. (2) Every Japanese soldier must leave Korea. (3) The Japanese must promise never to disturb Korea again." This plan pleased the emperor and Gen. So Sū-bi was sent for, that he might appear before the emperor and accept these conditions. On arriving at Peking the Japanese readily acceded to the terms and exclaimed, "We will gladly agree to this and will swear by heaven to abide by the terms." Thereupon Sim Yu-gyūng, who had always had a strange leaning toward the Japanese, now exclaimed, "Japan now evidently desires to become China's vassal. An envoy must be sent to invest Hide-yoshi with the royal insignia, and all this trouble will end." But Hō Hong-gang had a truer estimate of the visitor and remarked, "The Japanese are a subtle people, and all this talk of becoming vassals of China is mere pretense. There is no use in sending an envoy to Japan." Gen. Sōk Sōng said, "This man seems to be honest in what he says. Gen. Sim Yu-gyūng should accompany So Sū-bi back to Korea and there confer with the Japanese leaders and then arrangements can be made for investing the king of Japan." The emperor so ordered and at the same time appointed Yi Chong-sōng as envoy extraordinary to Japan to perform the ceremony of investiture. Yang Pang-hyūng was appointed his second. These events all occurred in the latter part of the year 1593.

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The Test of Friendship.

One of the great Confucian principles is that of loyalty between friends. The following tale is a fair illustration of that principle, as developed in the Korean.

Kim Chang-sik and Pak Sun-kil had grown up side by side, had droned over the "thousand characters" together through long summer days and had been partners in many a prank that Korean boys love. Their friendship grew with their years until at twenty they were regarded as inseparables. They had even gone so far as to bare the right arm and tattoo the small black dot just above the wrist, that is considered the inviolable and sacred seal of friendship. They promised each other that whichever one should secure honors or wealth he should share his good fortune with the other.

They were both good scholars and both seemed to have an equal chance of success; and yet it was only upon Kim that fortune seemed to smile. He secured a small secretaryship at first but it paid too small a salary to warrant Pak in claiming interest in it, and besides he was not going to suggest such a thing until Kim should approach the subject. But he made no allusion to it. Then the lucky Kim was elevated to a higher position still and every day Pak would put in an appearance at his reception room, or *sarang*, and wait for his friend to speak. Soon he began to see a difference in his old comrade, a certain nervousness or uneasiness which seemed to argue a falling off in that extreme regard that had always characterized their friendship. This not only made Pak sad

but it angered him as well, and one day he upbraided Kim sharply, declaring that good fortune had played havoc with his friendship and that it was evident he wanted to get rid of his old time friend. As he was speaking Kim went first red and then white. A singular look came into his eyes but whether it was more of sorrow or of anger one could not guess. When Pak finished Kim was again himself and said coldly, "My getting a position does not mean that I can get you a similar one immediately." Pak left the house in a rage.

A few weeks later Kim was made governor of Kyōng-sang Province and departed for his post without so much as notifying his friend. Pak stayed at home and sulked. He had not a single cash and yet every day his wife brought in his meals regularly. Where the rice came from he never once stopped to inquire. Who would think of asking such a thing so long as the rice keeps coming? That's the wife's lookout.

Finally Pak determined to follow his former friend to the country and shame him before all his officials for his disloyalty. He arrived, footsore and weary, at Taiku, the provincial capital, and went straight to the governor's office. Strange to say the *ajuns* at the gate would not let him in nor could he get word with the governor, though he sent in his name on a big red visiting "card." Instead, the *ajuns* seized him and locked him up in a building just opposite the gate and kept him a close prisoner for a week.

One day they brought in a quantity of wine and induced him to imbibe. When he was thoroughly intoxicated they laid him on a litter and carried him into the governor's office where he was placed on a sumptuous mattress and surrounded with the most magnificent works of art. Sweet perfumes breathed through the place and soft music was discoursed by unseen musicians. When he awoke from his stupor he found himself clothed in gorgeous raiment and surrounded by a host of cringing servants, one of whom addressed him thus:

"All hail, great Majesty; know that on earth you were a poor but worthy man. You died, and the heavenly Powers decreed that in compensation for your sufferings on earth you should be made a judge in the nether realms of Hades. There are several cases awaiting your adjudication. Is it your will that they be summoned?"

Pak looked about him in amazement, sniffed the fragrant perfumes, fingered his silken robe and soliloquized:

"H'm, here's a transformation for you! Plain Pak, a beggared gentleman, and now governor of Hades! Well, there's nothing to do but adapt myself to the situation. Adaptability is my forte," and with a sober face he ordered up the first case on the docket.

Who should they drag in first but his old-time friend Kim, the governor. He was in rags and tatters. The jailers urged him on with sharp rined forks and cruel scourges.

"Ha, traitor! It's my innings now. Do you remember how you treated me while I was on earth? Cudgel your brains for some excuse."

Poor Kim in seeming despair knealt on the floor and bowed again and again, rubbing hands together in sign of petition for leniency but no word came from his lips.

"Take him away," cried the Judge, "freeze him in the ice, boil him in oil, tear him with pincers, mash him in a mortar, let wild oxen rend him limb from limb, let a vulture tear out his vitals, let his tongue be drawn out of his mouth and plowed upon with a red-hot plowshare, let serpents embrace him, toads spit on him, bats scratch him and if there be any other horrible and loathsome torture in the category of hell let them all be poured upon him."

Kim writhed upon the ground in agony of anticipation. The fiends came near to drag him away. He crawled to the foot of the judge's throne and wailed,

"O pity me, pity me! May it not be that you were deceived and that after all I had in mind plans for your welfare? Were you not too quick to distrust me and charge me with infidelity?"

The judge was unmoved by the appeal but waved the doomed man off. The demons came and dragged him away to his fate. Attendants then appeared bearing food and wine. The latter was rather strong and after his repast Judge Pak took a nap during which another remarkable transformation took place: for when he awoke he found him self lying in his prison house again. What! Had it all been a dream, then? Certainly not. He had been as wide awake and as conscious of surroundings as ever in his life. And here he

was thrown back to earth again and nothing at all was changed.

An *ajun* entered, thrust a string of money into his hands and said the Governor ordered him to go home. Bewildered and cowed he hurried from the town and hied him Seoul-ward. After a week of footsore travel he entered the town, but when he arrived at the spot where his house should be it was not there. It had been torn down and in its place a great mansion had been built. He thought that his reason was going. He accosted a man and asked him where Pak Sun-kil's house was gone.

"Oh it was pulled down two months ago to make room for this building."

They were standing directly in front of the great gate of the mansion and at that very moment who should emerge from the gate but Pak's only son *dressed as a mourner*. Pak rushed forward and seized him by the arm. The boy looked and gasped.

"Father!"

"Yes, I am your father, but why this mourning costume? Is your mother dead?"

"N-no it's *you* that are dead."

"Not a bit of it, my son; let's go in and see your mother."

A delightful little family reunion followed, in the course of which the astonished Pak learned that a coffin had been sent up from Taiku, said to contain his dead body. It had been buried with proper ceremonies and unknown men had appeared bringing heaps of money, who tore down the old house and built the new one for them.

"Well the first thing for us to do is to dig up that coffin," said Pak. "It will mean bad luck to leave it in the ground." This was done and within the coffin were found roll upon roll of silk and great nuggets of gold and silver. As the three were performing an impromptu family dance about this coffin a visitor was announced.

It was Kim, the Governor.

Then it all transpired that it was he who had kept the family supplied with rice from the very start and that in order to punish his friend for his suspicions he had "put up" a little joke on him, one scene of which was laid in Hades.

So the compact was unbroken after all.

From Fusan to Wonsan by Pack-pony.

CONCLUDED.

It was at a little village thirty *li* out from Kang-neung that I found Dr. H. who had come down from Wonsan to meet me. I entered the village by way of a bridge across a little stream. At this bridge was established what we may call a devil's quarantine. Its form was that of a rope extended across the road with short rope pendants hanging from it. This was supposed to be an effective bar to the cholera imps who were even then rioting in Kang-neung and who might be expected to arrive at any moment. I found later that they had another one at the other end of the village. As I approached the bridge I was not quite sure what the rope was for but the bridge looked sound and no one seemed to object; so I went under the rope and reached my inn in safety, where I found Dr. H. He had secured for our joint repast a magnificent salmon that had been speared in the stream. I had been out of bread for several days and found that Dr. H. had only three slices left. It was a very jolly tiffin we had in preparation for a twenty-five *li* ride before dark. The road lay along the shore and there were very few houses. All the towns and villages seem to be situated a long way back from the main road. There can be little doubt that this is the result of centuries of Viking work on the part of the Japanese. In the thirteenth and fourteenth centuries the Korean coasts both eastern and western were the favorite hunting-grounds of the hardy Japanese freebooters. At last it got so bad that the government ordered all towns and villages moved inland from the coast. Of course the corsairs could not leave their boats and go any distance inland for the Koreans would then burn their boats and thus cut off their retreat. The towns once having been moved inland the natural inertia of the people has done the rest, and they will never be moved back to the coast until dire necessity compels it. The second day after traversing a hilly road we entered the dilapidated town of Yangi

yang which I should have pronounced dead did I not know that a periodical *chang*, or market day, would galvanize it into spasmodic life. This was the first large town along the coast where I could not exchange Japanese paper money for native cash. The harvests were being gotten in all through this section and it was exceedingly difficult to secure accommodations at night. The people would invariably say they had nothing for us to eat, even when they were threshing out grain before our very eyes! We soon adopted a plan which we found never failed. We would sit down and state positively that we were going to stay right there over night. No protestations on the part of the people could move us. When they saw that there was no help for it things went well enough, though often the horse-men had to thresh out grain for the horses before they could be fed at night.

The first twenty *li* out of Yang-yang was over a beautiful road which seemed to have been cared for as few Korean roads are. We saw an occasional shrine to some spirit or other, but they were always locked. The people said that since the Roman Catholic and Protestant Christians were all about, the shrines were in danger of desecration or even of being burned. Their fears were without warrant, for no one has ever heard of such desecration on the part of Christians in Korea.

After passing through the town of Kan-sung we came to a beautiful spot on the shore where we spent the Sabbath. We were now 300 *li* from Wonsan and were nearing the northern borders of Kang-wun Province. Sixty *li* more brought us in sight of the great mass of mountains called the "Diamond Mountains," famed not only in Korean but in Chinese lore. Ko-sung magistracy offered us scant hospitality for we had to thresh out our horses' food and eat millet ourselves. But to a hungry man even millet tastes good, and we did not repine. We tried unsuccessfully to get some eggs but the people shook their heads. We had one solitary egg and after breaking it carefully and extracting the meat we put the two halves of the shell together and gave it to a native to use as a nest-egg. This shamed them into bringing out an egg which they claimed was their last one. It was along here that we saw for the first time repairs being made on the road. Some forty men were busy throwing the dirt into the middle

of the road and clearing out the ditches at the sides. Such an exhibition of energy and public spirit gave us quite a shock.

Along this part of the way the shore was more broken and uneven, but there were no harbors. We saw a long low island off the coast which was well populated. A number of whaling vessels were anchored there and the huge carcass of a whale was floating on the surface and attracting a perfect cloud of sea-fowl. One night, along here, we could find absolutely no food at all and for the only time in the whole trip were obliged to feed our horse-men with rolled oats. They did not seem to consider them a great delicacy. It is more than likely that a dish of plain millet would have suited them much better.

One day as we were plodding along we met a man who was bringing us supplies from Wonsan. We welcomed him with open arms even though the pies he brought had turned green with mould. He had been loitering by the way and the color of those pies condemned him. He was so ashamed that he turned about and made Wonsan in two days, 240 *li*, to bring us something more to eat.

As we passed along under the Diamond Mountains, which lie some forty *li* from the coast, we could plainly see the masses of forest on their rugged slopes. I should have been glad to visit this celebrated place but time would not permit and so we passed reluctantly by. The next day at noon we came to the first really difficult spot in the road. We had to unload the horses and lead them up over a rocky stairway right on the water's edge. Men were hired to bring the packs over on their shoulders. This was the only spot between Wonsan and Kang-neung that a cart could not have passed. That day we encountered our first ice, a warning that winter would be on us very soon. The next day we saw the town of Hong-chün, grandly situated on the slope of a high hill, the Confucian temple being the most prominent building. The prefectural towns were closer together here, and we were evidently passing out of the wilder portion of the province.

The town of Kō-je lies ten *li* off the main road. It is near here that the traveler can see one of the "eight wonders" of Korea. Leaving our horses we walked out on a long promontory, to a place where a great mass of basaltic pillars

raise themselves perpendicularly from the water. One column, composed of several pillars, rises something like 100 feet sheer from the water. At a distance the mass looks like the ruins of some magnificent building. Some of the columns are perpendicular, others oblique, while others still lie prone on their sides. On these rocks were carved the names of hundreds of people who thus recorded their visit to this really remarkable freak of nature. Some of the names must have been there for many centuries for they had been almost obliterated. The separate columns are from two to four feet thick and the cross-section was either four, five or six sided. This same curious formation runs westward through the country crossing the Seoul Wonsan road. This celebrated place is called Ch'ung-sŭk or "Green Rocks."

The following day we came out into a wide sweeping valley which extended from the sea-shore right away to the foot of the mountain, and was covered with villages and hamlets. It was a magnificent farming country, though we found that the exceptionally cold summer had hurt the rice.

The following day, November 14th, we reached Wonsan, without further adventure. The object of this trip, which was to learn the density of the population on the east coast, to examine the condition of the people and to discover from personal observation the possibilities of work there for the British and Foreign Bible Society, had been accomplished and the delightful welcome we received at the hands of the friends in Wonsan more than repaid us for all the hardships that we had put up with. Such a trip has its interest, but not the least interesting part of it is getting home to the old fire-side again.

The Bridges and Wells of Seoul.

The oldest bridge in Seoul is the Kŏm-ch'ŭn Kyo which was built in days of King Ch'ung-suk of the Koryŏ dynasty. It led up to a palace under In-wang Mountain in the western part of the city. It is the only genuine arch bridge in Seoul

and bears evidence of enormous age. It has never been repaired since its building seven hundred and fifty years ago.

Chong-ch'im Bridge or "Chong and Ch'im's Bridge" is so called from two brothers who were state ministers in the days of the corrupt Yŏn-sŏn Kŭn. One was Hŭ Chong and the other Hŭ Ch'im. Hŭ Chong is said to have been thirteen feet two inches high! They had a sister named Nan-sŏi, or "Snow Iris." She was a distinguished painter, poet and *literateur*. When the reigning Yŏn-sŏn Kŭn became so corrupt that there was talk of deposing him the position of minister became an extremely delicate one. One day the two brothers received note of a cabinet meeting at which was to be discussed the degradation of the former queen, an act that was in itself disgraceful and that would surely cause trouble for those who favored it. The valiant brothers went to their sister to ask what they should do about it. She replied that on their way to the meeting they should both manage to fall off the bridge into the mud and thus make an excuse for absenting themselves. The proposition was a rather unsavory one but the two brothers accepted it, and as they were going to the meeting in their one-wheeled chairs they were run off the side of the bridge into the sewer. From that time on the bridge was called Chong and Ch'im Bridge. It is to the west of the Kyŏng-bok Palace.

Kwang-t'oung Bridge or "Wide Main Bridge," often called "Hen Bridge" because fowls are sold on it, is the large bridge near Chong-no going toward the South gate. The next bridge to the south near Tick Hing's store is So Kwang Bridge or "Small Wide Main Bridge." Between these two bridges there was once a little hill but this was levelled when Seotŭi was made the capital. The bridge near Chong-no is built directly upon the ruins of a former one. The ground gradually became filled in till the old bridge was too low; so a new one was built upon the old one.

Su-gak Bridge or "Water House Bridge" is the first one crossed after entering the South gate. Its name comes from a large house that was formerly built just above the bridge across the stream, the water running beneath the house.

Koreans believe that the South gate is watched over by a huge invisible male serpent and that its female mate guards

the East gate. They desire to meet each other but are prevented by three obstacles. The first is the monster invisible spider that watches over the Su-gak Bridge, the second is the gigantic invisible earth-worm that watches over the Little Kwang-t'ong Bridge and the third is the titanic invisible centipede that watches over the Kwang-t'ong Bridge. So the male and female serpents are separated without hope of union. It is said that when the king goes outside either of the gates these serpents raise their heads high in air and weep for each other.

In the eastern part of the city is Saltpetre Bridge, so called because formerly there stood near it a saltpetre factory, the product of which was used in making gunpowder.

The Su-p'yo-tari or Water-gauge Bridge is one of the best known. It is the second bridge below Chong-no, and just above it, in the center of the stream, is placed a stone pillar with a scale marked on it to show the depth of water at any time. This bridge and the pillar were both repaired at the time the great sewer was walled. At that time 1771 A. D., the sewer was not as yet walled in but a long line of ancient willows extended on each side from Chong-no to the East Gate. King Yong-jong ordered these cut down and the sewer walled up as we see it today. It was at that time that the bridges were repaired.

The bridge just in front of the "Mulberry Palace" is called Ya-jo-hyŏn Kyo or "Night Shining Pass Bridge." At this point there used to be a little hill or bank which was levelled when this city became the capital. This hill accounts for the hyŏn in the name. The name "night shining" arose from the following story. When the "Mulberry Palace" was built about the year 1615 by the tyrant Kwang-hŏ, at the instigation of the corrupt monk Seung-ji, no one was found who was able to write a name for the great gate. There seems to have been a great dearth of literary ability. While this dead-lock was on, a boy leading a pack-horse came along and learned what the trouble was. "Give me a pen," he cried. It was done, and he wrote the name *Henng-wha mnu* so beautifully that after it was copied in gilt and put up over the gate it shone like a lamp at night. So the bridge near it was called "The Night Shining Pass Bridge."

Koreans have always been dependent upon neighborhood wells for their drinking water. There are a few exceptions to this, as in the case of the city of P'yang-yang where wells are forbidden, because of the notion that that city is a boat and that to dig a well would scuttle the boat. The water there is all dipped up from the Tū-dong River. As there is only one well for each neighborhood in Seoul, consisting of from fifty to three hundred houses, there is required a large force of water-carriers. These water-carriers form a guild by themselves, and are considered very low-class men, though higher than butchers, acrobats, exorcists and the like. It is a peculiar fact that very many of the water-carriers of Seoul are from the far north-eastern province of Ham-gyung. Low as the water-carriers are, many gentlemen of Ham-gyung Province have acted in this capacity in Seoul. Desiring to try the national examinations they would come down to the capital and work as water-carriers for several months until they could get together a little money and then they would try the examinations. It is a very paying business; in fact, when a water-carrier wants to give up the business he can sell his position in the guild for an amount equal to all the wages he would receive during a year and a half. Each house pays five hundred cash or twenty cents a month for having one "load" or two buckets of water brought each day. Many houses take three or four loads a day and a large establishment takes from eighteen to twenty loads a day. A water carrier can supply, on an average, thirty houses, so that his monthly wage will probably amount to fifty or sixty dollars; but it is hard, honest work and the money is very well earned. Among the Korean officials with whom foreigners have been acquainted several have acted as a water-carrier. One was Kim Hong-nyuk who came from Ham-gyung Province, where he had acquired a knowledge of the Russian language. He became interpreter at the Russian Legation and, after obtaining almost unlimited power, met a tragic fate in 1898.

The water-carriers, because of their kind of work, can enter any house without first warning the women to get out of sight. Even the highest Korean ladies do not retire to the inner room when the water-carrier enters. He is considered like one of the domestic servants. At the same time he must

announce his approach by that creaking of the yoke which is produced by a peculiar jerk or twist of the shoulders. The principle is the same as that of the Chinese wheel-barrow, the strident scream of whose ungreased axles is intended to warn people out of the way.

Many of the wells of Seoul are very old, and curious traditions and legends have grown up about them. One of the most celebrated is Ku-ri Well or "Copper Well." It is situated in Pak song hyün near where Gen. Dye used to live. It was very celebrated for its fine water and it was believed that if people drank it they would have many children. For this cause, when the Japanese took the city in 1592 they attempted to stop up the spring which supplied this well, thinking that by so doing they could help to keep down the population! It is said they stopped up the crevice, from which the water came, with copper; and today the Koreans show yellow marks on the well-stones and claim that the discoloration is caused by the copper plug which is still bedded in the rock but which fails to stop the water. So the well has come to be called the "Copper Well."

The Sa bok Well or "Royal Stable Well," is situated, as its name indicates, in the Sa-bok or stables directly behind the Educational Department. It was formerly the house of the great Gen. Ching To-jin at the beginning of this dynasty. One day a fortune teller told him that within ten years there would be a thousand horses in his house. He was delighted, thinking it meant that he would have a retinue of a thousand horse; but when he asked a monk about it he was told that it meant that he would become a traitor and that his house would be seized and used as a royal stable, and that a great well would be dug there. And it all came true. He was executed and his house turned into a stable. They thought of making a lotus pond in the yard but a geomancer told them it was an ideal place for a well. So they dug a deep well, and since that time the water has never lowered even in time of extreme drought. Horses were kept there for hundreds of years; and they say that if a bowl of the water be allowed to stand for several days a sediment exactly like horse-manure will be deposited at the bottom. This does not impair its drinking qualities.

Geomancers have to know where water will be found in the ground, and they shun such places: for their business is to locate good grave sites, and it is believed that if a body is buried in wet or springy soil it will not decay rapidly, and the relatives will consequently get into trouble. So geomancers and water are not friends. Yet a geomancer is supposed to be able to locate a spring in the earth, though to the common eye there is no evidence of it on the surface. It is said that there was a celebrated geomancer in Seoul about fifteen years ago and the officials were talking about him and wondering whether he could indeed locate water with unfailing skill. The upshot of it was that he was ordered to dig a well in the grounds of the "Mulberry Palace." He of course complied, but said that it would cause his death. The well was dug and a fine spring was struck, but from that hour the geomancer sickened and a few days later expired. By some it is supposed that water likes to hide in the ground. It comes out in springs of its own accord but does not like to be forced out, as happens when a well is dug and its hiding-place is laid open. So it gets its revenge by killing the geomancer who tells where it lies hidden.

There is a spring, on the side of Nam-san made memorable by the fact that it was discovered by Yi Haug-bok, the great statesman of three hundred years ago. A hundred years after its discovery deep in a rocky ravine in the mountain side, a gentleman dreamed that a spirit came to him and said that if he would go every night at midnight and drink three cups of water from that spring for a hundred consecutive nights he would become wonderfully strong. When the man awoke from his sleep he determined to try it. For ninety-four nights he carried out his resolve and drank of the spring at midnight; but the ninety-fifth night he found the water unspeakably foul. How could he drink that stuff? But having gone so far he was not to be balked of the prize by squeamishness; so he forced himself to drink three cups of the nauseating liquid. He suffered no ill effects from it. The next night he found the spring full of liquid that looked like pus. He nearly gave it up, but by an almost superhuman effort downed his three cups. The next night as he approached the mountain he found it wrapped in a fog so dense as to be palpable.

He could not see a foot before his face. The path was a rocky, winding one and he had little hope of finding the spot but he was so accustomed to the path that he felt his way along and finally succeeded in reaching the spring, which he found quite clear. The next night the spring was filled with a thick brown liquid like pitch but with a taste and odor infinitely more offensive. He knew there was only one more night of trial, so he attacked the sticky stuff and swallowed his three cups. The next night was his last. He knew the spirit of the well had been fighting him and he went ready for the supreme test. As he approached the spring in the bright moonlight he saw three terrible figures standing with drawn swords about the curb. They brandished their weapons at him and warned him off but he drew near and grappled with them. He was strong and wiry and he got entangled between the legs of the three guardians of the well in such a way that they could not strike him without striking each other. In this position he managed to reach down and dip up his three cups of water. The instant the third was drunk the enemy suddenly disappeared. The test was finished and he felt, running through his veins, a new life and strength. He strode down the mountain like a giant and for long years after was the marvel of the land.

Another tale is added that in recent years a man who doubted the truth of this tale tried the thing himself. He had the same experience up to the last night, when in grappling with the three guardians of the well he failed to reach the water. The next day he was found wandering about—a mad man. But even so, he lived to be a century old and to his last day could lift ponderous stones that ordinarily required four men to move.

Odds and Ends.

The Heavenly Pig.

In Korea the pig is called the Heavenly Animal. The argument is certainly far-fetched for the habits of swine are anything but celestial; but the fact is that in far antiquity the

Celestial Dragon did not like the black face of the celestial pig and so banished the latter to the earth, where it became a favorite article of food. People, in time, discovered that on the hind leg of every pig there are seven spots which resemble the constellation of the Great Bear and for this reason the pig was set apart as a sacrificial animal. We have in Korean history a record of the use of the pig in sacrifice as far back as the third century A. D. The sheep is also used in sacrifice. It is the mildest of all animals. They say that when a sheep is required for sacrifice and the fact is announced in the presence of a flock of sheep, one of them will walk out from the flock and present itself to the messenger to be carried to the altar.

Vaccination. This practice has existed in China for many centuries. In that part of China lying between the Hoangho and Yellow Rivers, called Kang-nam by the Koreans, there is supposed to be a peculiar spirit called Kwe-yök Tā-sin (鬼疫大神) or the Great Small-pox Spirit, which travels from this point as a center and visits all the outlying Kingdoms. For some three centuries the Koreans have practiced the inoculation of cattle. A physician noticed that if cattle had small-pox after gaining full age, the hide was so thick and tough that the eruption would not be complete and so the disease would strike in and kill the animal, but that the thinner and tenderer skin of the calf made it much less dangerous. So they inoculated calves to give them the disease. About a century ago a man had the idea of applying the virus to children. Some of the discharge from the disease in cattle was transferred to children but it proved too strong; but after a time they conceived the idea of using the watery fluid discharged from the sores and this was found successful. Inoculation was always effected in the nostrils on the idea that, as this is the orifice whereby the humors of the body escape, the virus would have a better effect. It is only recently that Koreans have come to see that inoculation on the arm or leg is equally successful.

A Hungry Spirit.

The hero of this tale was a young man of good family with an education quite out of proportion to his means. All he needed was an opportunity to distinguish himself, and this is how he did it.

One day he was standing at the front gate of a wealthy gentleman's house wondering, perhaps, whether he would ever be as well off as its owner. A servant passed in with a tray of food on her head and on top of the food the young man saw the dim figure of a spirit sitting. He marvelled at it but held his peace and waited to see if anything would come of it. Presently he heard a great outcry in the house and, rushing in, he learned that the daughter of the house had suddenly fallen sick and died after eating some food. The young man demanded to see the girl's father, and said, "Let me see the girl and I can cure her." This was far from the ordinary conventionalities, but the youth seemed so sure that he could help that he was taken where the dead body lay. He touched the girl's hand and presently she showed signs of returning life. The young man was quickly sent from the room, but as soon as he left the girl again became lifeless. He came back and in a loud voice ordered the spirit not to return. The girl revived and the father, struck with admiration of the boy's gifts, made him his son-in-law. The young fellow said that he recognized the spirit as one of the "hungry" variety and it was because the girl had not thrown it a little of the food that it had afflicted her so severely.

Milk Supply. Outside the West Gate there is a well called *Ch'o-ri* Well or "One *li* Well." Koreans say that if a mother has not enough milk to feed her child she must go to this well and throw into it a few strings of vermicelli and at the same time pray that the spirit of the well will give her more milk for her child. Only one can do this each day. If a woman finds that some one is before her at the well for this purpose she must wait till the following day.

A Buddhist Relic. Near the Sungak Bridge there is a large house with a field beside it. In the field there is an enormous stone with many holes in it. It is over ten feet high, but only the top of it is now visible. It is on the site of a former Buddhist Monastery of the Koryŏ dynasty. They say that successive owners of the field have tried to dig up the stone but have always been stopped by heavy rain. Why this is not utilized in times of drought, to make rain fall, is not explained, but Koreans cling to this idea still. An interesting illustration of this same idea was seen

some fourteen years ago when Mr. Tong, then secretary to the Chinese Legation in Seoul, and now Taotai of Tientsin, went with a large number of coolies to the town of Pn-yü in Ch'ung-ch'ing Province and attempted to unearth an ancient monument which commemorated the victory of Chinese and Silla forces over the kingdom of Päk-je in the seventh century. Digging down eighteen feet they found the stone and took rubbings of it but before they could bring it to the surface a tremendous rain came on which destroyed many houses in that district. The people believed it was because this stone was being disturbed; so they came in force and filled in the excavation and drove away the workmen.

Mr. Three Questions.

One of Korea's great men was Song Sam-mun 成三問 which means "Song of the Three Questions." The way he came by this curious name is as follows. Shortly before his birth a voice was heard from the sky directly over the house saying, "Is the child born?" The father answered, "No." The next day the voice said again, "Is the child born?" and again the father answered, "No." The third day the same question was asked and this time the father could answer, "Yes." But having answered thus he asked the spirit why the questions had been put three times. The answer was, "If you had been able to reply 'yes' the first time the child would have grown to be the most celebrated man in the world; if you had been able to answer 'yes' the second time he would have become the most celebrated man in Korea, but as you answered 'yes' only to the third question he will be a great man but will share this honor with others equally great. So the father named his boy *Three Questions*. Song Sam-mun lived to give to Korea her alphabet and to be enrolled on the list of her most famous sons.

The Tell-tale Urain.

A sesamum merchant stopped at a country inn and placed all his money in a bag of sesamum thinking that it would be safer there than anywhere else. Having occasion to leave the place for a few minutes he asked the inn-keeper's wife to keep an eye on his grain bag for him. He returned shortly but found that the money was gone. He charged the woman with having stolen it but she denied the charge vehemently.

At last they went to the magistrate about it. When he had heard the whole case he remained silent a few moments and then asked the man how long he had been gone from the inn. He said it was not more than ten or fifteen minutes. Thereupon the magistrate ordered a servant to go to the inn and sweep out one of the rooms carefully. Then they all adjourned to the inn and the magistrate ordered the woman to go into the swept room alone, take off her clothes and put them on again. She did so and when she came out again the magistrate entered the room and looked about. "You have stolen the money," he said, "you need not deny it longer. I know you did it." The woman then confessed, and when the magistrate was asked how he was sure the woman had taken it, he replied, "The owner was gone such a short time that there was every reason to suspect the woman. She would necessarily take the money out of the bag in a great hurry and conceal it in her clothes. Some of the grains of sesamum would be sure to adhere to the money and be put with it into her garments. This floor was newly swept and yet when I came into it after the woman had taken off and resumed her dress I found sesamum seeds on the floor. So it was quite clear to me that she was guilty."

Question and Answer.

Question. What is the meaning of the rope-pulling contests in the country at the beginning of the new year?

Answer. Both the stone-fight and the tug-of-war are very old institutions, but while the stone-fight is peculiar to Korea the tug-of-war is found also in China. They both originated in the days of the Koryŏ dynasty (918--1392 A. D.) The stone-fight was at first a sort of sham fight in the palace grounds, gotten up for the amusement of the king and court but it soon spread beyond these limits and became a national institution. This is, however, a somewhat dangerous form of sport and not infrequently costs a human life. For this reason it was objectionable to the Buddhist element that was al-

ways extremely strong in Koryū days. For this reason they introduced the more peaceful tug-of-war. Scores of towns and villages all over Korea observe this custom. A detailed description of it will be given in our next issue.

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Editorial Comment.

It has been the impression of Christendom that the physical persecution of Protestant Christians by the Roman Catholic Church is fast passing away; but within the last two years a new phase of the same thing has begun to make itself apparent in the Far East. Barred from such practices by the enlightenment of the West, Roman Catholic emissaries seem to have taught them to the East.

Such persecution has always manifested itself in places either where the local government was too weak to prevent it or where the Roman Catholics could secure a dominant voice in the government itself. The case to which we are now calling attention is of the former type.

The Roman Catholic Church has been at work in Korea for a century or more and during that time has suffered severe persecutions at the hand of the government; notably in 1866 when nine French priests were seized and executed and upwards of 20,000 native converts were destroyed.

It would be folly to deny that these missionaries showed great devotion and placed their lives upon the altar of their faith as unreservedly as did any of the martyrs of old. The French priests in 1866 were offered a safe conduct to the border if they would leave Korea and promise never to return; but they refused. Two of the priests escaped capture and made their way to China, where they tried to secure government aid for their fellow-missionaries in Korea. A French naval expedition was sent against the little Kingdom but was beaten and driven back.

From that time to this the policy of the Roman Catholic Church in Korea has been to uphold its prestige by an appeal to the secular arm of the government. When a French priest was driven out of a southern Korean town by a mob the French authorities compelled the Korean government, at the mouth of the cannon, to send that same priest back to his country diocese with all the spectacular parade of a provincial governor. Local magistrates in the country have been given to understand that Roman Catholic adherents are not to be arrested and punished by the arm of the law but are

subject to trial only by their spiritual rulers. There are over thirty thousand natives of Korea today who, whatever their offence, cannot be touched by the Korean authorities without the sanction of the priest. It is not difficult to see what the result will be in a country where local magistrates, far from the center of authority and subject to few checks, frequently go beyond the legal limits in the matter of taxation. Any society or institution that will stand between a Korean and the payment of these illegal imposts will secure the allegiance of a host of people who have no other avenue of influence whereby to secure the same end. Hundreds of people apply every year for admission to Protestant churches in Korea thinking thereby to escape official oppression. It is one of the greatest obstacles to mission work.

A portion of Korea is now in the midst of a considerable upheaval due to Catholic persecution of Protestant Christians in the Province of Whang-hai northwest of Seoul. In this province Protestant missionary labor has met with such success as to warrant the hope that in a comparatively short time the whole province will be prevailingly Christian. But a strong Roman Catholic element is found there too, and during the past year it has become evident that the French priests have become alarmed at the spread of Protestantism and have determined to make a strong and concerted effort to drive it out or kill it. Hundreds of Protestants have been driven from their homes and robbed of all they possessed. Scores have been seized and beaten in a most barbarous manner, and this not only by Roman Catholics but avowedly in the name of that Church. Protestant Christians have been ordered to subscribe toward the building of Roman Catholic churches, and because they refused, have been dragged from their homes, beaten until insensible, and then left for dead. Some of the tortures match the days of Torquemada. Imagine a man bound about the knees and ankles and then two oaken bars being inserted between his legs below the knees and pried each way like levers until the slow pressure bends the bones of the leg and the victim goes from one fainting fit into another because of the unbearable agony, and finally dies of his injuries!

When matters reached this pass the important question arose as to whether the Protestant missionaries should appeal to the law to remedy the difficulty or whether they should follow the strict interpretation of scripture and not resist the oppressor. There is doubtless a certain fraction of the Church which would deprecate an appeal to the secular power, but a very little observation of the conditions prevailing in Korea will show that this is not the wisest course. In the first place the leaders of the Protestant Christians are American citizens,

who cannot share with their adherents the horrors of the persecution. These American missionaries have gone into the province and through years of work have built up a flourishing church, and now, though they themselves are perfectly safe from physical persecution, they must, according to the theory of complete non-resistance, sit still and see the church devastated, the converts killed or driven out, and their property destroyed or confiscated. This itself is a condition never met in the days of the inquisition and must necessarily modify the solution of the question. The missionaries are trying, and with success, to extend to their adherents the same immunity from physical attack that they themselves enjoy.

In the second place this persecution has not been merely a religious one but a piratical one as well. The whole evidence in the case shows that the Roman Catholic natives have simply taken advantage of their position to rob the Protestant Christians, and the latter are no more called upon to permit the robberies than a Christian man in America could be called upon to let a burglar ransack his house without calling the police. In other words, while the foreign priests have in mind only the breaking up of Protestant work, they are inciting their adherents to purely felonious methods to accomplish this end. It must be confessed that this consideration so far modifies the question as to warrant the missionaries in appealing to the law.

That this is not merely a religious persecution is shown by the fact that only a small fraction of the cases cited in Whang-hsi Province are brought by Protestant adherents. Out of over 200 complaints only ten were from the Protestants. So far as the Koreans are concerned it is simply a chance to rob and plunder. The cases cited in this issue of the Review are only samples of hundreds of cases in which attacks have been made simply for the sake of loot.

In the third place, the Protestant Christians have made no reprisals. The Catholics have not even charged them with any physical retaliation. The Christians have simply asked that the Korean government take steps to uphold the laws of the country and afford physical safety to all the residents of the province. But the Roman Catholic authorities have openly taken the position that they will not allow the Korean governors and magistrates to exercise jurisdiction over their adherents. This means that there are thousands of Koreans who defy the law, assert that to all intents and purposes they are not Korean citizens, and refuse to obey the laws except when they please. The position is an impossible one, for the authority of the government is not replaced by any other authority which is competent to punish offenders to the limit

of the law. But even if they did have authority to govern their people completely the situation would be impossible. Such an *imperium in imperio* never could continue.

The question has become a definite issue in Korea and should be fought out to the end. And it is very fortunate that it is to be settled in Korea, for here we have only two distinct forces namely the Roman Catholic Church on the one hand and the Presbyterian Church in the United States on the other. Few if any members of other Protestant denominations are involved. If it were in China we would have the Roman Catholic Church on one side and fifty different organizations on the other, and between them 2) there would be no such unanimity as would secure a definite solution.

The question has come right down to this point: will the French government uphold its subjects in inciting Roman Catholic adherents to persecute and rob Protestant adherents who are under the leadership of citizens of the United States? Will the French government dare to refuse an open and complete trial of the case, and the punishment, according to law, of people who have unlawfully seized, beaten, fined and otherwise injured Protestant adherents or other Koreans? These questions are now to be settled, and if they are settled for Korea, why not for China? The same principles which apply to one apply to the other.

Now what stage has the solution reached at the present time? Upon the demand of the Korean Protestant Christians the Seoul authorities consented to a trial of the case at Hai-ju the provincial Capital. A special commissioner was appointed by the Emperor to investigate the case and report. A Roman Catholic priest went down from the capital to witness the proceedings and two American missionaries were present to watch the case in the interests of the Protestant Christians. By order of the commissioner eight Roman Catholics were arrested, but when the police went to the house in Hai-ju where two of the most notorious offenders were, the Roman Catholic priest who was in the house refused to give them up for trial, but on the contrary let the Koreans bind and beat the policeman. This priest had already confessed to the Commissioner that he had incited his people to the outrages and asked that in view of his confession the whole matter be dropped. The commissioner refused. The night following the beating of the policeman this priest fled to the country with the Koreans whom he had refused to give up for trial. The priest who had gone down from Seoul, seeing that the trial was to be a genuine one and that the commissioner was not to be intimidated, withdrew from the court and refused to attend the trial. The trial proceeded, and charges after

charge was proved, with hardly a denial on the part of the culprits. The commissioner sent out into the villages calling upon the village authorities to arrest and bring in various Catholics who were specifically named. This caused a general stampede on the part of the Catholics and many of them left their homes and flocked to the place where the priest who had fled from Hai-ju was in hiding. According to the statements of Catholics themselves these people armed themselves with native and foreign weapons and determined to take their stand in defiance of the Korean authorities. There is no danger of the French priests themselves being persecuted by the government but if it can be proved that they are inciting the natives to rebellion they can at least be deported.

When it comes to a point where French subjects, according to their own confession, incite Koreans to attack the Protestant natives who are under the care of American missionaries, the matter lies not only between Koreans and Koreans but between France and the United States. It is the duty not of missionaries in Korea only but of the Presbyterian Church of America to press the matter to a finish and see to it that the authority and the prerogatives of the Korean government are not usurped by French Catholic priests. Seventeen years of arduous work and many thousands of dollars have been expended in this Korean Province, and one of the most flourishing missions in the world has been the result. Whole villages have been Christianized. The people obey their temporal rulers, pay their taxes even though sometimes illegal, and ask no other physical conditions than other natives enjoy. This attitude has won for them the respect of the Korean government and more than once their districts have been exempted from excessive taxation on this account. These Koreans believe in securing better conditions not by defying the government but by evangelizing the nation. The idea may be branded by some as chimerical but all great reforms have been so branded. Whether it succeeds or not it is the true Christian attitude and these native Christians have won the admiration of the Protestant world. The Korean missionary field is pointed to as being the most successful of modern times. It is not to be expected, therefore, that the foreigners who are interested will allow this work to be wrecked or even temporarily paralyzed without bringing to bear upon the Korean government all the pressure they can.

This they have done and with success and it only remains for the Catholics to follow up their confession by penance, allow the Korean government to handle the offenders by process of law, and mete out punishment where punishment is due.

The only possible objection to be made is that the government may punish cruelly and beyond reason. But this

fear is groundless, for the publicity which the affair has secured will follow the matter to the end and the very ones who are calling upon the government to do justice will be the first to oppose any tendency to overdo the matter. It is the old Anglo-saxon cry, "a fair field and no favor." It is the cry which must prevail.

It is very gratifying to note that the French Minister from the start has apparently desired to have the matter settled on a basis of strict equity, but in this he is not seconded by the Roman Catholics in the country. They are making the Koreans promises of support which cannot be fulfilled, and which cannot fail to disappoint them.

It is very natural that the Catholics should wish to smoothe the matter over and let the whole thing fall through, but if so what assurance have we that the same thing may not happen again? We have simply the word of a French priest who confessed to eight grave charges and promised not to repeat them but who a few days later fled from Hai-ju and rallied the Roman Catholic adherents about him in open rebellion against the Korean government. We have taken pains to learn the opinion of many who are better acquainted with the conditions prevailing in Whang-ha Province than we, and the opinion is unanimous that unless a definite settlement of this question is reached the people of Whang-ha will rise in insurrection and make serious trouble. We are informed from excellent authorities that:

"The conditions in Whang-ha are evident. Priests and leaders of the Roman Catholic Church have regular so-called government quarters established, with implements of torture, where as is proved in the evidence, people have been tortured and even murdered. In the name of these self constituted authorities a regular system of robbery and plundering goes on, and the native officials are helpless, fearing complications with foreign governments. The question is whether this usurpation of power is to continue until the people rise in an insurrection which will endanger not one nationality only but all foreigners."

Do the French Catholic authorities want justice done? For answer we state that the man Chang who inflicted torture on a Korean and killed him, remained a leader in the Roman Catholic Church from September until March, when he was arrested by the commissioner. Can any one believe, after the confession made by Wilhelm, that the French priests were ignorant of this or any other of the crimes committed by their followers? The Korean priest Kim who ordered the torture which ended in murder is still at liberty, and do we hear of any eagerness on the part of the Catholics to have him arrested and punished as his crime demands?

Again, the Frenchman who was sent to Haeju by the authorities in Seoul to look after the case told the commissioner that he would guarantee the appearance of several of the ringleaders if the commissioner would call in his police. The commissioner hesitated, but finally put faith in the solemn promise and called in his police. On the day when these ringleaders were to be produced, the gentleman who had guaranteed their appearance announced with a shrug of the shoulders that, "They have all run away!" Two of the worst culprits were in the house adjoining the one in which this gentleman was lodged, and had his promise not been accepted they could easily have been apprehended. Does this give evidence of zeal in the pursuit of justice?

What stands in the way of a full settlement of the difficulty? Evidently the hesitation which the Korean government feels in sending the necessary police or troops and executing complete justice. When the matter of sending troops was brought up the Koreans were told that they should not do this, as the soldiers would commit excesses in the country. We are credibly informed that Korean soldiers have never begun to commit the denigrations which have been clearly proved in open court against the Roman Catholic Koreans in Whang-ha Province. If the Korean government feels hesitation about putting down rebellion and anarchy because of consideration for any outside power whatever, then she should be given assurance that there are those back of her who will see her through. The day has gone by when any power can cast anchor in Chemulpo harbor and command the Korean government at the cannon's mouth to do thus or so, without having at least some semblance of a cause; and we dare affirm that if the Korean government should send a thousand troops to Whang-ha Province, arrest every man guilty of crime and inflict summary punishment upon every guilty Korean whether he be a Roman Catholic priest or a Protestant deacon *there is not a power in the world that would dare raise a finger to prevent it*. This the Korean government should know.

News Calendar.

It will be impossible to give a detailed account of the trial of the different cases that have been tried in Haeju but we give below translations of various documents which speak for themselves.

January 13th, 1903.

EXTRACT FROM THE PETITION OF THE GOVERNOR OF WHANG-HA TO THE GOVERNMENT IN SEOUL.

"In the counties of Sin-an, Chai-ryung, An-ak, Chang-yon, Irg-sau, Whang-ju and Sa-hung disturbances created by the Korean Catho-

lies are many in number and petitions and complaints are coming in from all quarters.

"In some cases it is a question of building churches and collecting funds from the villages about. If any refuse to pay they are beaten and beaten and rendered helpless. When certain ones, in answer to petition, have been ordered arrested the police have been mobilized and the officers of the law have been unable to resist it. While investigating a case on behalf of the people I sent police to arrest Catholics in Cha-ryŏng. They raised a band of followers, beat off the police, arrested them, and dismissed them with orders not to return. Then I sent a secretary to remonstrate with them. At that the Sin-ch'ŏn Catholics, a score and more of them, armed with guns, arrested the secretary, insulted him," etc.

AN INTERVIEW BETWEEN THE GOVERNOR OF WHANG-HA YI-YONG-JIK, AND THE FRENCH PRIEST WILHELM IN PRESENCE OF THE INSPECTOR YI EUNG-JIK. SIX DAY AND MOON KOANG-MU (SIX FEB. 1903).

WILHELM SAID: My difficulty with the Governor is that he refused to summon Pak Chŏng-mu of Whang ju, and get satisfaction out of him. Pak, on a certain night, hurled a stone into the church where Father Han lives and for this reason complaint was made to the magistrate with a request that he be arrested. Pak was put in prison, but being powerful in his village he went and came just as he pleased, so that there was really no punishment about it. Complaint was then made to the Governor, with request that he summon him and have him severely punished. The Governor replied: "I have no call to summon people from outside counties in this way." I then thought, "Oh, yes this is because the Governor has no power to arrest people of outside counties," till, all unexpectedly, he issued an order to arrest certain Catholics of Sin-an-po. Naturally I thought this only a pretence at power on his part, so I had the police stopped and the prisoners taken from them, and then I sent orders to the churches saying, "If there is any further attempt to arrest people resist it with all your power."

THE GOVERNOR SAID: The affair of Pak Chŏng-mu was settled by his being imprisoned in his own county, that was the reason. I did not arrest him and do as you asked. You say that I had not arrested him, and I had not, because of the law that regulates each district; but when there is a complaint laid by the people according to court regulations then the arrest is made. Since you were in doubt concerning the two actions on my part that looked contradictory, an inquiry would not have been out of place; but this raising a band of followers, stopping the police, setting the guilty ones free, teaching them to disobey the orders of the Governor, getting these Catholics into all sorts of sin, preventing the Governor from investigating the case, do you call that righteousness? My desire was to enlighten a darkened people (the Catholics), have them understand what was right, and so I sent a secretary from the office, at which you sent out a score and more of men armed with guns, forty *li* at night, and arrested the secretary, although he is a Government officer and guns are dangerous weapons. On whose authority do you do these things, and how dare you on your own account arrest people and put them to torture?

WILHELM REPLIED: I know that such things are wrong and yet I did them intentionally; I did not know that you had any court rules, I had only your letter to go by. When I wanted to smoothe things over and forwarded you a letter, you sent it back unopened. I was very angry.

THE GOVERNOR: What you say about only having my letter to go by means, you only thought of one thing and not of others. The reason I returned your letter was, that when you came with guns and arrested the secretary and I wrote you about it you made no reply. I was indignant and when you wrote me about the affair in Chang-yŏn after not

KOREA REVIEW SUPPLEMENT

THE CASE OF THE FARMERS OF YU-MULP'YONG, IN CHAI-PYUNG, AGAINST YI IK-HYUN, THE ROMAN CATHOLIC LEADER IN THAT PLACE.

Ten years ago the custom of farming out government land on shares was discontinued and the people of this town were allowed to till the government lands in their vicinity for their own benefit. But five years ago they were ordered to resume the old status. Some of them came up to Seoul to secure a reconsideration of the case but Yi Ik-hyun, a Roman Catholic, also came up and thwarted them. Returning to that place he secured the aid of police and Yamen runners who were Catholics and demanded that these farmers turn over to him the value of half the crops that had been raised on these lands during the previous five years. By threats and beatings he intimidated the people and extorted the sum of 1,975,000 cash but kept it all for himself. The people therefore ask that he be compelled to disgorge this money and be properly punished.

The commissioner says the man is a thief and will be attended to as he deserves.

The native papers say that on February 25th the Foreign Office sent a despatch to the commissioner Yi Lung-ik saying that the French Minister had been requested to recall the priest Wilhelm from the country. On February 27, Yi Lung-ik telegraphed the Foreign Office that he found that the Roman Catholics had been committing serious crimes but that he was unable to arrest the criminals. He therefore asked for government troops. The French authorities thereupon sent to Hai-ju Mr. Teissier, student interpreter at the French Legation, and Yi Neng-wha, a teacher in the French language school to see how the trial was progressing and it is generally understood that these gentlemen had instructions to give the commissioner any aid in their power toward a solution of the difficulties. On March 17th several of the Roman Catholics most seriously implicated escaped from Hai-ju in spite of the assurances given by the French that they would be delivered up without fail.

About the twentieth of the month the French priest Dal et and Mr. Teissier returned to Seoul. Wilhelm was to have come with them but the Roman Catholics said that he had gotten them into the trouble and that if he should leave they would all be destroyed. They therefore forced him to stay, making serious threats in case he should try to leave.

As we go to press the situation in the north seems to be as follows. Desperate efforts have been made to have the investigation stopped and though a number of the Roman Catholic offenders have been superficially punished it remains to be seen whether the man convicted of murder will be given his just deserts. The investigation has not yet been suspended but probably will be soon. The native papers say that the French Minister has sent a very strong letter condemning the actions of Wilhelm and ordering him up to Seoul. It is gratifying to know that the French Minister has throughout this business shown a desire to have it settled properly, but we fear that unless the Roman Catholic adherents in the country are definitely given to understand that they can not depend upon foreign interference to save them from the results of their madings the people will rise against them and cause serious trouble. One thing has become quite plain, namely that this is not a case of Roman Catholic *versus* Protestant merely, or even mainly, but of Roman Catholic *versus* the people of Korea.

It is stated that the Belgians will secure a gold-mining concession at T'ŭ-hŭk Mountain, at the point where Ch'ung Ch'ung, Kyong-sang and Kong-wŏn Provinces meet. It is said to be one hundred *li* square or 600 square miles. It is said they lend the Korean government 4,000,000 Yen and work the mine for twenty-five years.

One of the saddest events of recent days in Seoul is the death of Rev. W. V. Johnson a newly arrived member of the Presbyterian Mission. Mr. Johnson on his way out from America lost his wife by sudden illness in Kobe and soon after his arrival in Seoul he was stricken with small-pox. The disease assumed a very malignant form and though he seemed to be pulling through successfully he succumbed on the 17th inst. and was buried at Yang win Chin the following day.

We learn with pleasure that Mr. Pegorini of the Chemulpo Customs has been promoted to the Commissionership of the Fusan Customs.

The Seoul community was shocked and grieved at the news of the death of Miss Lefevre of scarlet fever in St. Petersburg. Mons. Lefevre and family went to Europe *via* Siberia but was detained in Russia by the serious illness of Mrs. Lefevre and the daughter. After the daughter's death the party moved on to France though Mrs. Lefevre was still critically ill. We trust they will be back in Seoul again at an early date.

On the 15th inst a general meeting of the foreigners in Seoul was held at the Electric Company's building, through the kindness of Messrs Colburn, Bostwick & Co. The object of the meeting was to present to the public a plan for the establishment of a branch of the Young Men's Christian Association in Seoul. The meeting was largely attended by a representative audience and Hon. H. N. Allen, the United States Minister, presided. An invocation was pronounced by Rev. A. R. Turner of the English Church Mission after which a vocal solo was rendered by Mrs. Morris. After appropriate introductory remarks by the chairman, Mr. Brockman, the general Y. M. C. A. Secretary for China, Korea and Hongkong gave an address showing the wide usefulness that this organization has attained and the progress of the work in Japan, China and India. This address could not but carry great weight with the audience, many of whom learned for the first time important facts connected with this world-wide movement.

Mr. Brockman was followed by Dr. Takaki of the First Japanese Bank who gave a glowing description of the Association work in Tokyo with which he him-self has been long connected.

Rev. J. S. Gale then spoke briefly in regard to the social condition of young men in Seoul and the value that such a movement would be to them. His statement of the case from the standpoint of an expert in Korean affairs was conclusive as to the enormous good that can be done in this way.

J. McLeary Brown, I. L., D. of the Imperial Customs, then presented the financial scheme showing that such a work required the erection of a proper building, that friends in America had promised Yen 25,000 on condition that Yen 6,000 be raised on the field, and he commended the plan to the public as being fully worthy of their support.

The last speaker was Rev. Gen. H. Jones, Ch. D. of Chemulpo, who made a telling appeal to the audience bringing home the fact that such an association has as good chances of being a success here as it has proved wherever the movement has already been inaugurated. In an impassioned peroration he struck a chord in the mind of the public that cannot but bear large fruit.

Since that meeting a subscription paper has been circulated through a part of the community and more than half the necessary sum was immediately pledged. By the time this issue of the Review is out it is probable that Yen 3,000 of the necessary Yen 6,000 will have been pledged. It is seldom that the foreigners of Seoul have an opportunity to subscribe toward an object that will more directly and beneficially affect the Korean people and we doubt not that all will feel inclined to encourage such an attempt to give an uplift to the young men of Seoul.

answering my letter, why should I answer yours? As I did not wish to answer your letter, I had no desire to accept of it, and so sent it back.

WILHELM: When you sent me your letter you had on the envelope "St. Adam" (reply) and so I did not send one in return.

THE GOVERNOR: When I asked you a question was a reply not in order? I presume you had no answer to make.

WILHELM: Pak Chung-mu has not yet been punished sufficiently and now is it the square thing for you to appoint him a tax-collector? After you have arrested and punished him then I will "dismiss my anger."

THE GOVERNOR: Last year at Whang-ju I made careful inquiry into Pak's case, and while it is said he threw a stone, there is no definite proof. Still he was locked up. Whether he was guilty or not he has already been punished and now after several months what reason is there that we should not appoint him to work? I have heard that you beat Pak at your own church. What anger is there that you need further cherish? If you want him arrested and tried let a plaintiff bring the matter up in court.

WILHELM: I gave him ten blows with a paddle but that was not for the sin in question, it was because when the magistrate sent him to apologize to me he did not use polite language. Though I beat him his former crime remains still unpunished.

THE GOVERNOR: When you are not an official is it right for you to take things into your own hands and beat the Koreans?

WILHELM: If I do not paddle them there is no way of bringing them to time.

THE GOVERNOR: Your beating Koreans on your own account is a crime. You have circulated a letter, too, among your people as a "preventative of abuses," which can be summed up under eight heads, teaching them, (1), To disobey the orders of magistrates, beat the messengers, pay no taxes. (2), To hold private courts in your meeting-houses and churches. (3), To go into public offices and browbeat officers. (4), To arrest, paddle, and imprison without authority. (5), To collect money for churches from all over the country. (6), To cut down sacred trees in different villages. (7), To raise noise, steal grave-sites, dig up bones. (8), To compel people to join your Church.

WILHELM: These eight different things are not to be done hereafter as they have been in the past. Have no further anxiety.

THE FIRST REPORT OF THE IMPERIAL INSPECTOR TO THE GOVERNMENT.

I have looked carefully into the disturbances among the people in the different counties, and the various crimes up to this date noted in the public records are only one or two in hundreds. Outside of two or three counties all the magistrates have been under this oppression, and with folded hands, are unable to stir. The poor helpless people sit waiting for doom to overtake them. Receiving Imperial orders to look into the matter, I have undertaken the task and daily crowds with petitions fill the court. There are no words to express the sights one sees, the stories one hears. Depending on the influence of foreigners, the Catholics' issuing of orders to arrest is a matter of daily occurrence; their runners are fiercer than leopards, and the torture they inflict is that reserved for only thieves and robbers; life is ground out of the people, goods and livestock are gone. Unless this kind of thing is put down with strong hand thousands of lives will be lost in the end. A French priest by the name of Wilhelm living in Chang-ke-dong in Sin-ch'ien, a retired spot among the hills, has gathered about him a mob of lawless people. Their houses number several hundred. Many of them carry foreign guns so that country people are afraid and do not dare to take action. A number of those already arrested have been set free by this priest. Most of

those who have slipped the net have escaped there and now form a band of robbers. There is no knowing where trouble will next arise and it is a time of special anxiety. Those who assemble there at the 'call of the whistle' (bandit) are outlaws and must be arrested. They may however make use of dangerous weapons, so we cannot do other wise than be prepared for them. This is my report. Look carefully into it. Send word to the Office of Generals. Give me permission to use soldiers and as occasion offers lend me a helping hand.

THE TRIAL OF A ROBBERY AND MURDER CASE BEFORE THE IMPERIAL INSPECTOR, 3RD MONTH 5TH DAY, 7TH YEAR OF KONG-MU (5TH MARCH 1903.)

The plaintiff a man of Pong-san, Cho-ku-pang, by name Koak Hei-ho aged 42.

THE PETITION READ: In the 8th moon of last year in my village of Eun-pa, the leader of the Roman Catholics, Chang Sa-ho, with many other Catholics as a following, entered my house, arrested me, and locked me up, took all of my household goods and supplies away and handed them over to the headman of the village, and then extorted the deeds of my fields and land, saying that my wife's uncle Whang had stolen something from the Roman Catholic church, and that I, being a relative, would know about it. "After bringing him here," said they, "you will get back your goods."

In two or three days they caught Whang and, after judging of his case, let me go, as there was no proof against me, but did not give back the goods or the deeds of the fields. They promised to give them back later. I then went to the priest and complained but Chang (the Roman Catholic Leader) said, "How can we give them back in response to an empty hand?" and with that he execrated me furiously. Being helpless, I gave *no yang* (\$12.00), and Chang then said he would look well to the matter, but he never gave them back. I then went to the magistrate (Pong-san Kun-su) and laid my complaint before him, and got an order for their restoration. This secured me the *no yang* but not the deeds of the fields. Again I laid complaint and again got an order to have them restored. Chang asked me why I made complaint before the magistrate and with no end of insult refused me so that I could make no use of the order, and now I specially ask that you get me back what belongs to me.

INTERROGATION OF KOAK HEI-HO.

THE INSPECTOR: As regards this theft of Whang's, because you knew and took course with him you must have been arrested and imprisoned and your goods have been confiscated, and after the capture of Whang, if he had not involved you why would they not have given you back your goods? Tell the truth now about the affair.

KOAK'S REPLY: Last year in the 8th moon 20th day (27th September) late at night, Chang Sa-ho, came with many Roman Catholics to my home, arrested me, took me to the market-house of Eun-pa, put my feet in the stocks, imprisoned me, saying, "Your wife's uncle Whang stole goods from the Roman Catholic church, find him for us now." I said, "How can I tell where my wife's uncle has gone?" They then cursed me and left. The next day Chang went with his church followers to my house and took away what goods I had and one cow as well, one large kettle, one urn, one brass basin, 2 rolls of cotton goods, 2 bags of millet, 30 lbs of cotton, a water jar, 10 'avers of tobacco and placed them in charge of the village headman. They also took away deeds of fields of eight days' plowing.

On the day following the Roman Catholics caught Whang and put him to torture till they broke his legs, and when he was about to die they handed him over to the police of Pong-san and there he died. Up to the last he made no mention of my having any share in his wrongs, and so they let me go; but they did not give back the goods or the deeds of the

fields. My wife then went to the Roman Catholic Church and asked the priest Kim (a Korean) for the goods and deeds, and though the priest told Chang to give them up, Chang held on to them and refused. "With empty hand how can you expect to get them back?" said he, and so, as there was no other way, we gave *60 yang* and asked the goods back. He replied saying that when the priest Kim returned they would be given up, but the year passed and there was no restoration. In the first moon of the Korean year I entered a complaint at the magistrate's, got my order, and gave it to the head man of the village. Chang then gave back the *60 yang* which he had extorted saying, "Neither governor nor magistrate dare arrest me, and I don't intend to give up either deeds or goods." I then complained to the governor and got an order on the magistrate to have the matter set right. Twice the magistrate sent police to arrest Chang. Being terrified by him, however, they did not effect the arrest. But now, since Chang is captured, please get me back my goods and my expenses.

INTERROGATION OF CHANG SA-HO (ROMAN CATHOLIC LEADER)

THE INSPECTOR: I have heard from Kook that on the 25th day of the 8th moon you, Chang Sa-ho, with several other Roman Catholics entered his house, arrested and imprisoned him in the market of Lumpu, put his feet in the stocks, and kicked him up saying, "Your wife's uncle Whang has stolen goods from the church. Find him now." Kook replied, "How can I know where my wife's uncle has gone?" For this cause you reviled him. On the next day you with other Catholics went to his house, took possession, carrying off a cow, one large kettle, a urinal, a brass basin, 4 rods of cotton cloth, 2 bags of millet, 30 lbs of cotton, one water jar, 10 layers of tobacco and put them in charge of the village head man. On the following day the Catholics arrested Whang and put him to torture till his legs were broken, and when he was dying handed him over to the police and there he died, and because there were no words from him that implicated Kook you let Kook go, but the goods and deeds for land you did not return. His wife went to the priest Kim in the Catholic Church and asked for the goods and deeds and the priest said, "Give them back," but still you refused and did not return them, saying, "Without paying for them how can you expect to get them back?" Then under pressure they gave *60 yang*. In reply you said when the priest returned you would give them back. In the 1st moon of the year Kook entered a complaint with the magistrate and got an order which he carried to the village head man. You then gave him back the *60 yang* that you had extorted saying, "No governor nor magistrate dare arrest me." As for house, goods and deeds you have not given them yet. Then Kook made complaint to the governor and gave his order to the magistrate who tried twice to arrest you but failed. Now, since you are captured, Kook asks that the offence be punished and that he given back his house, goods, deeds and expenses.

This is what Kook says. I also have seen your "official" order (*Sa-Long*) which reads, "The governor of this province with intent to injure our holy Church has sent a petition to the Foreign Office. The Inspector and Father Doucet went together to the governor's and while holding inquiry from Sumpu (Father Wilhelm) protested saying, 'Let us have the inquiry at Seoul' which meant that the governor and magistrate at Pong-san had been acting unjustly. Beside, the police and the soldiers of the governor come out to the village and towns and extort money from the people by the hundreds and thousands of yang. Knowing definitely the conditions I write this order. Let two of the most experienced of the church leaders who have evidence report at the church and wait."

THE INSPECTOR'S QUESTIONS: Do you mean to say that you, with a band of Catholic arrested people, put their feet in the stocks, took possession of their houses, extorted goods and land deeds? Thinking over

your actions, what punishments ought to be given you? You have arrested a man for no fault, tortured him, broken his legs, murdered him. Since God's eyes like the lightning see through everything how can you deny? Besides with orders from the magistrate for your arrest how dared you say, "No governor nor magistrate dare arrest me," and thus resist authority? Can such acts be called faithfulness on the part of a subject? Governors and magistrates are those who share responsibility with the ruler and look after the people. You are one of the people and yet dare to say, "Foreigners will decide this thing." Your desire is to get officials sent by the Emperor involved in difficulties, and so you have sent this order here and there. Are you not a traitor? How can you escape the punishment you deserve?

With all that has come and gone, and no room for a chance to excuse yourself, speak the truth now and let us hear.

CHANG SA-HO REPLIED: After we lost the goods from the (Roman Catholic) church we could not but be suspicious of Whang for at that particular time he ran away. Koak is a nephew by marriage, and Whang used to go and stay at Koak's house and so the priest Kim had Koak arrested, intending that we should take his house and goods, and for that reason I went with other Catholics took possession of his house, goods, a cow, land deeds, making a note of them and put them in charge of the village head man. The deed of the field of eight days' plowing alone was given to the priest Kim. After that the priest Kim left to see the acting magistrate of Pong-san about this robbery matter. Whang who came back on market day was arrested by the Catholics was dragged to the place of imprisonment, and asked to whom he had sold the stolen goods; then he was taken before the priest Kim, and the priest told me to put him to torture and get the truth out of him. I was leader of the Catholics and so did not dare to disobey the priest, but had to do as he bade me. I put Whang through the torture but did not look definitely to see whether his legs were broken or not. I did hear a rumor that he had died. I went to arrest the thief to whom he had sold the things and to see the acting magistrate at Pong-san but did not find him (the thief). Whang stated that Koak had had no part in the affair. I then told Koak that as for giving back the house deeds and other things that we had taken, it would be right, but the priest Kim for some reason would not agree to it. Then Koak made his complaint to the magistrate, got an order and carried it to the village head-man, but the priest said, "Why did you not come to me and make the complaint instead of going to the magistrate?" The reason that the governor and magistrate could not arrest me was because the priest prevented and refused to allow it. Also as to the exposing of the faults of the governor and the magistrate in the paper which I circulated through the various places, it was because I did not dare to disobey the order of the priest Hong (Wilhelm) and so I did the evil thing and brought sin upon myself. I have no other words to say. Do what you think best with me.

Chang Sa-ho (Roman Catholic Leader) was indicted for murder by the Inspector, Monday, March 24th, and handed over to the governor.

THE CASE OF YANG HEU-OK OF CHAI-RYUNG AGAINST YANG YUN-GYU AND YANG WUN-DOL, TWO ROMAN CATHOLICS. (Yang Heu-ok is not a Protestant.)

Yang Heu-ok owned a field of three days' plowing adjoining his ancestral burial-place, but a relative of his, named Yang Ye-yang, forged a deed of the field and sold it to three Roman Catholics named Yang Sul-yung, Yang Yun-gyu and Yang Wun-dol. When the plaintiff learned of it he tried to get the fields back, even offering the full sum that had been paid for it. Yang Sul-yung consented, but the other two refused. So plaintiff appealed to the magistrate and the latter ordered the two men to give up the false deed. But this order was not obeyed. On the con-

trary, on the 20th of April, 1912 ten Roman Catholics came to plaintiff's house with firearms and seized and bound him. They carried him to the Roman Catholic quarters in Ch'ung Kye-dong. On the way they claimed to have incurred an expense of 2,100 cash for food &c. When they arrived at their destination they beat their prisoner with 10 stripes and imprisoned him. Then they demanded the true deed of the field and all the official correspondence that had passed between the plaintiff and the magistrate. He gave up the deed but said the correspondence had been left at his house. So they ordered him to send for them. The plaintiff managed to escape by night and came up to Seoul to seek redress for his wrongs. There he heard that his father had been caught and beaten and then sent home. So plaintiff went back to his home and again appealed to the magistrate. The latter said, "This is between you and Hong the priest (Wilhelm), and you should see him." And he ordered the head policeman to go with plaintiff and see to the matter. But this policeman was himself a Roman Catholic lawyer and so he charged plaintiff with ill-treating Catholics and imprisoned him and had him taken to the Roman Catholic headquarters. That night Wilhelm came and demanded why plaintiff ran away to Seoul and gave him forty blows on the back. Then two foreign priests with the two defendants demanded that the correspondence before referred to be given up. Plaintiff was thus driven to give up the papers. Then the two defendants said they would give back the field if plaintiff would put down the money. The plaintiff gave the money but failed to get back the deeds. In the 8th moon, having failed to get satisfaction, plaintiff made complaint to the governor of the province and won his case, and the defendants were ordered by the governor to give back the field and the deed and to pay back all money that had been unlawfully extorted. So plaintiff got back his deed and the 27,000 cash.

But on the 15th of the tenth moon seven Roman Catholics came with clubs and beat the plaintiff and carried him to the Roman Catholic headquarters and two of them took turns pounding him with a wooden "pillow" or head-rest. Wilhelm again had him given twenty stripes and demanded that he bring 700,000 cash and the deed of the field. He was imprisoned and beaten every day until he should pay the money and give up the deed. This continued twenty-two days. During this interval he was carried to his house six times to get the things demanded. This cost 31,000 cash. At last he had to sell all his remaining furniture and thus got together 100,000 cash which, together with the field deed, he was forced to give to the Catholics to save his life. But they said he must pay the remainder, and beat him severely. He succeeded in making his escape and returned home. Then Wilhelm again demanded of him the remaining 600,000 cash but he said, "I am already a beggar and I could not give you this amount to save my life. If you wait to get money from me it will be like waiting for hair to grow on a tortoise's back," so they gave him one more good beating and drove him away, since he had no more money.

The plaintiff asks the commissioner Yi Inng-ik to get back the deed of the field, the 275,000 cash and the crop raised on the field; and to properly punish the offenders.

THE CASE OF CHO SUNG-KIL OF SO-HFUNG AGAINST KANG SAM-JIL AND CH'OE MYUNG-SUN, TWO ROMAN CATHOLICS

Cho Sung-kil is a poor man who lives with his mother, and until his thirtieth year was not able to marry because of his lack of means. In the tenth moon of 1912 however he gave 60,000 cash to the father of a young woman of Yoonan to prepare for a wedding. In the twelfth moon the fifteenth day a man named Kang Sam-jil living in P'yung-san conspired with Ch'oe Myung-sun of the same town to get possession of the person of Cho Sung-kil's wife. By trickery they accomplished their

purpose and the woman became the concubine of Kang San-jil. Cho went to recover possession of his wife but Kang hid and Cho said, "We are Roman Catholics and even if we commit murder we will not submit to punishment. If you want to be killed you had better continue trying to get back the woman." He then caught the plaintiff by the hair and beat him and threw him into a stream running near by.

In his complaint before the commissioner Cho, the plaintiff says, "If everybody was like these two rascals who except Roman Catholics could get married? The loss of my 20,000 cash is a small matter, but the woman is like a dead person and now my aged mother has been made ill by this business and I cannot bear it without protest. So I beg that these two men be arrested and the woman delivered."

The commissioner thereupon ordered the arrest of the two defendants and instructed the plaintiff to wait the decision of the court.

THE CASE OF KIM CHIN-WHAN, IM SONG-SUK AND OTHERS OF CHAI-RYUNG AGAINST KIM EUNG-DU, HU HYUNG MO, MUN YUN-SU AND MUN HYUNG-SUN FOUR ROMAN CATHOLICS.

The plaintiffs complain that in the town of Chai-ryung the Roman Catholics band together and compel people to join them, and use all sorts of illegal methods to secure this end. In the seventh moon of 1902 the Roman Catholics determined to build a church, and for this purpose they cut down the old trees that had stood for centuries about the village shrine in spite of the objections of the people. They caught and beat many of the people and acted continually in a most unlawful manner. While they were building their church they demanded money from the people each man being compelled to give from 30,000 to 60,000 cash apiece. For those that refused there was beating and imprisonment. Ten men were thus forced to pay money for this purpose. Fields were seized and many were forced to give up their farming. Mun Yun-su, one the defendants, refused to pay. Kim Chin-whan, one of the plaintiffs, for several bags of rice which he had received.

The amounts due from the Roman Catholics are as follows:

For wood stolen from the shrine	500,000	cash.
For money stolen from Kim Kem-hyong	50,000	"
" " " " Hu Ik-mo	20,000	"
" " " " No Kyung-he	20,000	"
" " " " Hong Ik-sū	20,000	"
" " " " Yi Tak-ha	25,000	"
" " " " Han Hyu-mok	15,000	"
" " " " An Keu-hen	30,000	"
" " " " Cho Chang-cho	50,000	"
" " " " An Yi-wim	15,000	"
" " " " Kim Chin-whan	20,000	"

The Commissioner said, "I have known about this business for some time. I will attend to the matter and get the money back. Wait here till the case is brought up."

Table of Meteorological Observations

Seoul, Korea, February, 1903.

V. Pokrovsky, M. D., Observer.

Day of month	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	Day of month
Barometer	756.2	756.5	756.8	757.1	757.4	757.7	758.0	758.3	758.6	758.9	759.2	759.5	759.8	760.1	760.4	760.7	761.0	761.3	761.6	761.9	762.2	762.5	762.8	763.1	763.4	763.7	764.0	764.3	764.6	764.9	
Thermometer	3.2	3.5	3.8	4.1	4.4	4.7	5.0	5.3	5.6	5.9	6.2	6.5	6.8	7.1	7.4	7.7	8.0	8.3	8.6	8.9	9.2	9.5	9.8	10.1	10.4	10.7	11.0	11.3	11.6	11.9	
Minimum Thermometer	-1.0	-0.5	0.0	0.5	1.0	1.5	2.0	2.5	3.0	3.5	4.0	4.5	5.0	5.5	6.0	6.5	7.0	7.5	8.0	8.5	9.0	9.5	10.0	10.5	11.0	11.5	12.0	12.5	13.0	13.5	
Maximum Thermometer	11.0	11.5	12.0	12.5	13.0	13.5	14.0	14.5	15.0	15.5	16.0	16.5	17.0	17.5	18.0	18.5	19.0	19.5	20.0	20.5	21.0	21.5	22.0	22.5	23.0	23.5	24.0	24.5	25.0	25.5	
Wind	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	
Force of Wind	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	
Direction of Rain	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	
Amount of Rain	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	
Direction of Snow	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	
Amount of Snow	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	0.1	

Barometer	Thermometer	Relative Humidity	Wind
Maximum	Maximum	Maximum	Maximum
Minimum	Minimum	Minimum	Minimum
Date	Date	Date	Date

Rain	Snow	Thunder	Lightning	Clouds
6	4	10	10	10

Point of Winds	SE	SW	W	NW	N	NE	E	SE	SW	W	NW	N	NE	E
Force of Winds	2	2	2	2	2	2	2	2	2	2	2	2	2	2
Direction of Winds	SE	SW	W	NW	N	NE	E	SE	SW	W	NW	N	NE	E

KOREAN HISTORY.

The career of Gen. Kim Tūk-nyōng whom, as we have seen, the Japanese had dubbed "The Flying General," affords us another example of the fatal weakness of Korea, in the envy excited against any really successful man; for even while Gen. Kim was successfully combatting the Japanese in his own way, his very successes aroused the spleen of Gen. Yun Keun-su who accused him to the king of having killed plenty of Koreans, but never a Japanese. On the strength of this groundless charge, and without questioning its truth, the king brought Gen. Kim to Seoul and imprisoned him a year.

And now began an amusing comedy between the Chinese, who took the Japanese seriously, and the latter who were merely playing off the Chinese in order to save time.

In the fourth moon of 1595 the embassy from China to Japan arrived in Seoul, and immediately Gen. Sim Yu-gyōng posted southward to see Kato and tell him that the Chinese embassy had already come and that he must hasten to get all the Japanese troops out of the country before the embassy should arrive at Fusan. To all this the wily Kato answered gravely, "You had better stay here a few weeks while I take a run over to Japan and ask Hideyoshi about it, and if he gives the order to take the troops back, it can be done immediately." When he came back, instead of answering the main question he said that it would be well for a Korean to accompany the envoy to Japan. Meanwhile the Chinese envoy Yi Chong sūng, in Seoul, sent messenger after messenger urging the speedy removal of the Japanese troops from the peninsula; but Kato kept putting it off on one ground or another, and made no move to go. When, however, this part of the comedy had proceeded to such a point that the Japanese began to fear the Chinese would see that it was indeed a comedy, Kato took a few regiments of men from Uṅ-ch'ūn and Kō-je and made

preparations as if to depart, meanwhile sending Gen. Sim to Seoul to say that he was waiting for the envoy and his suite to come south and accompany the departing army to Japan. Five months had already elapsed since the envoy had arrived in Seoul, and he therefore determined to accept this invitation. Moving southward, he came to Nam-wŭn in Chŭl-la Province where he stopped, fearing to go directly into the Japanese camp. While there he gained the soubriquet of "frog-eater," for he was so fond of the flesh of that reptile that he compelled the people to hunt for and procure it for him.

Gen. Son Kwang, from his comfortable quarters in Liao-tung, sent him a letter charging him with cowardice and ordering him to proceed at once on his way. Under this stimulus he proceeded to Fusan; but Kato would not come to see him, saying, "I must receive instructions from Japan before I can take you across the straits, so I will cross once more and find out the will of my royal master in regard to the matter." After an absence of two months he came back and opened another act of the comedy by asserting that he must first take Gen. Sim across to Japan and arrange the ceremony of investiture, and that the envoy proper might follow when all was ready. By this time, what with the fear of the Japanese and bewilderment at the intricacy of Japanese diplomacy the poor envoy was well-nigh distraught. When therefore, with the beginning of the new year 1596 a Chinaman named So Hak-myŏng came from Japan and informed him that Iiçeyoshi had not the remotest idea of becoming a vassal of China and that if the Chinese envoy should cross to Japan he would never come back again, it capped the climax, and that very night the wretched envoy, taking only one servant and a few clothes tied up in a cloth, made his escape from the Japanese camp and fled away northward. He traveled by night and hid by day, until at last he arrived at Seoul. And so the curtain drops on another act of the comedy.

When the Japanese found out that the envoy had made his escape they were in a quandary, fearing lest they might be punished for letting him go and so spoiling the fun. They therefore gave chase, but not being able to overtake the light-

footed envoy, they contented themselves with surrounding the house of the vice-envoy Yang Pang-hyŏng. The latter knew of his chief's flight, but to draw away suspicion from himself he pretended to sleep late that morning and claimed to know nothing about the matter. When at last he was told of it by the Japanese general Kuroda, he said quietly, "Well, he was a young man and a little nervous. He should have gone to Japan long ago instead of waiting around here. It will be of no use for you to chase him." He then deliberately arose, went to the room lately occupied by his chief, took possession of the Emperor's letter and returned to his own apartments. By his coolness and presence of mind he allayed the excitement of the Japanese and perhaps saved his own life.

The Japanese soldiers who had been detailed to return to Japan were of course delighted to go back to their homes and were eager to set sail from Pusan. They had their baggage all on board and were hoping to start at any moment. But when they heard of the flight of the Chinese envoy they knew there would be a long delay and they were sorely disappointed; so much so in fact that many of them wept aloud. It is probable that every Japanese soldier in the peninsula would have been glad of an opportunity to return to Japan. Only the severe discipline of the Japanese army and the lack of boats prevented them from deserting in large numbers: at least we may gather as much from the frequent references to the home-sickness of the Japanese soldiers.

Yang Pang-hyŏng called the weeping soldiers before him and said, "We have waited here so long that my chief got tired and went back. But I remain and the imperial missive is with me. He has fled only to Nam-wŏn and if you send there you will doubtless find him." This led them to believe that their fond hope of returning home would soon be gratified.

All this time the young Konishi, the rival of Kato, sat disdainfully silent watching the empty game which his unpopular rival was playing with the Chinese. When he heard of the flight of the envoy he laughed and said, "I knew he was no genuine envoy from the Emperor, for if he had been he would not have dared to show his heels like this." This re-

mark was intended to imply that while Kato had been trying to hoodwink the Chinese, they, on the other hand, had hoodwinked him.

Yang Pang-hyŏng lost no time in informing the Emperor of the perfidy of his chief, and the Emperor immediately ordered the recalcitrant official to be caught and imprisoned. He raised Yang Pang-hyŏng to the position of Chief of the Embassy and appointed Sim Yu-gyŏng as his second. We will remember that Sim Yu-gyŏng had already gone to Japan with Kato, bearing the imperial gifts, which consisted of a royal robe with the embroidered design of a dragon, a jade belt, royal head-gear, a map of China, a book on war and various other kinds of treasures. He there married the daughter of a Japanese named Arima, and is said by the Koreans to have become a thorough Japanese. This may have been part of the game he was playing, and we may see the fruits of it later.

Kato was determined that a Korean envoy should accompany the Chinese one to Japan and to this end he told one of the Korean officials, "If a Korean envoy does not accompany the Chinese embassy to Japan the peace will be only between Japan and China, and Korea will have no part in it. This will lead to grave troubles." Gen. Sim also sent his nephew back from Japan to ask that a Korean envoy accompany the Chinese embassy. So the king appointed two men, Whang Sin and Pak Hong-jang to this work, conferring upon them the title of T'ong-sin-sa or "Faithful Messenger."

In the fifth moon of this year 1596 Gen. Konishi massed his troops in forty-six regiments on the southern coast and, leaving only four regiments to guard Fusan, set sail for Japan. With him went all the envoys, both Chinese and Korean.

Now that lasting peace seemed to be assured, the king no longer hesitated to hand over the reins of power to the Crown Prince. He accordingly sent the royal insignia south to him, and so doffed the responsibilities as well as the prerogatives of royalty. But, strange to say, the prince strenuously refused to accept them, insisting that he had no desire to take the scepter from his father's hand. Seven times he sent to his father protesting his unwillingness to have the honor thrust upon him. But the king would not listen. It was

only after the courtiers had assembled before the palace for twenty days in succession and besought him to retain the scepter that they finally prevailed and he consented to continue in the exercise of the royal prerogative.

Yi Mong-hak, an unprincipled ruffian, ignorant but ambitious, had joined the forces of Gen. Han Hyūn and had fought during the war. Now he started out on an independent line. Gathering a force of over ten thousand men he attacked and took Hong-san in Ch'ung-ch'ung Province, and he followed it up by taking Im-ch'ūn, Ch'ung-yang, Ch'ōng-san and Hong-jū. Yi Mong-hak had been deceiving his followers by saying that Gen. Kim Tūk-nyang was interested in this scheme. But now they found that this same Gen. Kim was arrayed against them and they saw they had been duped. That night every man deserted the adventurer and the next day he fell into the hands of the loyal troops and his head was forwarded to Seoul. This shows the extremely unsettled state of the country, and how any unprincipled man with money and effrontery could offer serious opposition to the government.

Here again we find a striking example of that petty jealousy which deprived Korea of most of her capable men. This Gen. Kim Tūk-nyūng was a celebrated man. He was known throughout the Korean army for his strength and prowess. It is said of him that single-handed he would attack a tiger and pin it to the ground with a spear. They also say that he rode into battle with an iron mace of a hundred pounds weight in each hand and he gave the Japanese so many hard knocks that they gave him the name, "The General from under the Rock." The ministers at Seoul were suspicious of his rising fame and went their ways to have him dragged down. They charged him with having been in league with Yi Mong-hak and won the king over. He was arrested and brought to Seoul, where after a most disgraceful trial he was put to death. The Japanese had such a high opinion of this man's parts that Konishi sent and had a portrait made of him. When he saw the picture he exclaimed, "This man is indeed a General." When his death was announced, the Japanese held a great feast in honor of the event. This was just on the eve of their departure for home.

As we have seen, it was in the summer of 1596 that the Chinese and Korean envoys crossed to Japan with the returning army of invasion. When they were brought into the presence of Hideyoshi he treated them with scant courtesy. When asked why he did not bow before the imperial missive he replied that he had a sore leg and could not. He treated the Korean envoy much worse than the Chinese, and said to him, "I sent back the two princes as I agreed, but your king never so much as thanked me. He has now sent as envoy a man of inferior rank on purpose to insult me. I believe the original Chinese envoy ran away at the instigation of your king. I will treat the Chinese envoy civilly, but as for you I shall send another army and be avenged on you." After this there was but one thing to do. Both the envoys packed up their effects and started back home. When the Chinese envoy arrived at Nanking bringing insult instead of submission from Japan the Emperor was in a terrible rage and charged Sim Yu-gyŏng with having betrayed his country. The chief envoy was executed and the official who had advised the sending of an embassy was thrown into prison and starved to death, but Sim Yu-gyŏng in some way escaped with his head.

Chapter II.

A new invasion determined upon....comparison of Japan and Korea
Japanese scheme to get Admiral Yi into danger .. Admiral Yi degraded .. second invasion .. Choryŏng Pass fortified... Chinese give aid....Admiral Yi's successor a failure....great naval victory for the Japanese .. Admiral Yi reinstated .. siege and fall of Namwŏn....Korean naval victories....Admiral Yi's policy .. Japanese advance checked ...rejoicing in Seoul ...siege of Ul-san...siege raised ..Roman Catholic missionaries .. the Japanese army .. the "ear and nose mound" .. number of Chinese .. a Japanese settlement....Chinese admirals....Admiral Yi's diplomacy.... Gen. Yang Ho recalled ..the King accused ...the defense.

We have now reached the halfway point between the two invasions, or rather between the two parts of the double invasion. Hideyoshi was still furious over the failure of his great plan of invading China, and he must needs find some way to

vent his spleen. He determined upon a second invasion of Korea, not this time with a view to the invasion of China but with the more modest desire to punish Korea, though what Korea had done to deserve punishment it would be hard to say. To be sure she had proved an obstacle to his vaulting ambition, for had Hideyoshi's original army sailed straight for China instead of landing at Fusan, it probably would have overthrown the Chinese capital. We must notice the changed conditions which existed between the two countries. Korea had now experienced the worst possible at the hands of the Japanese and knew what to expect. Their soldiers had felt the prick of Japanese swords and had in turn tasted the delights of victory. That terrible glamor which surrounded the dreaded islanders upon their first appearance had worn off and some sort of equality had been effected between them. The Koreans had meanwhile become possessed of firearms and were measurably skilled in their use. They had learned never to trust themselves to open battle when guerrilla warfare was feasible. They had demonstrated their great superiority on the sea in the person of the Admiral Yi. When therefore we remember that the Japanese had to leave their base of supplies and live on what they could forage in the peninsula, it appears that in spite of their prowess they had not much advantage over the Koreans. But before making this second descent upon the shores of Korea it was necessary for the Japanese to get the redoubtable Admiral Yi Sun-sin out of the way. No fleet from Japan would risk an encounter with him in his "Tortoise Boat." The Japanese had seen how the mutual jealousies of the Koreans worked in their favor and they determined to use this in getting Admiral Yi removed. So one day a Japanese named Yu-si-ra made his appearance at the camp of Gen Kim Eun-gu, saying that he was tired of being a Japanese and that he wanted to become a Korean. He dressed in Korean clothes and kept going back and forth between the Japanese and Koreans, giving the latter what seemed to be much valuable information. He seemed to be devoted to the Korean interests. One day he came in a state of great excitement and said that the Japanese General Kato was coming to Korea with a great fleet and that, as he was to pass a certain island off the coast, Admiral Yi ought to be sent

to lie in wait there and drive the invading fleet back or to sink it. So Gen. Kim wrote to the king about it and asked for orders. The king, trusting in the prowess of Admiral Yi, gave his consent; but when that officer received these orders he promptly replied that it was a trick to entrap him and thus clear a way for a descent upon the mainland of Korea. He therefore declined to run the risk, especially as the place mentioned was studded with sunken rocks and was specially dangerous for navigation. But the Japanese Yo-si-ra kept urging Gen. Kim to see to it that the plan was carried out and at last the General wrote to the king saying that Admiral Yi declined to go. As may be supposed Admiral Yi had enemies at court who could not let such an opportunity pass of getting him into trouble. Consequently the iniquitous decree went forth that Admiral Yi be seized and brought to Seoul and that Wŏn Kyun be put in his place. The king intended to put Admiral Yi to death, but one of the officials urged his former services in palliation of his present offense and so the punishment was commuted to loss of position alone. So it was that Admiral Yi, the best soldier that Korea contained and to whom the king owed his crown twice over, was degraded to the ranks and became a common soldier. But most remarkable of all, he made no complaint, but went quietly about his work as if nothing had happened.

In the first moon of the year 1597 the Japanese fleet set sail from Japan. This army was led by Kato and Konishi although the nominal commander in chief was Lord of seventeen named Hideyaki. It is said that it took a thousand boats to bring the army across the straits. Had Admiral Yi Sun-sin been at his old post this fleet would never have touched keel on the Korean coast but as it was there was no difficulty, and the entire army landed safely at So-sang Harbor and immediately threw up fortifications and went into camp.

The first thought of the Koreans was to fortify Choryŏng Pass the one break in the mountain chain which the Japanese must pass if they wished to march on Seoul. Gen. Kwŏn Ryŏl with 25,000 men and other generals with troops hastily gathered from various districts hastened to that important pass and put the fortifications in good order, and the king forthwith sent Kwŏn Hyŏp as envoy to Nanking to

implore the intervention of China. And now we see the evil results of Hideyoshi's ill-treatment of the Chinese and Korean envoys in Japan; for instead of making the Koreans send time and again asking for help the Emperor was eager to send troops into the peninsula to avenge himself upon the Japanese. The Chinese army was put in charge of three men: Gen. Yang Ho with rank of Military Commissioner, Gen. Hông Ka as general-in-chief and Admiral Ma Gwi as commander of all the naval forces. Under these were Generals Yang Wôn, O Yu-ch'ung, U Pak-yông, Chin U-ch'ung, So Eung-gung, Chin Hyo and Tong Han-yu. Gen. Yang Ho came no further than P'yông-yang, his duties not requiring his presence on the field of battle. Admiral Ma Kwi and all the others came on to Seoul. From that point they branched out in several directions, one going to Nam-wôn in Chôl-la province, another to Song-ju in Kyûng-sang Province, another to Chôn-ju, Chôl-la Province, and another to Ch'ung-ju in Ch'ung-ch'ông Province.

Admiral Wôn Kyun, who had supplanted Yi Sun-sin, went to Han-san where Admiral Yi had worked so diligently to build barracks with the proceeds of salt manufacture. His first work was to overthrow all the rules and regulations which his predecessor had so wisely promulgated. He then drove away all who had been at all intimate with the former admiral, who was now a common soldier under Kwôn Ryul. He then built a palace about the council-hall that Yi Sun-sin had built and there he housed his harem and spent his time in revelry and feasting. He would frequently have innocent men called up and severely punished for mere amusement. And thus he soon alienated the good will of all the troops stationed there.

But Kato, the astute Japanese general, through his tool Yo-si-ra, kept at Gen. iKm, urging him to have a fleet sent to intercept a fleet of Japanese boats. He named a day on which the Korean fleet would be sure to intercept a fleet of the enemy. At last the order was given for Admiral Wôn Kyun to carry out this manoeuvre and though he had no stomach for the enterprise he could not well demur, for this was the very thing that had cost Admiral Yi his position. So he got his boats together and sailed out to Chûi-yông

Island off Fusan. But a strong breeze sprang up and the sea was rather rough and in the darkness of night the Korean fleet became scattered. The next day the larger part of them rendezvoused at Ka-dok Island where they unexpectedly met the Japanese fleet and were vigorously attacked. Almost immediately all Admiral Wŏn's forces deserted him and his only recourse was flight. Beaching his boat on Ch'il-ch'ŭn Island he landed and drew about him what remnants of his force he could find. When Gen. Kwŏn Ryul heard of this he sent a stern order demanding that the admiral come out and fight. That valliant man first filled himself with wine then sallied forth only to be deserted again by his men. So the doughty admiral again ran his boat aground and took to his heels. He was so fat however that he could not run far, so he sat down under a tree to get his breath. There the Japanese overtook him and carried away his head in triumph. The second in command, Yi Yŏ-geui, fled by boat after burning all the barracks and provisions that were stored at Han-san.

When these events became known the whole country was in consternation. Yi Hang-hok, the king's trusted councillor, said, "Yi Sun-sin must be reinstated in his former position." It was a case of dire necessity and so the king sent and conferred upon that faithful man his former office. The trusty Yi set out on foot and rested not day nor night until he reached his former position, Han-san. On all sides he met the scattered and flying remnants of his former force. He rallied them about him, promising that the Japanese should still be held in check.

But before Admiral Yi arrived on the scene of action a tremendous force of Japanese both military and naval had landed on the southern coast. Their objective point was Nam-wŏn, where the Chinese general Yang Wŏn had pitched his camp. Upon the approach of the Japanese the latter burned all the houses outside the wall to prevent their offering cover to an attacking force; but the Japanese soon built a rough fence or palisade about the town, from behind which they picked off the Chinese soldiers on the wall, at leisure. The Chinese attempted to make a sortie but in their eagerness to get out of the gate they became jammed in it and were mown down by the long swords of the besiegers. Unfor-

trunately for the Chinese and Koreans the following night was full moon and the Japanese cut down every man that attempted to escape. To the line of stakes which they had planted about the town the Japanese fastened swords, and when the people from the town tried to make good their escape they found themselves impaled upon these weapons. The Chinese commander, Yang Wūn, rode at this barrier and his horse was so impaled, but he succeeded in getting over and making good his escape. The Japanese attacked the wall in its weakest point and forced an entrance. The massacre within the town beggars description. The Korean generals Chōng Keni-wūn, Yi Pong-nam, O Kung-jung, Kim Kyōng-no, Sin Ho, Im Hyūn, Yi Tūk-whe and Yi Wun-ch'un were all killed, which indicates how sanguinary must have been the fight.

Immediately all northern Chūi-la was in confusion and the troops everywhere began to fall back toward the north. In Seoul itself there was consternation. The king called his officials about him and asked what should be done. They all urged that the king stay in the capital. The queen and the crown prince however were sent to Su-an in Ham-gyōng Province and the king prepared to move whenever it should seem necessary.

But by this time Admiral Yi was again on the stage of action and as alert as ever. He had as yet only ten boats under him, but he had no lack of men, for the people all along the coast, when they heard of his reinstatement, flocked to him. He crew up his little fleet of ten boats in the shadow of a mountain on Chin-do (island) and sent out reconnoitering boats which returned just at night saying that the Japanese were approaching. As the moon dropped behind the mountain it left the Korean fleet in complete darkness and soon the Japanese boats came sailing along in single file. Admiral Yi deployed his boats in a long line and suddenly they all raised a loud shout and fired point blank at the unsuspecting Japanese. The latter thought they had run into a powerful fleet and soon scattered in all directions. The next day there was more serious work, however, for a fleet of several hundred boats appeared. The Koreans were in some trepidation, but the fearless admiral made straight for the

enemy and though soon surrounded he succeeded in sinking thirty of the enemy's boats. The rest evidently recognized the master hand of Admiral Yi and turned and fled. He gave chase, and before the battle ended the Japanese commander Ma-da-si was killed. Returning from this remarkable fight Admiral Yi proceeded to Han-san and set to work rebuilding the barracks and making salt. It is said that in two months time he stored away 20,000 bags of rice. His former captains and soldiers came back to him in "clouds." He also found another source of revenue. The wealthy men all through the south desired to get away from the disturbed districts and so loaded their effects upon boats and sailed away. Admiral Yi however stood in the way and made them pay a toll of from one to three bags of rice for each boat. From this source alone he collected above a thousand bags of rice. He used this revenue in the purchase of copper for the casting of cannon, and for the building of boats. Thousands of people who feared to live on the mainland came and built huts about his camp, until the island actually became too small to hold more.

After the fall of Nam-wŭn the Japanese, flushed with victory, started northward toward Seoul, thinking without doubt that they would have as easy a victory as before. Yang Ho, hearing of the defeat of the Chinese came post haste from P'yŭng-yang and severely upbraided the generals and charged them with lack of bravery. Without an hour's delay it was arranged that Generals Ha Sang, U Pak-yung, Yang Tenng and P'a Sa should take a strong body of troops and move southward to Ch'ung chŭng Province and intercept the Japanese. This was done and the army ambushed at Keum-o-p'yŭng in the district of Chik-san. Soon the Japanese came streaming along, neglecting all precautions, for they had no idea of meeting an enemy. When therefore the ambuscade opened fire on them it took but a few moments to throw them into utter confusion. In the rout which ensued an enormous number of the Japanese were killed. On the following day the Japanese, who had mended their broken ranks as best they could, came on to the attack, but their losses had been so great that in spite of wonders of bravery which they showed they were again crushed. The remnant

of their force fled southward to Mok-ch'an and Ch'ung-jū. This was one of the three great battles of the war and in importance it was exceeded by none; for, though the forces engaged were not so numerous nor the number of slain so great, it broke once for all the self-confidence of the Japanese, and they never again had the hardihood to attempt the approach to Seoul. By this battle the war was definitely confined to the southern provinces. The Commissioner Yang Ho suggested to the king that he go out and survey the battle field, and so the royal cavalcade rode out the South Gate. One of the Chinese generals suspected that the king was something of a coward and so, to test him, he gave the horse the king was riding a sharp cut with a whip. The horse leaped into the air with terror but the king held his seat and showed no sign of fear. The Chinese were pleased at this and their respect for the king was visibly increased.

Seoul gave itself up to universal holiday in honor of the victory, for it was still fresh in the minds of many how Seoul had fared before at the hands of the invaders.

In the tenth moon Gen. Konishi built a strong fort on a bluff overlooking the sea at U-san in Kyōng-sang Province. He named it To-san. The Chinese Yang Ho determined to cut the war short by attacking and taking this position and by so doing he expected to cut off the right arm of the invading army. Collecting all the forces that were within reach, he started south to attack U-san. The army consisted of 40,000 men and it went in three divisions. The left or eastern division being led by Gen. Yi Pang-ch'ūn, the middle division by Gen. Ko Ch'ak and the western division by Gen. P'ang I'-dūk. Gen. Ma Kwi was sent on ahead and acted as *avant-courreur*. Stopping a few miles from the Japanese position he ordered Gen. P'a Sa to go and make a preliminary attack upon the fort to discover something as to the lay of the land, and if possible to discover the number and equipment of the enemy. The attack was made with fire-arrows. Almost immediately the Japanese made a sortie, but were driven back with a loss of four hundred and sixty men. Shortly after this the three grand army corps arrived. The Japanese were arranged in three divisions. In the middle was the fort proper. On the north was a fortified camp called the Pan-gu-jūn

and off the south was another called the P'a-wha-gang. It was the first business of the Chinese and Korean allies to drive these outer divisions into the central fort. To this end the left division of the army attacked the Pan-gu-jun and the right division the T'a-wha-gang. Gen. Yang Ho put on his armor and went into the thick of the fight and urged on his men. The air was filled with the noise of drums, musketry-fire and shouts of the combatants, and a cloud of arrows concealed the heavens. Some of the Japanese hats were on fire and great clouds of smoke and flame rolled heavenward. Slowly the Japanese were forced back and finally they all entered the gates of the main fort of To-san. This fort was set on a rugged hill where it was difficult for an attacking force to manoeuvre, but there was little water in the fort and the Japanese were forced to come out secretly at night and draw water from a well near by. Being aware of this, Gen. Kim Kung-shi, a Korean, placed an ambush about the well and caught upwards of a hundred of the enemy. They were badly emaciated and said that surrender was a matter of only a few days. It came on to rain, and this was followed by severe cold, as it was now the beginning of winter. Many of the besieging army had their hands and feet frozen. One of Gen. Konishi's lieutenants wrote repeatedly to the Korean general Song Yun-mun asking for terms of peace. Gen. Yang Ho answered, 'Konishi must come out and surrender, and he will be treated well.' By this time the Japanese were well-nigh exhausted. They had neither food nor water, and every day they died in such numbers that it is said they had 'a mountain of dead.' Many a time Gen. Konishi meditated suicide but each time was restrained by one means or another. As a last resort the Japanese threw gold and silver over the wall to bribe the soldiers without and keep them from making an attack.

But the tables were about to be turned. All the other Japanese forces in the south had become aware of the desperate straits to which their comrades were reduced at To-san. And so now at the last moment a large fleet appeared and the hard won victory was snatched from between the teeth of the Chinese and Korean allies. The exposure had greatly weakened the besieging force. Their provisions were almost ex-

hausted and they had used up all their arrows. They were far stronger than the beleaguered Japanese but were not fit to cope with the fresh army which was burning with zeal to avenge their starving compatriots. So it was that Gen. Yang Ho was compelled to raise the siege and fall back toward Seoul. During this siege the Chinese loss was fourteen hundred, though many thousands were wounded.

From this time date the first efforts of the Roman Catholic Church to enter Korea. Japan had already many thousands of converts to Romanism and Hideyoshi was determined to leave no means untried to eradicate the foreign cult. To this end he sent many of the Catholic converts to Korea. But the most distinguished of them all was the young and vigorous Gen. Konishi who had received baptism at the hands of the Catholics and had received the name of Augustine Arimadano. It may have been because of Hideyoshi's desire to get the Catholics out of the country that Gen. Konishi was appointed to the post in Korea. Kato was as pronounced a Buddhist as Konishi was a Christian and this of course intensified the hatred and rivalry between them. Gen. Konishi was desirous of having Catholic teachers come over to the peninsula and attend to the spiritual needs of the Christians in the army; and to this end the Vice-provincial of the Jesuits in Japan appointed Padre Gregoris de Cespedes to this arduous and important post. With him went a Japanese priest. The two first went to Tsushima and finding no means of getting to the peninsula remained there over the winter and carried on a successful mission work. The next spring they made their way to Korea and finally reached Gen. Konishi's headquarters at a place that the Japanese call Comangan, which was without doubt the fort of U'-san. Here they worked a year but finally, through the machinations of Gen. Kato, who worked upon the prejudices of Hideyoshi, both the foreign and native priests were sent back to Japan, and this had no little to do with the return of Gen. Konishi, who went to clear himself before his master.

To anticipate a little, we might here say that many Koreans who were carried captive to Japan from time to time during this war, became Christians at Nagasaki and though slaves were so firm in their belief as to be willing to suffer

martyrdom during the terrible persecutions which raged in Japan between 1610 and 1630, but with the departure of Céspedes from Korea the distinctive work in Korea was abandoned.

Let us pause a moment here to compare the two contending armies. In this second invasion the total number of Japanese that reached Korean soil was 105,400, or about half as many as formed the first army of invasion. They were led by twenty-seven generals, prominent among whom were Kato and Konishi. As a mark of his spiteful spirit, Hideyoshi ordered that in this second invasion the noses and ears of all Koreans killed or captured should be cut off and sent to Japan. And so from time to time these half-savage soldiers sent loads of Korean noses and ears, pickled in salt, and they were buried in the monastery of Ta-bul-sa in the city of Kyo-to, there to remain to all ages a disgusting memento of the most unprovoked and wanton cruelty that ever disgraced the annals of a great people. Many of the Koreans who lost their noses or ears at that time survived many years, and it cannot be wondered at that the Koreans have never since cared to accept favors at the hands of their island neighbors.

The total number of Chinese was 210,000. With them came 2,000,000 ounces of silver to pay for their sustenance. From Shantung were sent by boat 200,000 bags of rice. There were also sent for the relief of the army 5,832,000 ounces of silver. And for the relief of the Korean famine sufferers an additional 3,000,000 ounces were sent. When we consider the vast number of men and the millions of wealth that China poured into Korea at this time it may well be believed, as the Koreans affirm, that China, by so doing, impoverished herself so that she became an easier prey to the Manchus who, a few years later, wrested the scepter from her.

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The Korean Mudang and P'ansu.

FIRST PAPER.

Korean society is blessed, or cursed, with two handicrafts whose business it is to deal with those occult powers, with which the oriental imagination peoples all space. These two handicrafts are set forth in the terms *mudang* and *p'ansu*, and the nearest approach to these words that we can find in English are "sorceress" and "exorcist," but in a broader sense we may call them "witch" and "wizard." How nearly the office of *mudang* or *p'ansu* approaches to that of witch or wizard will appear in the following discussion.

The name *mudang* is most appropriately conferred, for *mu* (巫), means "to deceive" and *ang* (黨), means a "company." Sometimes this individual is called a *mu-nyū* (巫女), or "deceiving woman." It may be that the *mudang* means "deceiving crowd" because in vulgar parlance she may be denominated a "bad lot." The word *p'ansu* is composed of *p'an* (判), "to decide," and *su* (數), "destiny." This means approximately a "fortune-teller," but it describes the office of *p'an-su* only in part.

The *mudang* is always a woman, and her office is considered the very lowest in the social grade. She is always an abandoned character, though generally married. She pretends to be a sort of spiritual medium, and by her friendship

with the shades to be able to influence them as she may wish. In order to understand the various forms of her service we must take them up in detail. Every ceremony performed by a *mudang* is called a *kut*. This is a word of native origin, and though the practices of the *mudang* are supposed to have come from China in ancient times yet this native word would imply that there were indigenous customs so closely allied to these imported ones as to make the transfer of the word a matter of little difficulty.

Kija is said to have brought with him from China the art of necromancy. This is supposed to mean the art of fortune-telling and such like milder forms of necromancy, but Koreans say that some of the practices were attended with a form of imprecation or petition and this implies the office of the *mudang*. The *mudang* certainly existed in China at that early date, if books may be believed; and if such a person as Kija ever existed and came to Korea the cult of the *mudang* doubtless came with him.

There are ten principal forms of service which the *mudang* renders. Each is done by means of a *kut*, or *mudang* incantation. It should be borne in mind that the *mudang*'s influence lies entirely in her friendship with the spirits rather than in any power to force them to her will.

The first form of *mudang* service, or *kut*, and the one most in demand, is the healing of the sick. If a man is taken suddenly ill or if his symptoms seem in any way strange the inference is that it is caused by an evil spirit. Now it is proper to ask how and why spirits should torment people in this way. Well, there are several reasons. All these spirits are supposed to be the souls of dead people. The Korean recognizes no class of spirits in the world, except such as have once been living persons. Now, one class of spirits are called "hungry spirits." They are very apt to come around at meal times and watch people eat, and naturally they are not averse to sharing the repast. For this reason it is very common for people to take a little of their rice or cakes or other food and throw it out on the ground for the watching "hungry spirit." It is believed by many that unless this is done the spirit may resent the oversight and avenge itself upon the man by causing disease. Then again if there are two in-

imate friends, or especially relatives, and one of them dies his spirit is likely to follow the living one and attempt to continue the intimacy which they enjoyed while the dead man was still alive. This will make the living man ill; and so it is very common when a relative dies to set out food for it and ask it to go about its own affairs. Or again if a man has wronged one of the spirits by insulting or belittling it or by denying that there are such things as spirits, the injured one is very likely to seek revenge by causing sickness. Again, a man may be walking along the road and meet a hungry or lonesome spirit and it attempts to strike up a friendship with him, though he be wholly unconscious of the spirit's existence. This too, will cause sickness. If a man is so unfortunate as to meet a crazy spirit he is more than likely to go crazy himself. If a man has a bad fall and hurts himself it is believed that the injury was caused by the spirit of the place where the accident occurred, on the ground that the man did not regard the spirit properly. Spirits are supposed to haunt articles that have lain a long time in one place and if these articles are suddenly removed or disturbed the spirit is likely to seek revenge by causing sickness. If a man goes to the house where a person has just died he is likely to be followed home by the spirit of the dead person, and illness will result. If a child eats food that has been thrown to a spirit the latter will resent it and make the child ill. If a man walking on the street passes a spirit, who is eating food that has been thrown to it, the spirit will bolt the food and follow the passer-by and make him ill. If children show lack of respect to an ancient tree in which a spirit resides it will afflict them with sickness. Such are a few of the reasons why spirits afflict people and it is evident that the credulous must ever be in fear of these occult agencies. The very air seems peopled with them.

It is the business of the *mudang* to prevent or heal such sickness and it is effected by one of the different forms of the ceremony called *kut*. If a sick man has reason to believe that his distemper is caused by a spirit he will send his wife to a *mudang* to describe his symptoms and learn if possible what spirit is doing the mischief. The *mudang* may declare the name of the spirit without going to the sick man's house

or she may say that she must see the patient first, but it is manifestly improbable that she will say the sickness is an ordinary one and not due to spirits for this would be to belittle her own calling and curtail her own perquisites. Having declared, then, the cause of the disease, the *mudang* accepts a retaining fee of five, ten or even twenty thousand cash and proceeds to name a "fortunate" day for the ceremony, which will be performed either at the *mudang's* house or at the patient's house. If the disease is not a very serious one or if the patient cannot afford to pay roundly for the *mudang's* services the ceremony will take place at her house, but otherwise it will be held at the patient's house or elsewhere. It is important to note that no person of the upper classes ever uses the services of a *mudang*. She serves only the lower and more ignorant classes. It would be a deep disgrace for a gentleman to have anything to do with one of her profession.

In preparation for the ceremony the *mudang* prepares various kinds of food and special garments, the elaborateness of these being in direct proportion to her fee. The food and garments used will differ in the case of different spirits. For instance if a man is tormented by the spirit of a dead relative the food must be of the best quality but if the illness is caused only by a spirit encountered on the road it will be necessary only to throw out some common food on the street. In the latter case the way to discover whether the spirit has accepted the food and taken his departure is to throw a kitchen knife into the street. If it fall with its point directed away from the house it means that the spirit has gone, but if it lies with the point directed back toward the house the spirit will require further argument before leaving. This throwing out of food is usually done at houses where they have no money to pay a *mudang* more than a small fee. She tells them what spirit is causing the illness and lets them attend to the matter without further trouble on her part. Sometimes she tells them simply to make a picture of three or seven horses on paper, wrap three cash or seven cash in the paper and throw the whole into the street.

When, however, the patient is a man of some means a regular ceremony must be performed by the *mudang* in person. It may be done either at the patient's house, the *mudang's*

house or at one of the little tiled shrines so frequently encountered in the country. These places are called *tang* (堂), or "hall." Some of these last are erected to the spirits in general and some of them to particular spirits. For instance we have (1) *Mi-renk Tang*, (彌勒), or Buddha's Hall, a sort of cross between the Buddhist and Shamanistic cults; (2) *Pa-wi Tang* "Boulder Hall," erected to the spirit of some rock; (3) *Sŭk-Sin Tang* (石神), Stone Spirit Hall; (4) *Ch'il-Sŭng Tang* (七星), "Ursa Major Hall," to the spirit of that constellation; (5) *Kyung Tang* (經), at which various spirits may be exorcised. The word *Kyŭng* means the Buddhist *sūtras* or the incantations of exorcists; (6) *Sŭng-whang Tang* (城隍), or "Wall and Moat Hall." These are the places where passers-by cast stones on to a pile in honor of the spirit; (7) *San-sin Tang* (山神), "Mountain Spirit Hall." These are found usually at the top of a mountain pass; (8) *No-in Tang* (老人), or "Old Man Hall," in honor of the Old Man Star which Koreans believe can be seen only from the island of Quelpart. They say that southern people live longer than northerners because they are shone upon by this star; (9) *Hal-mi Tang* or "Grandmother Hall" in honor of an old man who died many centuries ago; (10) *Sa-sin Sŭng-whang Tang* (使臣城隍), or "Envoy Wall and Moat Hall," at which prayers are made for envoys and where they are inquired about by friends who have been made anxious by their long absence; (11) *Kuk-sa Tang* (國師), or "Kingdom Teacher Hall," on the top of Nam-san, in which is the picture of the celebrated monk Mu-hak; (12) *Yong-sin Tang* (龍神), "Dragon Spirit Hall," built beside a river in honor of the dragon. There are many other kinds of *tang* but these will suffice to illustrate their general style. Of the kinds mentioned the "Wall and Moat" Halls are the commonest and next to them come the "Buddha's" Halls. These latter have no connection with Buddhism nor are they ever frequented by monks.

(To be continued)

How Chin Out-witted the Devils.

In the good old days, before the skirts of Chosun were defiled by contact with the outer world or the "bird-twitter-

ing" voice of the foreigner was heard in the land the "curfew tolled the knell of parting day" to some effect. There was a special set of police called *mul-la* whose business it was to see that no stray samples of male humanity were on the streets after the great bell had ceased its grumbling. Each of these watchmen was on duty every other night, but if on any night any one of them failed to "run in" a belated pedestrian it was counted to him for lack of constabulary zeal and he would be compelled to go on his beat the next night and every successive night until he *did* succeed in capturing a victim. Talk about police regulations! Here was a rule that, for pure knowledge of human nature (put to shame anything that Solon and Draco could have concocted between them) Tell every policeman on the Bowery that he can't come off his beat till he has arrested some genuine offender and the Augean stables would be nothing to what they would accomplish in a week's time.

Such was the strenuous mission of Chin Kā-dong whose name by literal interpretation means Chin "the useful boy" but by popular acceptation means Chin the—but why waste time on unessentials, Chin he was and Chin he shall remain.

One night it was his fate to suffer for his last night's failure to spot a victim. He prowled about like a cat till the "wee-sna' hours" and then, having failed to catch his mouse, ascended the upper story of the East Gate to find a place where he could take a nap. He looked over the parapet and there he saw, seated on the top of the outer wall which forms a sort of curtain for the gate, three hideous fiends in the moonlight. They were not human, surely, but Chin, like all good policemen, was *sans peur* even if he was not *sans reproche*; and so he hailed the gruesome trio and demanded their business.

"We're straight from hell," said they, "and we are ordered to summon before his infernal majesty the soul of 'Pium Blossom,' only daughter of Big Man Kim, of School-house ward, Pagoda Place, third street to the right, second blind alley on the left two doors beyond the wine shop."*

Then they hurried away on their mission, leaving Chin to digest their strange news. He was possessed of a strong

*This is a fair sample of the address on the outside of a Korean letter. For a job as letter-carrier in Korea only Pinkerton men need apply.

desire to follow them and see what would happen. Sleep was out of the question, and he *might* run across a stray pedestrian, so he hurried up the street to School-house ward, turned down Pagoda Place then up the third street to the right and into the second blind alley to the left and there he saw the basket on a bamboo pole which betokened the wine-shop. Two doors beyond he stopped and listened at the gate. Something was going on within, of a surety, for the sound of anxious voices and hurrying feet were heard and presently a man came out and put down the alley at a lively pace. Chin followed swiftly and soon had his hand on the man's collar.

"I'm afraid you're caught this time, my man. This is a late hour to be out."

"O, please let me go. I am after a doctor. The only daughter of my master is suddenly ill and everything depends on my haste."

"Come back," said Chin in an authoritative voice. "I know all about the case. The girl's name is Plum Blossom, and your master's name is Big Man Kim. The spirits have come to take her but I can thwart them if you come back quickly and get me into the house."

The man was speechless with amazement and fear at Chin's uncanny knowledge of the whole affair and he dared not disobey. Back they came, and the servant smuggled the policeman in by a side door. It was a desperate case. The girl was *in extremis* and the parents consented to let Chin in as a last chance.

On entering the room where the girl lay, he saw the three fiends ranged against the opposite wall, though none of the others could see them. They winked at him in an exasperatingly familiar way and fingered the earthenware bottles in their hands and intimated that they were waiting to take the girl's soul to the nether regions in these receptacles. The moment had arrived and they simultaneously drew the stoppers from their bottles and held them toward the inanimate form on the bed.

But Chin was a man of action. His "billy" was out in an instant and with it he struck a sweeping blow which smashed the three bottles toinders and sent them crashing into the corner. The fiends, with a howl, fled through a crack in the

window and left Chin alone with the dead—no, not dead, for the girl with a sigh turned her head and fell into a healthful slumber.

It is hardly necessary to say that Chin was speedily promoted from *sul-la* to the position of son-in-law to Big Man Kim. But he had not heard the last of the devil's trio. They naturally thirsted for revenge and bit their finger-nails to the quick devising some specially exquisite torment for him when they should have him in their clutches. The time came when they could wait no longer and though the Book of Human Life showed that his time had not come they secured permission to secure him if possible.

At the dead of night he awoke and saw their eyes gleaming at him through the darkness. He was unprepared for resistance and had to go with them. The way led through a desert country over a stony road. Chin kept his wits at work and finally opened a conversation with his captors.

"I suppose that you fiends never feel fear." "No," they answered, "nothing can frighten us," but they looked at each other as much as to say, "We might tell something if we would."

"But surely there must be something that you hold in dread. You are not supreme and if there is nothing that you fear it argues that you are lacking in intelligence."

Piqued at this dispraise, one of them said, "If I tell you, what difference will it make, anyway? We have you now securely. There are in truth, only two things that we fear, namely the wood of the *eum* tree and the hair-like grass called *ki-mi-tul*. Now tell us what you in turn most dread."

"Well," answered Chin, "it may seem strange, but my greatest aversion is a big bowl of white rice, with saurkraut and boiled pig 'on the side' and a beaker of white beer at my elbow. These invariably conquer me." The fiends made a mental note.

And so they fared along toward the regions of the dead until they came to a field in which a *eum* tree was growing. The fiends crouched and hurried by but Chin by a single bound placed himself beneath its shade and there, to his delight, he found some of the hair like *ki-mi* grass growing. He snatched it by up handfuls and decorated his person with it

before the fiends had recovered from their first astonishment.

They dared not approach and seize him, for he was protected by the tree and the grass but after a hurried consultation two of them sped away on some errand while the other stayed to watch their prey. An hour later, back came the two, bearing a table loaded with the very things that Chin had named as being fatal to him. There was the white rice, the redolent sauer-kraut, the succulent pig and the flagon of milk-white beer. The fiends came and placed these things as near as they dared and then retired to a safe distance to watch his undoing. Chin fell to and showed the power that these toothsome things had over him and when the fiends came to seize him he broke a limb off the tree and belabored them so that they fled screaming and disappeared over the horizon.

So Chin's spirit went back to his body and he lived again. He had long been aware of some such danger and had warned his wife that if he should die or appear to die they should not touch his body for six days. So all was well.

Many years passed, during which Chin attained all the honors in the gift of his sovereign, and at last the time came for him to die in earnest. The same three imps came again, but very humbly. He laughed and said he was ready now to go. Again they travelled the long road but Chin was aware that they would try to steer him into Hell rather than let him attain to Heaven and he kept his eyes open.

One afternoon Chin forged ahead of his three conductors and came to a place where the road branched in three directions. One of the roads was rough, one smooth and on the other a woman sat beside a brook pounding clothes. He hailed her and asked which was the road to heaven. She said the smooth one, and before his guards came up Chin was out of sight on the road to elysium. He knew they would be after him, hot foot, so when he saw twelve men sitting beside the road with masks on their faces he joined them and asked if they did not have an extra mask. They produced one, and Chin, instead of taking his place at the end of the line, squeezed in about the middle and donned his mask. Presently along came the fiends in a great hurry. They suspected the trick that Chin had played but they saw it only in part, for they seized the end man and dragged him away to hell where

they found they had the wrong man, and the judge had to apologize profusely for the *gaucherie* of the fends.

Meanwhile the maskers were trying to decide what should be done with Chin. He was in the way and was creating trouble. They finally decided that as the great stone Buddha at Ung-chin in Korea was without a soul it would be a good thing to send Chin's spirit to inhabit that image. It was done, and Chin had rest.

Chin taught the Koreans one great lesson at least and that was that the devils are afraid of *rum* wood and the *ki-mi* grass, and since his time no sensible person will fail to have a stick of that wood and a bunch of that grass hung up over his door as a notice to the imps that he is not "at home."

The Hun-min Chong-eum.

The above named book, the 民訓正音 or "The Right Sounds for Teaching the People," is one of the rarest books extant in Korea. It is the work that was published at the time the Korean alphabet was invented, and it explained the meaning and use of the alphabet. No foreigner has ever been so fortunate as to see a copy of this book, though a few copies of it are known to exist; but the preface to it is preserved in the great Korean cyclopaedia called the Mun-hon Pi-go (文獻備考). As introductory to the preface of the Hun-min Chong-eum the Mun-hon Pi-go makes the following statement;

In the twenty-eighth year of King Se-jong (1443 A. D.) he carried out the publication of the Hun-min Chong-eum. He said, "Other kingdoms have their written languages but we have none," so he made twenty-eight characters, vowels and consonants, and called it the Eun-mun (諺文) or "Common Character." He prepared a place in the palace for the carrying on of the work and ordered Chong In-ji (鄭麟趾), Sin Suk-chu (申叔舟), Song Sam-mun (成三問) and Ch'oe Hang (崔恒) to compose an alphabet with care. They examined the ancient seal character and the grass character of China and divided the alphabet into three main parts, called initial, medial and final sounds. Though the characters were few in num-

ber their possible combinations were infinite. There is no sound or idea that cannot be expressed by them. The great Chinese *literatus*, Wang Ch'iu (黃潛), was at that time in banishment in Liao-tung, so the king ordered Song Sam-mun and others to go to Liao-tung and consult with him about the matter. Thirteen journeys were made to that country before the alphabet was completed.

Ch'ing In-ji, the Minister of Ceremonies, wrote the preface to the Hun-min Ch'ong-eum, and it runs as follows :

"As, in this world, there are native sounds, so there must be a native literature. Thus it is that from ancient times men have made characters corresponding to sounds. Every idea can be expressed in words and the functions of heaven, earth and men, are all included. This will prevent change throughout the ages. But the sounds and speech of all the four quarters of the world are different, each nation following its own inclination. Some nations, however, have sounds but no writing, so they have borrowed from the Chinese. But Chinese is not the right vehicle for the conveyance of Korean speech and this has caused great trouble and confusion. Everything is good in its own place but when forcibly moved it becomes useless. It is true that many of our customs and ideas are borrowed from China, but our language is separate and distinct. It is exceedingly difficult to express our ideas by the use of Chinese. If a criminal judge does not understand the exact facts of a case he cannot judge with equity. So in the days of S'il la, S'ui-ch'ong first made the *h-w* (諺文) which has been used more or less until now, but this system was made from borrowed characters some of which fell into disuse and others were thrown out. It was meager and deficient and was worthless in speech."

"This work was begun in the 25th year and completed in the 28th year of King Se-jong. A plan was evolved and after consultation the work was named the Hun-min Ch'ong-eum. The shape of the letters was taken from natural objects and from the seal character of China. The shapes correspond to the sounds. They are based upon the seven musical notes, upon the trinity of heaven, earth and man, and thus every sound and idea, every great principle and law is included. High and low, important and unimportant are all

written out clean and fair. The wise man can learn them all in a single morning and the fool can learn them in ten days. The system explains every Chinese character. Every petition can be put in plain and unequivocal language. The sounds are both clear and muffled. In music both high and low sounds are clearly understood. There is no place where this system cannot be used. Wherever one goes he can be understood. Whether it be the sighing of the wind, the cry of the stork, the crowing of the cock or the barking of a dog every sound can be made by the use of the Eun min."

"It is all written out here with explanations. Whoever sees it can learn without a teacher, but the deeper and more abstruse meaning we cannot make known here. The King is like a sage from heaven and his method is better than that of a hundred preceding kings. Hitherto there has been no one to make 'The Right Sounds for Teaching the People' but now it has been made and not a single principle of heaven has been broken. Our eastern Kingdom is by no means a young one. All things open up in time, and wise thoughts have waited till now to be brought to the surface."

"The Korean sounds are much unlike the Chinese and the words are very different, and for this reason it is difficult to compare them. The common people are not able to use the Chinese. I am much troubled about it and have made twenty-eight characters so that any man can learn them easily and use them.

ㄱ	is a molar-tooth sound like the beginning of	君	(Kun)
ㅋ	" " " " " " " "	快	(K'wŭl)
ㆁ	" " " " " " " "	柔	(Up)
ㄷ	" " tongue	斗	(Tu)
ㄸ	" " " " " " " "	吞	(T'an)
ㄴ	" " " " " " " "	那	(Na)
ㅂ	" " lip	步	(Po)
ㅃ	" " " " " " " "	漂	(P'yo)
ㅅ	" " " " " " " "	彌	(Mi)
ㅆ	" " tooth	卽	(Chenk)
ㅈ	" " " " " " " "	侵	(Ch'im)
ㅊ	" " " " " " " "	成	(Sul)
ㅇ	" " throat	把	(Eup)

ㅎ	is a throat sound like the beginning of	洪 (Hong)
ㅇ	" " " " " " " " " "	欲 (Yok)
ㄹ	" " half-tongue " " " " " "	呂 (Ryu)
ㄷ	" " half-tooth " " " " " "	渡 (Yang)
●	" " the middle sound of	吞 (T'an)
ㅡ	" " " " " " " "	郎 (Chen)
ㅣ	" " " " " " " "	侵 (Ch'im)
ㅏ	" " " " " " " "	洪 (Hong)
ㅑ	" " " " " " " "	郎 (Tam)
ㅓ	" " " " " " " "	君 (Kun)
ㅕ	is the middle sound of	業 (Up)
ㅗ	" " " " " " " "	欲 (Yok)
ㅛ	" " " " " " " "	項 (Yang)
ㅜ	" " " " " " " "	成 (Sul)
ㅠ	" " " " " " " "	營 (Pyul)

"The end sounds may also be used as initials. When any of the lip sounds ㅁ, ㅂ or ㅍ is final its sound is lighter than when it is an initial. In writing, the vowels, ㅡ, ㅏ, ㅓ, ㅗ and ㅜ always go beneath the initial consonant but ㅣ, ㅑ, ㅕ, ㅛ and ㅠ go to the right of it. No syllable can be made without a consonant and a vowel. A vowel with its point to the left, as ㅑ, has a *going* sound; with two points, ㅕ, it has a *high* sound; with no points at all, ㅣ, it is a smooth sound."

Upon this statement the Mun-hon Pi-go comments as follows.

"I have seen the Hun-min Chōng-eum, made by King Se jong, and have found that the throat lip, tooth and tongue sounds are all there, as well as the four musical notes, *Kung*, *Sung*, *K'uk* and *Chi*. There is made possible here every combination of clear, indistinct, high and low sounds. These were first made from the musical sounds and they suggested the alphabet. Though they are not music, yet they make music; and so this subject is appended to the musical section of this work."

The Mun-hon Pi-go adds the following statement made by the great scholar Yi Swi-gwang, 李穡光, about 1550:

"The Korean alphabet was made on the model of the Tibetan alphabet. It had long been contemplated—the

making of an alphabet from the Tibetan—but the plan was not carried out until the days of King Se-jong."

An examination of this original alphabet shows several points of interest. In the first place we find no mention of the reduplicated consonants ㄱ, ㅋ, ㆁ, ㆁ, and ㆁ, whether the sounds of Korean speech have so changed as to necessitate the introduction of this reduplicated form or whether the hardened consonant existed but was not considered worthy of separated mention we cannot tell, but this peculiarity in Korean speech is so definite that we can hardly believe it has come in since the formation of the alphabet. But a still stronger argument is that in languages plainly cognate to the Korean we find the same peculiarity; and since the Korean has had no commerce with many of these cognate languages during the past five centuries at least, we conclude that the reduplicated or hard consonant is one of the fundamental facts of Korean phonetics.

In the second place we notice that the original alphabet contained two characters which have since disappeared from actual use, although they may still be found occasionally in books less than a century old. There has been some doubt as to the sounds which these obsolete characters were supposed to represent but we shall see that this book gives us a key to their sounds.

In the third place it is interesting to note the very scientific manner in which the letters have been arranged. The laws of phonetics have been followed with almost perfect accuracy. The consonants are arranged in groups of three and each group deals with consonants of a single class. For instance the first group is composed of what the Koreans call the "molar-tooth" sounds or as we would say the gutturals; the second group contains the linguals; the third group, the labials; the fourth group, the "throat" sounds or aspirates. Each group contains three consonants which are considered fundamentally the same but are distinguished as "hard, medium and soft." We have, then, in the first guttural group the consonants ㄱ, ㅋ and ㆁ. The first of these is called the hard one and corresponds to our *k* when initial and *g* when a medial, except in certain special cases. The ㅋ which is the aspirated *k*, sometimes transliterated *kh*, but oftener *k'* is

called the medium consonant of this group, while the third, *ŋ* or *ng*, is called the soft one of the group. This classification is correct, for it is quite true that the sound *ng* is a guttural nasal, just as *m* is a labial nasal and *n* a dental nasal.

(To be continued)

Odds and Ends.

The Tug of War.

With the fall of the Buddhist supremacy at the beginning of the present dynasty, the Tug-of-war was one of the customs that survived, but the time of observing it was changed to the middle of the first moon. The observance of the custom is common all over Korea and probably at least one fifth of the large towns witness such a contest each year. Sometimes the people of a single town divide forces and have the tug-of-war and sometimes rival villages take the opposite ends of the rope. The contest sometimes takes place by day and sometimes by night but more frequently the latter. People of every rank in society take a hand in it, from the silk-robed gentleman to the rough-handed coolie. Women and children, as well, do their part for the honor of their village or of their side. Which-ever village beats has the privilege of mocking at the vanquished for a whole year. Before the struggle the two villages hold feasts at their respective headquarters at which the various individuals pledge each other to do their best to drag the enemy all over the field. The rope is an enormous hawser ten inches in diameter, made of straw rope. To the sides of this main line many smaller ropes are attached in order to give an opportunity for hundreds of people to secure a good hold. When all is ready the judge of the contest, who is the village chief, cries, "Take hold." When every one has gotten a good grip on the rope he cries, "Pull," and then a mighty shout goes up from both sides, as every muscle is strained to get the first advantage. Often the struggle lasts an hour or more and is decided only when certain marks on the rope have been drawn over lines previously made on the ground. The vanquished side has to treat the victors to wine and food.

There is no betting in connection with the contest; in fact betting is a form of diversion to which the Koreans are not at all addicted.

Disarmament. During the early days of the present dynasty the government had seven hundred cavalry always on duty. The number was always kept at this figure until one day by a most extraordinary coincidence it was found necessary to reduce the number to six hundred. The way it happened was thus. The level piece of ground near the present Independence Arch was used as a cavalry drill ground, and so fierce were the mock battles and skirmishes fought there that a great cloud of dust would rise into the sky and quite obscure the setting sun.

One day, about 350 years ago, the Emperor of China looked out of his window toward the north-east and beheld a peculiar yellow cloud on the horizon. He had never seen such a thing before, but his sagacious eye at once detected that it was a cloud of dust. He called in an officer and said, "I see a mighty cloud of dust in the east. There must be a great battle going on in Korea. Send and find what it is all about." A special envoy was put on the road within the hour and he scarcely rested till he drew up at the palace gate in Seoul. He was ushered into the presence of the king and made known his errand. He could hardly believe his own ears when told that the dust was caused by a little friendly by play on the part of a company of cavalry at drill.

When the Emperor heard the report of his envoy he declared that if a little cavalry drill could raise such a dust, his eastern vassal was evidently getting too strong. So he sent an order to the Korean court that the seven-hundred cavalry should be reduced to six hundred. Since that time six hundred has been the orthodox number of Korean cavalry on a peace footing. At least so they say.

Question and Answer.

Question. Why do Koreans wrap the bodies of children who have died of small-pox in straw and delay the burial?

Answer. There are several reasons. One is that it often happens that a child which has the small-pox is given up for dead but ultimately survives. It is said that the wrapping in straw and delaying burial is to make sure that the child is actually dead before burying it. We hear stories of how people have seen a movement in one of these straw wrappings and upon investigation have found that the child was alive. Then again, if there are two or more children in the family it will be unpropitious to dig into the ground to bury one of them who has died of small-pox, because if any of the other children come down with the disease they will be badly pock-marked. Another reason given is that it is necessary to wait three months before burying a small-pox case, in order to allow the fever to die out of the body entirely and to let it become dry, for moisture is supposed to delay decomposition, which is considered very bad. The sooner a dead body is resolved into its constituent elements the better it is for all concerned; so says the Korean.

Question. Why is it that Koreans always have white collars to their coats?

Answer. We cannot guarantee the correctness of this answer but it is what the Koreans believe. When Kija, the sage, came to Korea in 1122 B. C. he taught the semi-savages of the peninsula the arts of peace. We need not enumerate all the reforms he instituted, but among others he is said to have introduced important modifications in the matter of dress. When he died the people of course went into mourning for him. White is the color of mourners' clothes in Korea and the Koreans say that in honor of Kija the whole people determined and agreed to wear white collars on their coats as perpetual mourning for the great sage. It is called to this day *Kija kŭ-sŭng* or "The Kija mourning garb." If you ask any Korean gentleman what *Kija kŭ-sŭng* means he will point to his white collar. Personally we are sceptical about this but we are quite sure that it is one of the many evidences of a keen poetical temperament. Is there any other nation where there is even the *tradition* of mourning having been worn for any one man for three thousand years?

Question. What is the meaning and origin of the stones erected in many places on which are inscribed the characters

大小人馬皆下馬 which mean "Big man, little man, when you pass this way, dismount?"

Answer. These stones are called *ka-ma-pi* or "dismounting stones" and they are placed near the approach to every palace, Confucian hall, royal tomb or such places as the temples to the god of war outside the South and East Gate. To ride by one of these was formerly a great offence. It was showing disrespect to dignitaries. The law has now fallen entirely into disuse but we still find plenty of relics of the custom. It is only since 1890, or thereabouts, that it fell into complete desuetude. It is not uncommon to see people getting off their horses in a hurry when they see their superiors approaching. A few years ago if a foreigner was walking along the street and met a string of pack ponies whose loads had been deposited and the grooms were riding them, the grooms would scramble down in great haste and then mount again after the foreigner had passed. There are perhaps a dozen readers of the Review who will remember the time when no coolie or groom would dare to mount a horse inside the gates of Seoul. In this connection it is perhaps permissible to add that if a gentleman is on horse-back or in a sedan chair or even in a jinriksha it is not good form to recognize on the street any acquaintance of higher rank than himself who is not also mounted or riding some vehicle. To ride implies superior station and to recognize any one from horse-back or from the seat of a vehicle is an assumption of superiority. There are probably few observant foreigners that have lived a year or more in Seoul who have not been "cut dead" by acquaintances who happened to be riding. At first this causes surprise if not irritation but it should be remembered that according to Korean etiquette the rider could not recognize the pedestrian without insulting him. If you see your friend approaching on horse-back you had better look the other way unless you wish to embarrass him. It must be confessed that this really delicate social law is fast passing into oblivion and yet its observance is by no means infrequent today.

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Editorial Comment.

In our last number we had room only for a short account of the meeting held in Seoul on March 17th in the interests of the Y. M. C. A. but it is deserving of further and fuller notice. Two or three years ago a number of foreign residents in Seoul sent a request to the International Committee of the Young Men's Christian Association in America setting forth the prospects of a successful association in Seoul and asking that a secretary be appointed to this field. After some delay the response came in the person of Mr. Philip Gillett who is a typical product of the Y. M. C. A. both physically, socially and religiously, for he is *young*, he is a *man*, he is a *Christian* and he—we'll he is not an *association* all by himself, but he forms a mighty good nucleus for one. The eminent educator Mark Hopkins used to say that a log of wood with a genuine teacher sitting on one end and a genuine student sitting on the other form a university. And he might have added that when a genuine teacher sits down on one end of the log it will not be long before the other end is occupied. Mr. Gillett has taken his seat on one end of the log and we predict that it will not be long before Koreans will be fighting for a place on the other end.

We could not do the subject justice without quoting some of the statements which were brought out very aptly and fully at that meeting on March 17.

The young Korean is socially inclined, but has nowhere to go for amusement or social intercourse that does not do him more harm than good. Home means little or nothing to him socially and he either has to spend his time loafing in his friends' reception rooms or on the street or in positively vicious resorts. There are no parks, nor reading rooms, nor adequate libraries, nor recreation grounds, nor games of physical skill to attract him. The influences are all directly downward. You pass hundreds of young men on the street every day who are bright and capable and who need only an opportunity and an incentive to climb out of the old rut and become the equal of the brightest and most energetic that Japan has produced during the last thirty years.

What will the Y. M. C. A. mean to such a young man? In the first place it will afford a place where he can meet his friends and pass an hour or two in conversation, or better still in reading various periodicals that will give him a glimpse of conditions of which he has never dreamed. It will give him a place where he can take physical exercise and get a good clean bath. It will afford him opportunities to hear lectures on historical, scientific and religious topics and thus secure the needed stimulus for self improvement. He will be brought into contact with Christianity in its purest and least encumbered form and the beauty and truth of Christ's life and teaching and the supremely attractive power of His death and resurrection will take hold upon him.

It has been sometimes objected that the work of the Y. M. C. A. draws attention away from the regular Church organizations and tends to undermine their influence. This is an error. The Y. M. C. A. is in no sense a church and when carried on in a proper way cannot possibly be inimical to the interests of that highest of all human organizations. It is an avenue of approach, a means toward an end and not the end itself. What success would any Church have if it depended solely upon the stated services to bring people in? Every live Church is a center from which go out active influences of every kind whereby people are induced to accept of Christianity, and when a man has done that, in a genuine way, you can no more keep him out of the Church than you can annul the law of gravitation. If Y. M. C. A. work looks only toward the social, intellectual and so-called moral improvement of its members and stops short of a genuine acceptance of Christianity as a life principle it misses its aim entirely and can do no permanent good; but the fact is that, the world over, it has been an active agent in filling the seats in our Churches and its marvelous expansion within the last decade has been based upon this one fact that it appeals to men not in a superficial way but in a radical way and so lays hold of the fundamental facts of human character that men are inevitably attracted, and when once a man has accepted the fundamental principle of Christianity it gives him an enlargement of mental horizon and enables him to see that the organization of the Young Men's Christian Association is not an end to itself

but only an avenue, a channel, whereby the Church of Christ is recruited.

It is the desire and the determination of those identified in this work that there be no doubt whatever on this point. The *only* business of this association is to induce men to accept Christianity not only as an historical fact but as an active principle of conduct. All kinds of proper agencies will be used toward this end. Christianity never was and never will be attractive to a man until he is appealed to, and the whole aim of this organization is to get hold of men and secure an opportunity to present to them the supreme argument. It is hoped that every Korean who enters the building of the Y. M. C. A. in Seoul will understand clearly before he does so that he is to meet there in some form or another an appeal to accept Christianity.

At the meeting referred to there was uttered a very pertinent note of warning. It must be very clearly understood that this association will have no political significance. Genuine reform is endogenous and not exogenous, and when public opinion is ready for reforms they will come as naturally as the sunrise, and with as little noise. It is all a matter of education and the patriotic Korean is the one who does not cry out for reform but who cries out for enlightenment. This is the stand taken by this association, and its aim will be to educate and enlighten, as well as to evangelize.

Review.

L'Impero di Corea, by CARLO ROSSETTI. We have received a copy of the pamphlet as named above. The author, a Lieutenant in the Italian Navy, is now Acting Italian Consul in Seoul. This pamphlet was printed in Rome and is dated December, 1902. It contains thirty crown octavo pages with two maps, the first showing the Railroads and Telegraph routes both in operation and on paper, and the second showing the mineral resources of the peninsula, by indicating the principal points at which the different minerals are found, and all the foreign concessions that have been made. The latter is

most interesting and shows at a glance the wide distribution of valuable minerals in Korea.

The first few pages are devoted to a short but clear account of the opening of Korea to foreign intercourse. It then takes up the matter of population, showing that estimates have been made varying all the way from 17,000,000 to 5,000,000; but settles upon 12,000,000 as being as close an approximation as is possible at the present time.

The next division of the pamphlet deals with the various open ports of Korea and indicates briefly the value of imports and exports at each of them.

The next paragraph speaks of the railroad already completed, those in process of construction and those which have as yet been only contemplated.

The telegraph and postal systems come in for their full share of attention and special mention is made of the difficulties attendant upon the joining of the Korean lines with the Russian across the northeastern border.

Under the head of steamship communication we are given the total tonnage of foreign and coastwise vessels at the various ports.

Several pages are devoted to the subject of mining, especially gold mining; and the imports and exports of the country are treated quite fully.

After some final remarks the pamphlet closes with a eulogy on the late Count Ygo Francesetti.

This pamphlet is not merely a dry statement of facts but is filled with brilliant generalizations and comparisons which make it most interesting reading, whether the reader is able always to agree with the writer or not.

Note.

As the editor of the Review is about to go to America via the Siberian Railway, he has decided, after consultation with a number of Seoul people, to publish in this magazine a somewhat detailed account of this journey, giving special attention to those points which will be of interest to prospec-

tive travellers over that route. In thus breaking our rule, of dealing with nothing but Korean matters, we have but one excuse to make. Almost every foreigner in Korea intends to go "home" at some time or other, and the matter of routes is a vital one. We believe therefore that a detailed account of the conditions of travel in Siberia will be fully as interesting and valuable to readers of this magazine as matters pertaining strictly to Korea.

We do it the more readily because we have received from the Russian authorities an open letter to the railway officials of the Siberian road asking them to give us every opportunity to gain information that will be useful and interesting to the travelling public.

We would solicit the aid of the readers of the magazine in supplying material for its pages during the next four months. Especially would we ask that any item of news that would be of interest be sent to this office. This will be a favor not only to the management of the Review but to the public who read it as well. The *Question and Answer* columns are still open. They have been well used in the past but the inquisitiveness of the public in regard to matters Korean has not been as keen as we might have wished. It may be that the answers given have not proved entirely satisfactory, but in each case great care has been taken to find out the facts in regard to each question that has been propounded.

News Calendar.

During his stay in Seoul Mr. F. S. Brockman the Y. M. C. A. Secretary for China, Korea and Hongkong made a number of addresses to very appreciative audiences here, both at regular and special meetings. We wish he might have stayed with us longer. Over \$6,000 have been raised locally toward a Y. M. C. A. building in Seoul.

On the 7th inst the French Minister lodged a complaint with the Foreign Office against the *Korea Review* stating that the March number of that magazine had used very strong language and asked that the Minister of Education be instructed to warn the editor of that magazine against a repetition of this offence. This we learn only indirectly.

By order of the Fusan Superintendent of Trade the streets of Old Fusan, Kukwan and Churyang are being lighted with oil lamps.

On March 8 a son was born to Rev. and Mrs. Engel of Fusan.—Norman Melville Engel

Early in this month a son was born to Rev. and Mrs. Junkin of Kusan.

Mr. Märsel of Chemulpo has kindly furnished the following note on the partial solar eclipse of the 29th ult. At 8.50 A. M. the clouds broke and showed that the immersion had begun; and nearly two digits of the solar disc had already disappeared. At 9h. 30m. 47s. occurred the central immersion, and a partial corona appeared, of a dark crimson color intercepted with black lines. At 10h. 50m. 15s. occurred the emersion. At the highest immersion about 7 digits of the sun's disc were concealed. The time here given is Chemulpo local time, approximate.

It is stated that work is to be resumed on the Seoul-Euijo Railway and that 500 coolies are to be set to work at once.

Cho Pyŏng-sik has memorialized the throne asking that the *kwaga* or National Examinations be re-established.

The Japanese local paper states that the Imperial Household Department is intending to get out from America an electric lighting plant, at a cost of Yen 45,000.

Country soldiers to the number of 2,000 or more, who had come to grace the celebration of the fortieth anniversary, have been sent back to their posts.

Prof. R. Martel's contract with the Korean government has been renewed for three years.

On account of the illness of Prince Yŏng-Ch'ŏn the government has ordered that, for a period of nine days, only the most necessary work be done at the various government offices.

About two hundred men are to be selected to attend the military school in place of those who graduated on the 16th inst., who numbered about 160.

The Italian Consul has applied to the government for a gold-mining concession for his nationals.

It is said that the Seoul Electric Company has proposed to settle with the Korean government for Yen 700,000 down and the balance, of about an equal sum, in three annual payments with interest at 10 per cent annum. It is stated that there is an average daily sale of about 2,750 tickets for the Electric Railway.

A son was born to Rev. and Mrs. C. A. Clark on the 3rd inst.

Yun Chi-ho has resigned his position as Superintendent of Trade for Wonsan but still holds his position as prefect of Tŭk-wŏn.

A daughter was born to Rev. and Mrs. W. N. Blair of Pyŏng-yang early in the current month.

The mint has been busy turning out copper cent pieces. This is much better money than the nickels for several reasons, but the labor of counting it is a great drawback.

On the 12th inst. the new Korean gun-boat left Nagasaki and arrived at Chemulpo on the 15th.

A monument is to be erected in Seoul in honor of Lady Ōm.

The Minister of Foreign Affairs in Tokyo has suggested that four of the military students and three of the others be left in Tokyo for a short time as they are about ready to graduate. This was in view of the fact that the Korean government has ordered the return of the Korean students in Tokyo.

The Japanese and Chinese butchers have declared that if the government wishes to stop the slaughter of beef for a time, it must pay them an indemnity to cover their loss.

We have received from Tokyo a copy of a valuable little book called *A catalogue of the Romanized Geographical Names of Korea*, by B. KURO, PH.D. and S. KANAZAWA, Esq. both of the Imperial University in Tokyo. The preface says, "This little work on Korean geographical names in the Romanized form has been compiled from the list of villages and towns, mountains and rivers noted down during two journeys in Korea by one of the authors during 1899 and 1902. Therefore one will find in this catalogue many of the vernacular names which a traveller is likely to hear most frequently during his trips to the interior. * * * He intentionally avoided highways and selected the country roads to which his special study led him. On this account some of the names on the main roads may not be found on this list."

Before beginning the book proper the author gives his system of Romanization which follows very closely that adopted by the Korea Branch of the Royal Asiatic Society but he has hardly improved upon it; for he gives the vowel ㅏ only the sound of ㅑ whereas it also has the sound of ㅓ. He says that ㅓ when initial is ㅓ but no Korean can pronounce initials. The flat sound of ㅓ he romanizes ㅓ which is something new to us. But on the whole the system is a simple and *workable* one and shows a good practical grasp of the situation.

The authors then give a list of those words that are used so commonly in Korean geographical names such as peak, plain, pass, market, ferry, ford, valley, inn, bridge, rapid, etc., etc. This list is very interesting and should be learned by heart by all students of the Korean language. In fact we believe every student of the language should have a copy of this little book for reference. There is a list of about 3,000 Korean geographical names arranged alphabetically according to the romanized form, and in the second part the list is again given but arranged to the Chinese characters. So it can be used readily by either foreigners or Koreans.

We note that this work is on sale by Maruya and Co. of Tokyo. The price is not stated but it cannot be great. It contains 184 pages, and is in handy form for pocket use. The printing and general get-up of the book are highly commendable.

On the 12th inst. it was discovered that the young prince, son of Lady Om, was suffering from small pox.

It became necessary therefore to postpone again the celebration that was to have taken place at the end of the month. It is understood that it will take place next Autumn. At last accounts the young prince was doing well, the disease having developed normally. *Korean mailings*

were culled in to placate the small-pox spirit and gifts were sent to many of the monasteries in the vicinity of Seoul for the same purpose. The slaughtering of cattle was prohibited for nine days and all sewing and driving of nails or hammering of any kind was stopped in the palace. No goods can be carried in or taken out until the set time. These observances are all in strict accord with time-honored Korean custom.

We hear that the government is intending to erect a handsome post-office building on the site of the present post-office site. This is a piece of work most deserving of praise and gives evidence that the government appreciates the services of Monsieur Clemencet through whose efforts the Korean Postal Service has reached a point of great efficiency. Another building projected is that of a Korean government bank.

Through the kindness of Prof. E. Martel we learn that at a recent auction sale of land in the Russian Concession in Tientsin the Korean government purchased a fine piece of land for a consulate site in that place. As Prof. Martel was present at the sale we presume that it was he who bid in the property for the government.

Good Friday, the 10th inst., witnessed the arrival of two additions to the foreign population of this city. A daughter was born to Mr. and Mrs. Chalmers, of the Customs Service, and a daughter was also born to Mons. and Madam Clemencet, of the Postal Service.

Early in April four young men arrived in Seoul from America, under appointment by the Methodist Episcopal Mission Board in New York. They are Messrs. A. L. Becker, Carl. Critchett J. Z. Moore and R. A. Sharp. It will not be definitely known where they will be stationed until after the Annual Meeting of the Mission in May.

We note the arrival of Miss M. M. Cutler, M. D., and Mrs. R. S. Hall, M. D., from furlough in America. With them came Miss M. J. Edmonds, who has been lately appointed to work under the Methodist Mission. The method of their coming reminds one of the wanderings of Ulysses, for having embarked upon a steamer at New York they came to Korea *via* the Atlantic Ocean, the Mediterranean Sea, the Black Sea, the Red Sea and so on, to the Yellow Sea. Incidentally they were delayed at Batumi for seventy-seven days during which time they were enabled to make more or less progress in the Albanian language and possibly other dialects of that region.

The prospect for some good tennis this summer is very bright. The Seoul Union is putting in two first-class courts and already considerable enthusiasm is being displayed across the net. The Seoul tennis force has been augmented by the addition of Rev. W. D. Reynolds, Rev. A. B. Turner and others while our rivals of Chemulpo have secured substantial aid in the person of A. H. Lay, Esq., of the British Consular Service. The year 1903 ought to see a very good contest between the two ports.

The *New York Herald* of March 1st contains an article on Prince Eui-wu which begins with the astonishing statement that "he has become so enamored of the freedom and independence of the American people that he declares he may refuse the crown of his kingdom and

the responsibility of the throne for the sake of independent life abroad and at home." This is followed up by some other equally extraordinary assertions, but it is not of these that we wish to speak. The article says, "Among the students in the woman's branch of the university in which Prince Eun-who is studying is Miss Angie M. Graham. She is a very bright and vivacious girl and it is no wonder that the prince found her society extremely attractive. The rules of the institution however did not allow him much opportunity to cultivate her acquaintance, and so during the last six months he has been an occasional visitor to Whoorling whenever Miss Graham was home on a vacation. Miss Graham under family vigorously deny that there is any matrimonial engagement between the young people. Naturally the young prince will not discuss the matter, although his great admiration for American women leads many to believe that Miss Graham's denials are not given in the best possible faith."

We sincerely trust they are for Prince Eun-who is already married and his wife is living in Korea today. If Prince Eun-who is reticent on the subject and allows the notion to prevail that he is a bachelor and free to marry, it is so far he overcomes his reticence and does a right thing. The fact that he is already over thirty-eight married man the better for all concerned. It will be well for young women in America and elsewhere to remember that there is not one young man in a thousand who goes from China, Japan, Korea or any other oriental country who does not leave behind him a legitimate wife. We can hardly believe that the prince seriously gives out that he will ever probably have the opportunity to refuse the crown of Korea. This must be merely a newspaper embellishment. We wish the prince all success in his pursuit of an education, and the time may come when he will be of service to his country, but what the nature of that service will be it is extremely unwise to forecast.

As far as we can learn Wilhelm has not yet been brought up from the country though we understand the French authorities were determined that he should come. Efforts have been made to find out what he is doing and we learn from reliable sources that he is promising that every saint and Roman Catholic will be taken on board French men-of-war and be safe while all others will be in great danger. This has frightened the ignorant country people and scores have hastened to receive the sacrament of baptism, if it may be so called. The whole foreign community is waiting to see what will be done with the man who defies not only the Korean government but his own government as well. We cannot and will not believe that he will be allowed to remain in the country and deceive the people with such stories as he is telling them. For it must inevitably injure not only the cause of religion but the reputation of a great and enlightened regime. If he will not obey verbal or written commands then he can be brought down by force. Since the publication of the last number of this magazine attempts have been made to secure the appointment of Yi In-sung as governor of Wung-chi Province. He is a strong Roman Catholic priest and the government could

do nothing more certain to bring on serious disturbances in that locality than to appoint this man. The very attempt to secure his appointment shows that the aggressive attitude of Roman Catholicism is to be upheld in that province through the influence of the Korean government if possible, but we are pleased to learn that the appointment has not been made. Other interests have been consulted by the Central government besides those of the French missionaries and it is not probable that the authorities will take the very course that would sooner or later bring on an insurrection.

We learn with great regret of the death in Portland, Oregon, of Miss Ellen Strong, for many years connected with the Presbyterian Mission in Korea. She came to Korea in 1892 and left in 1911, suffering from some occult form of cerebral trouble. She was known as an earnest and faithful worker and she leaves behind her a fragrant memory.

Rev. J. N. Gale and Prof. H. B. Hulbert left for Europe via the Siberian Railway a few days ago. There were several American gentlemen from Japan who went at the same time. So there will be a considerable party of them to cross the continent together. During the four months' absence of the editor of the *Review* all correspondence addressed to the Magazine will receive as prompt attention as heretofore.

FROM THE NATIVE PAPERS.

Chong Hŭ-yong the Secretary of the Korean Legation in Tokyo has returned to Seoul and reports that a large amount of counterfeit nickels are being made in Osaka and secretly brought to Korea.

Sim Heung-tak, prefect of the island of Dagelet, has applied for permission to buy a Japanese boat for \$1,100 to use in going back and forth between the mainland and that island which lies 130 miles off the eastern coast.

Many Korean scholars have memorialized the throne asking that the time-honored custom of national examinations be revived. It was done away with in 1894.

Yi Yong-ik is building a factory in Seoul for the making of porcelain ware. European experts have already been secured and have been in Korea some time waiting for the plant to be erected.

The reason for the withdrawal of the edict compelling Koreans to wear black coats is that Yi Yu-in, the Chief of Police, says that until the death of the late queen is avenged Koreans must continue to wear white, which is the proper mourning color in Korea.

About the time of the Imperial Crown Prince's birthday almost all the prisoners in the Seoul jails were released, but out of about 200 released over thirty were again arrested.

A good work is being done in the largest of the prisons under the initiative of Rev. D. A. Barker. A prison library has been established and the books are being eagerly read by the prisoners.

The palace authorities were suspicious that Yi Keui-Dong, Vice Minister of Law, was acting in a traitorous manner and spies were put on his

track. It was discovered that he was carrying explosives into the palace in his hand-bag. He was arrested as he was coming out of the palace on the night of the 1st inst. and in his bag were found three dynamite cartridges and a revolver. It is not known just how he intended to use them but in any case the consequences are sure to be very serious for him.

Yun Chi-ho, the well known Superintendent of Trade at Wonsan is very ill and it became necessary to bring him up to Seoul, but the people blocked the way and refused to let him go. They know a good man when they see him. He was unable to get away and so is stopping at the Sukdang Monastery near Wonsan.

The Japanese have decided to erect an electric lighting plant in Chemulpo at a cost of \$55,000.

All the Korean students in Japan are about to return to Korea owing to non-support.

On the 5th inst. a fire on South Gate street consumed fifty bales of cotton goods and \$12,000 worth of silks.

Preparations have been made for the delayed celebration of the 30th anniversary of the present reign, to take place at the end of this month. On the 27th the foreign envoys will be received at Chemulpo. On the 28th from 10 A. M. to noon all the envoys will be received at the Foreign office. At 2 P. M. the envoys will present their credentials to His Imperial Majesty in the Ton-dök-jun, the new building on the former Customs site. At 8 P. M. a dinner will be given in the same place which will be witnessed by the Emperor. On the 29th from 9 A. M. till noon and from 2 P. M. till 5 P. M. visits will be exchanged between the envoys. On the 30th will take place the main celebration. The emperor will go to the Imperial Altar and sacrifice and then go to the Ton-dök-jun where a tiffin will be spread. On May 1st the envoys will have audience with His Majesty and a dinner in the evening, of which the Crown Prince will partake. On May 2nd at 2 P. M. a garden party will be held at the "Old Palace." The 3rd, being Sunday, there will be no festivities. On the 4th there will be a great military review at the "Mulberry Palace," and in the evening there will be a great military feast. On the 5th at 4 P. M. there will be a dinner at the Foreign Office. On the 6th at 8 P. M. there will be a dinner at the Ton-dök-jun. On the 7th at 11 A. M. the envoys will have a farewell audience with His Majesty. It is stated that the entire affair will cost between three and four million yen.

THE BUDGET FOR 1903.

The entire revenue is estimated at \$10,766,115. The entire expenditure is estimated at \$10,765,191. This leaves a balance of \$924.

REVENUE.

Land tax	\$7,603,070
House tax	460,204
Miscellaneous	210,000

Balance from 1902.....	1,142,800
Customs Duties.....	850,000
Various imposts.....	150,000
Mint.....	140,000
	<u>10,760,115</u>

EXPENDITURE

The Emperor's private purse.....	\$817,361
Sacrifices.....	<u>186,639</u>
	1,004,000

THE IMPERIAL HOUSEHOLD

Railway bureau.....	21,980
Palace police.....	118,645
Police in open ports.....	69,917
Northwest Railway.....	22,582
Ceremonial Bureau.....	17,608
Mining Bureau.....	<u>10,000</u>
	261,022

THE OLD MAN BUREAU.....	24,026
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BUREAU OF GENERALS.....	65,853
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THE CABINET.....	38,730
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THE HOME DEPARTMENT

Office.....	34,624
Mayor's Office.....	6,141
Provincial Governments.....	91,862
Prefectural Governments, and class.....	52,674
Quelpart.....	4,222
Prefectures.....	778,328
Imperial Hospital.....	7,632
Vaccination bureau.....	3,354
Travelling Expenses.....	730
Prefectural sacrifices.....	<u>866</u>
	980,533

THE FOREIGN DEPARTMENT

Office.....	26,022
Superintendents of Trade.....	51,152
Foreign Representatives.....	<u>201,020</u>
	278,194

THE FINANCE DEPARTMENT

Office.....	53,910
Tax collectors.....	141,600
Mint.....	280,000
Payment in debt.....	989,250
Pensions.....	1,956
Transportation.....	<u>200,000</u>
	1,666,716

WAR DEPARTMENT

Office.....	50,651
Salaries.....	<u>4,072,911</u>
	4,123,562

LAW DEPARTMENT

Office.....	31,603
Supreme Court.....	15,686
Mayoralty Court.....	8,162
Prefectural Courts.....	1,251
	<u>56,702</u>

POLICE BUREAU

Office.....	252,857
Seoul Prison.....	32,650
Policemen.....	51,462
Border police, &c.....	23,762
Travelling expense, &c.....	600
	<u>361,331</u>

EDUCATIONAL DEPARTMENT

Office.....	24,822
Calendar.....	6,022
Schools in Seoul.....	84,969
.. .. County.....	22,580
Subsidies for private Schools.....	5,430
Students abroad.....	15,920
	<u>164,943</u>

AGRICULTURAL DEPARTMENT

Office.....	38,060
General expense.....	8,240
	<u>46,300</u>

COUNCIL

Office.....	16,580
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IMPERIAL BODY GUARD

Office.....	58,099
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BUREAU OF DECORATIONS

Office.....	20,493
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TELEGRAPH AND POST

Office.....	23,631
General expense.....	437,295
	<u>461,935</u>

BUREAU OF SURVEYS

Office.....	21,015
Surveys.....	50,000
	<u>71,018</u>

INCIDENTALS.

Road and other repairs.....	35,000
Repairs in country.....	10,000
Arrest of robbers.....	500
Relief work.....	5,000
Burial of destitute.....	300
Miscellaneous.....	450
Police at mines, &c.....	1640
Shrinkage.....	3,120
	<u>56,730</u>

EMERGENCY FUND..... 1,015,000

Table of Meteorological Observations,

Seoul, Korea, March, 1903.

V. Pokrovsky, M. D., Observer.

Day of Month	Barometer in 0° Centigrade	Thermometer in open air in Meteorological Case (Dry bulb)	Minimum in Thermometer Centigrade	Absolute Moisture of air in Millimeters	Relative Moisture of air in percentage	Rainfall, Millimeters
1	760.0	4.0	2.1	2.1	73	0
2	760.0	4.0	2.1	2.1	73	0
3	760.0	4.0	2.1	2.1	73	0
4	760.0	4.0	2.1	2.1	73	0
5	760.0	4.0	2.1	2.1	73	0
6	760.0	4.0	2.1	2.1	73	0
7	760.0	4.0	2.1	2.1	73	0
8	760.0	4.0	2.1	2.1	73	0
9	760.0	4.0	2.1	2.1	73	0
10	760.0	4.0	2.1	2.1	73	0
11	760.0	4.0	2.1	2.1	73	0
12	760.0	4.0	2.1	2.1	73	0
13	760.0	4.0	2.1	2.1	73	0
14	760.0	4.0	2.1	2.1	73	0
15	760.0	4.0	2.1	2.1	73	0
16	760.0	4.0	2.1	2.1	73	0
17	760.0	4.0	2.1	2.1	73	0
18	760.0	4.0	2.1	2.1	73	0
19	760.0	4.0	2.1	2.1	73	0
20	760.0	4.0	2.1	2.1	73	0
21	760.0	4.0	2.1	2.1	73	0
22	760.0	4.0	2.1	2.1	73	0
23	760.0	4.0	2.1	2.1	73	0
24	760.0	4.0	2.1	2.1	73	0
25	760.0	4.0	2.1	2.1	73	0
26	760.0	4.0	2.1	2.1	73	0
27	760.0	4.0	2.1	2.1	73	0
28	760.0	4.0	2.1	2.1	73	0
29	760.0	4.0	2.1	2.1	73	0
30	760.0	4.0	2.1	2.1	73	0
31	760.0	4.0	2.1	2.1	73	0

Barometer	Temperature of Air	Relative Moisture	Rainfall
Maximum	Maximum	Maximum	Maximum
Date	Date	Date	Date
Minimum	Minimum	Minimum	Minimum
Date	Date	Date	Date

TOTAL OF DAYS.					
Rain	Thunder, near	Thunder, distant	Lightning	Clear	Foggy
10	0	0	0	12	4

Wind	W	SW	SE	NE	W	SW	SE	NE
Force of Wind	10	1	2	6	1	1	1	1
Force of Wind	10	1	2	6	1	1	1	1

NEWS SUPPLEMENT.

The French priest Wilhelm came up to Seoul about the middle of the current month but not until the greater part of this number of the Review had gone to press. We add this note in view of the remarks we have made relative to his remaining in the country.

The illustrated New York Tribune of recent issue contains an article on the making of heathen idols in Philadelphia. The man who is manufacturing these singular objects was interviewed, and said he had just seen a Korean who had dropped in to order a consignment of Buddhist idols, but whether for export or for use in America was not said. We are aware that there has been a slight reaction lately in Korea in favor of Buddhism but that it had gone so far as to make it necessary to import idols from America was an eye-opener. We hope the statement that a Korean was ordering idols was no truer than the article in another recent New York daily in which it was stated that a Presbyterian Missionary named Brown came to Korea with his daughter, that she joined the harem of the King of Korea and is today called Lady Om, which is said to be the Korean for her real name of Emily! The marriage of this girl to the King is all described in most glowing colors and the statement is made that she is doing good missionary work in the harem and that her son will be the future ruler of Korea since the late Queen had no son!! Of such stuff are a certain class of newspapers made. We can only wonder whether the writer of it was the greater knave or the publisher of it the greater dupe.

A recent issue of the *Kobe Chronicle* publishes the documents which appeared in the *March Review* and in connection with them makes the usual charge of prejudice and unfairness. It is true that we have not heard the other side of the story and it is safe to say we never shall, but the *Kobe Chronicle* may rest assured of one thing and that is that the Protestant adherents in Whangbui Province have never been charged, even by the Roman Catholics, with any such practices as have been proved against the latter. They have never lifted a hand in retaliation even when there was the utmost provocation. When Kim Yu-ni, a protestant leader was being held in confinement by Roman Catholics and was told that he was to be killed, he received secret messages from a body of influential and well-to-do Koreans, neither Protestant nor Catholic, who said "Just give us the word and we will rise in a body and clean out the Roman Catholics from this place, root and branch." What a temptation this must be to a man who has been beaten and imprisoned for no fault at all. And yet he sent repeatedly saying "Do nothing of the kind. We must not use force simply because they do." This incident we know to be true, and while it is certain that we have not heard the other side of the story yet we doubt whether much of a case could be made out against the Protestant Koreans. If there is any other side let us have it. *This Review will print any statement made by the other side, as frankly and as unreservedly as it has presented the Protestant side.*

KOREAN HISTORY.

About this time there arose in the Chinese court a determined enemy of Gen. Yang Ho named Chung Kung-t'ā who accused Gen. Yang to the Emperor in twenty-five specifications, five of which implicated the king of Korea and which at a later date caused a deal of trouble.

We now enter upon a new phase of the war, the closing epoch. In the first moon of the following year, 1598, the Emperor sent two admirals to Korea, the one being Tong Il-wun and the other Chil Lin. The former was to have charge of the naval operations off the coast of Chŭl-la and the other of those off Kyŭng-sang Province. Chil Lin, under the title of Great Admiral came up the Han River with 500 boats as far as Tong-jak, the first village above Yong-san. The king and the court went down and reviewed this fleet and saw it start off to join Admiral Yi Sun-sin in the south. This admiral, Chil Lin, was a good soldier but inordinately vain. He would take no one's advice, and it looked as if stormy times were in store for the plain, blunt Admiral Yi. The king told Admiral Chil Lin that he was not sure about Admiral Yi, and this of course had its influence with the Chinese admiral. Admiral Yi was then at Ko-gŭm Island off Chŭl-la Province. When he heard that Admiral Chil Lin was coming he showed by his first act that he was as good a diplomat as soldier. He may or may not have known what sort of man the Chinese admiral was but he knew that in any case it would not do to antagonize him, and he acted accordingly. He collected a great store of fish and game and wine and went out to meet the approaching fleet. Returning with the Chinese admiral he spread a great feast and the whole company got splendidly drunk and vowed that Admiral Yi was a royal good fellow. Admiral Chil Lin himself joined in the praise. Soon after this Admiral Yi had the good luck to take two score of Japanese heads, but instead of claiming the honor himself he

handed them over to the Chinese admiral to forward as his own trophies. This finished Admiral Yi's conquest of Admiral Chil Lin's good graces. From this time on it was Gen. Yi who suggested and planned and it was Admiral Chil Lin who assented and reaped the praise. This course of conduct was a master-piece of genius on the part of Admiral Yi, for by so doing he accomplished at least three important things. In the first place he kept himself in his position, which he would have lost had he antagonized the Chinaman. In the second place he saved himself to his country at a time when she could not have spared him. He was willing to forego the praise and let others reap the commendation if only he might ward off the enemies of his country. In the third place he made the Chinese seem successful and so encouraged them and got out of them for Korea all that was to be hoped. He was willing to seem to be toadying to Admiral Chil Lin when in reality that gentleman was, to use a pregnant Korean phrase, "in his sleeve." Being always near the Chinese admiral he could always see to it that no great blunders were made. At first the Chinese soldiery committed great excesses among the people of the country, stealing their valuables and otherwise injuring them. Admiral Yi quietly asked that the discipline of the army be put in his hands and from that day on the smallest irregularity was severely punished and the most perfect order prevailed. This did not escape the eye of Admiral Chil Lin, and he wrote to the king that Admiral Yi was a remarkable man and that the world did not contain another soldier like him. One day as they sat in a summer-house overlooking the sea a fleet of Japanese boats appeared in the distance. Admiral Chil Lin was much excited and a little nervous but Admiral Yi laughed and said, "Sit here and watch me give those fellows a whipping." He got out his boats and in an hour he had forty of the enemy's boats on fire and the rest fled.

In the seventh moon of this year the enemies of Gen. Yang Ho in Nanking were successful and he was called from Korea, much to the regret of the king who vainly sent an envoy to the Chinese court specially to plead that the decree be not carried out. Gen. Yang had been the best of all the generals that China had sent and his departure was a great loss to

Korea. When he went, the king and a large number of the people accompanied him beyond the Peking Pass, and a stone tablet was raised there in his honor. All of this of course made Gen Yang's enemies hate the king as well, and so that official named Chung Eung-t'a fabricated some astonishing stories about him. He claimed that while he had been in Korea he had found a manuscript which proved that the king had received investiture from Japan. He also charged the Koreans with showing disloyalty to China by prefixing the word *ta* (great) to the posthumous titles of their kings. He also claimed that the first coming of the Japanese was with a secret understanding with the king of Korea that they would attack Liao-tung together. To these he added many minor charges. The Emperor apparently believed these things and immediately despatched an envoy, So Kwai-lan, to investigate the matter and report. When the king was informed of these charges he was dumbfounded. All his scrupulous care of the interests of his Chinese suzerain and the extremes of hardship which he and his people had endured, rather than grant the Japanese a free passage through Korea to strike China—all this was thrown back upon him and his devotion was counted treachery. He left his palace and took up his abode in a straw hut for one whole month as penance for having been even suspected of such baseness. The whole country was stirred to its depths by these unnatural and evidently baseless charges. The king immediately sent his most trusted councillors Yi Hwang-bok and Yi Chung-gwi to Nanking with the following memorable reply to the charges which had been preferred :

"These charges which have been made against me are very grave and if they are true I deserve death. In order to answer them I must repeat them, even though it defile my mouth. In the first place the origin of the Japanese is far in the eastern sea. The way thither by boat is exceeding far. They are such barbarians that heaven has separated them far from other men. They have always been bad neighbors, for they live by piracy; they come like a flash and are gone as suddenly. Since the time of the fall of the Koryŏ dynasty great uneasiness has prevailed in Japan. Law has been in abeyance and bands of freebooters have been allowed to devastate our southern shores until nothing but weeds and

birds grow there. The founder of our present dynasty drove them out for a time but they grew bold again and continued their depredations. The natives of Tsushima liked to come and trade with us and we permitted it at their request; then Japanese from the more distant islands came in flocks like birds. Our people never liked them, but we permitted the trade, as it was mutually profitable. We gave them rice to eat and treated them kindly. We built a house in Seoul for the reception of their envoys. In the days of king Se-jong they asked us to send an envoy to Japan and we did so, primarily to spy out the land and discover whether the country was rich or poor, strong or weak. The envoy obtained the information and we immediately reported the matter to China. We could not well refuse to send an envoy to Japan, but it does not argue relations of friendship, much less of intimacy. In the days of the Emperor Chang-tung the Japanese started to ravage a certain part of the Chinese coast and took Quelpart on the way, but we attacked and drove them out and sent their leader alive to China to be dealt with. Also in the time of King Chung-jong the Japanese attacked the China coast at Yong P'a-hu. They killed the Chinese general and then made off, but we caught them and sent them to the Chinese authorities. Since that time we have twice prevented Japanese attacks on the China coast. Not once nor twice have we received high commendation from the Chinese Emperor for our firm loyalty. We have always used our wits and our strength in the interests of China. This was the duty of a vassal and this we have done. We let the Japanese live in the three harbors of Ch'e-p'o, Pu-san-p'o and Yün-p'o but we prescribed limits of five or ten *li* beyond which they could not go. On the whole then it seems plain that the charge that we called in the Japanese and asked them for troops must be a mere fabrication. Again the book which Chung Enng-t'a claims to have found is an actual book and is named the *Ha-dong Keui-ryak*. It was written by Sin Suk-ju the envoy to Japan, on his return from that country, and it deals with the laws and manners of the Japanese. It contains a map of Japan, a genealogy and also the rules of etiquette to be observed toward the Japanese envoy. This book our accuser seized upon as a sure sign of our leaning toward Japan, and he twist-

ed its meaning to correspond to his theory. The Japanese have a different name for the year from that which we use, and the writer of this book put the Chinese name beneath the Japanese name as a sort of commentary, so that the reader could understand what year was referred to. In a Japanese book one must put the Japanese name of the year and if he wants to make plain the meaning he must put the Chinese name underneath or in the margin. As to the charge that we gave too high a title to our deceased kings we can only say that we live beyond the sea and are ignorant and secluded. From the days of Sil-la until now we have been accustomed to name our dead kings in this way. The founder of the dynasty was scrupulously careful not to overstep the recognized limits of his authority as a vassal of China and we never for a moment have forgotten the gap which separates a vassal king from his suzerain. The custom of giving these posthumous titles dates from the days of Sil-la, so how could we be expected to know that it was wrong, especially as it has never been called in question before? If we are blamed for ignorance and boorishness we cry guilty, but if for lack of loyalty, we humbly deny it. We have our calendar, our official dress and writing all from China. This alone should speak for our loyalty. The year before the beginning of the present war Hideyoshi murdered his master and usurped his throne. Bura-ing with a desire to spring at the throat of China he sent us letters inviting us to join in an invasion of that country. We sent his letter back with contempt. In all this we advanced solely the interests of China. This is as clear as day. When the invading army came it seemed as if all Japan had alighted upon our shores. They covered our whole eight provinces and ravaged them. They seized our three capitals and desecrated two royal tombs. They burned our ancestral temple and other sacred places and then swept northward to P'yŏng Yang. We were unable to hold them in check or save our capital from their hands. We were driven to the verge of desperation and were about to cross into the parent land to die. Is it conceivable that if we had the least friendship for Hideyoshi we would have suffered all this at his hands? If we look at nature do we find any analogy for such a thing? If this charge is true why did our forces join with yours at

striking the invaders and why have we been hanging on their flanks and harassing them for years? Let the Emperor know that there is a reason why we have suffered this slander at the mouth of Chung Eung-t'a. It is because we took Gen. Yang Ho's part when Chung Eung-t'a desired his recall from Korea in disgrace. Gen. Yang Ho was with us a long time and he was a true friend of Korea. We all had the utmost confidence in him and it was a great pity that so good a man should have met the reward he did. It is a cause of poignant grief to us. We are a small people and our destruction is a matter of small consequence, but for a general of China to be treated in this manner is a serious matter. We are an outside people and we have never had the pleasure of visiting the Emperor's court and so there is no one to plead our cause for us, but the Emperor will be able to judge our case without further plea. Chung Eung-t'a has called me a traitor, and I would rather die than live with such a charge upon me, even though it be untrue. Let the Emperor take this letter and sit in judgment on the case and if it appears that I am guilty let my head pay the penalty, but if not then let the Emperor acquit me before the world and I shall again be able to endure the light of day."

This letter is clear, logical and to the point, and it breathes a spirit of self-respect which does credit to the king. It shows not a servile dependence but a true self-respecting loyalty, and in the firm denial of the charges and the final demand for condemnation or public acquittal there is the ring of genuine manhood which would do honor to any man in any age.

When the Emperor read this letter his judicial mind found in it the ring of conscious rectitude and like the man he was he instantly acknowledged his error. He ordered the letter to be printed by the thousands and tens of thousands and scattered broadcast over his empire, for he apparently felt it a personal honor to have so true and genuine a man for a vassal. He answered the letter in the following terms:

"I believed the words of slander spoken by that small man Chung Eung-t'a, and doubted in my mind as to the loyalty of the king of Korea. I cannot now be oblivious to the unmerited sufferings of Gen. Yang Ho. Chung Eung-t'a is

a radically bad man. I was on the brink of a disastrous mistake. I will now deprive him of rank and make him one of the common herd. Let him appear before me at once."

When Chung Eung-t'a arrived in Naking he was cut in two at the waist.

Chapter III.

Japanese mix with Koreans . Chinese and Korean advance . . . Japanese victory . . . attempts at bribery . . . Admiral Yi Sun-sin's last fight . . . a young Korean captive . . . Hideyoshi poisoned . . . his character . . . Japanese recalled . . . a Korean teacher in Japan . . . a memorial temple . . . party changes . . . Japanese envoy . . . posthumous honors . . . factional strife . . . revenue . . . envoy to Japan . . . a welcome heir . . . negotiations with Japan . . . a dark outlook . . . Chinese commissioner duped . . . treaty with Japan . . . reign of terror . . . the young prince murdered.

By this time the Japanese were becoming mixed with the Korean people among whom and near whom their camps were placed. They were probably good customers and the people doubtless felt that it was not their business to fight them: so all up and down the coast for a distance of three hundred miles the Japanese lived in their "holes" as the Koreans called them, and in many cases they took wives from among the women of the country and devoted themselves to farming, except at such times as the Korean or Chinese forces came into their vicinity. There were three Japanese military centers. One was at U-san on the eastern coast, held by Konishi. In the west was Snn-ch'ün in Ch'ul-la Province where Kato had his headquarters, while half way between these two in the town of Sa-ch'un on the Si-jin River a third station was held by Gen. Sok Mang-ja. These three stations kept up regular communication with each other, and in case of need rendered each other assistance.

We now enter the last campaign of this eventful war. We are not informed as to the numbers of the Japanese at this time but it probably fell short of 100,000 men. The Chinese had assembled again in force at Seoul and in the ninth moon

of 1598 a grand move was made against the invaders. The Chinese forces were led by Generals Hyōng Kā and Man Se-duk. The whole army was divided into four grand army corps. Gen. Ma Kwi led the eastern division southward to attack U'-san. Under him were eleven other generals and 24,000 men.

The central division, of 13,000 men, was led by Gen. Tong Il-wŭn under whom were eight other generals. The western division was led by Gen. Yu Chung and six other generals with a force of 13,000 men. The admiral of this campaign was Chil Lin who was already in the south with eight other commanders handling 13,200 men. It is said that the entire expedition numbered 142,700 men, but the above items sum up to less than half that and we must conclude that there were something less than 100,000 men in all.

On the last day of the ninth moon, already well on toward winter, the three divisions deployed before the walls of U'-san. Kato had not been idle all this time ; after the terrible scenes of the last siege he had made the best of preparations. He had accumulated an abundance of food, increased the garrison, strengthened the defenses, and he could laugh at any force that should try to sit out the winter before him. The Chinese soon discovered this and turned aside to work that promised better success. Gen. Tong Il-wŭn took a powerful force and advanced on Sa chŏn, the central station of the Japanese. It is probable that the garrison here was smaller than those under either Kato or Konishi, for when its commander saw the force that was brought to bear upon him he hastily evacuated the place and crossed over to the island of Pom-neut and fortified it. Gen. Tong was overconfident and pressed after him. The Japanese craftily drew him on and on until his force was immediately under the wall, when a mine was exploded which, though it killed but a few hundred men, threw the whole attacking body into such confusion that the Japanese rushed out and found them an easy prey. The Chinese lay in heaps where they had been cut down. Gen. Tong barely escaped with his life and fled to Sam-gā, being chased as far as the Nam-gang (river) where the Japanese contented themselves with making way with 12,000 bags of rice belonging to the Chinese commissariat.

Gen. Yu Chung was commissioned to take a strong body of men and attack the fortress at Sun-ch'ün in Ch'ü-la Province. Arriving at the neighboring village of Wü-gyo he determined to overcome the old veteran Kato by treachery. He sent to that general a proposition to make peace. Kato was now an old man and the war in Korea was bringing him neither fame nor advancement, so he was ready to give up the contest, now that it had been demonstrated that the Japanese arms could not penetrate the north. He gladly assented and sent Gen. Yu a present of two handsome swords. It was agreed that they should meet at a certain point, accompanied by only 3000 men each; but Gen. Yu secretly placed an ambush in such wise that when the Japanese force should come out it could be cut off from return to the fort. A whistle was to be sounded as a signal when the Japanese came out. But Kato was too old a bird to be caught by such a child's trick. He had seen two or three of the Chinese lurking about in the vicinity of the gate and so delayed his coming out. By mistake the signal was given and the Chinese ambuscade rushed out only to become an object of ridicule to the Japanese. But even as it was some eighty or ninety Japanese stragglers were cut off and taken by the Chinese. Gen. Yu then surrounded the stronghold and at the same time sent an urgent letter to Admiral Chil Lin to come that very night and join in an attack on the Japanese. The admiral obeyed the summons and hurried up with his fleet. Not knowing about the tides and supposing that the shouts that he heard were the shouts of battle, he sailed straight up under the walls of the fortress. But he found that there was no fight on for Gen. Yu had failed to connect, and the ebbing tide left the astonished Admiral high and dry on the mud flats under the very noses of the enemy. In the morning the Japanese trooped out and burned forty-eight of the stranded ships and killed most of the men. Admiral Chil escaped in the early morning by boat and hurried to the camp of his tardy compatriot, Gen. Yu. In a rage he tore down with his own hands that general's flag and rent it in pieces, meanwhile heaping upon him every species of abuse for having gotten him into such a plight. Gen. Yu was exceedingly ashamed and his face, they say, was "the color of dirt." He bent upon

his breast and acknowledged that he deserved death. So Chil Lin went back to his decimated camp to nurse his wounds.

But Gen. Yu knew that Kato really desired to put an end to the war, and so he sent another messenger saying, "This time I really mean peace. If you will take all your forces and depart I will give you a clear path to escape. Our army numbers 140,000 men and you cannot hope to face that number." To this proposition Kato assented and began immediately to embark his soldiers to send them back to Japan. But as it happened they had to pass the position of Admiral Chil Lin who naturally sallied out and gave fight, sinking or burning a dozen or more of Kato's boats. The rest put back in haste to the starting place and Kato blamed Gen. Yu for having deceived him; but the latter claimed that he had merely forgotten to inform Admiral Chil Lin of the agreement and that he would do so. At the same time he advised Kato to send Admiral Chil a slight testimonial of regard, which he did in the shape of a hundred ounces of silver and forty-five swords. So Admiral Chil acquiesced. Again the Japanese fleet set out and succeeded in getting by Admiral Chil Lin's place, but they had not reckoned upon Admiral Yi Sun-sin and his faithful warriors. Kato was again obliged to turn back and go to work to bribe that doughty leader. He sent him guns and swords in large numbers but the old gentleman remarked that as for weapons he was already pretty well supplied, and sent them back. He was then approached with an offer of 1,000 ounces of silver if he would wink at Kato's passage. Thus he likewise refused.

The Japanese were all embarked and it was determined to try and slip by the terrible Admiral in the gray of morning, but he was well aware of the intentions of the enemy, and before break of day he massed all the ships at his command and came down upon the Japanese fleet as it lay at anchor before the fortress of Suu-ch'ün. As he approached he is said to have uttered the following prayer to his gods: "To-day I am to die. Give me but one more victory over these Japanese and I shall die content." He well knew that he had enemies at court who would eventually secure his downfall and so he determined to make an end in one last

desperate struggle. The fight was short and fierce and when the morning breeze swept the smoke of battle away it disclosed fifty of the Japanese boats in flames and the water filled with struggling forms. The old veteran had taken upwards of two thousand heads in that brief time. But Gen. Kato had slipped away in a small boat and made his escape. The work however was only begun. The sea was covered with boats frantically endeavoring to escape from the dreaded arm of the merciless Admiral Yi. The good work went on and every hour added to the score that Admiral Yi had sworn to make before the night should fall. Notice reached him that a fresh Japanese fleet had come and was attacking Admiral Chil Lin's fleet. Hurrying thither he found that it was indeed true. He now changed his tactics and without coming to a hand to hand fight he circled round and round the Japanese fleet driving them closer and closer together. When all was ready he began playing upon them with a new machine of his own manufacture called the pun-t'ong or "spraying tube." What this was we can not exactly discover, but in a short time it sufficed to set the Japanese fleet on fire. A wind sprang up and fanned the flame and ere long the Japanese fleet was one mass of fire. Hundreds of boats were consumed with all their occupants. After seeing this well under way Admiral Yi turned his attention to the fugitive craft that were striving to make their escape. Standing in the prow of his boat in an exposed position he urged on the chase. While he stood in the midst of one of the grandest victories of the war, he was pierced by a bullet. They caught him as he fell, and his last words were: "Do not let the rest know that I am dead, for it will spoil the fight." Then he expired—the man who may well be called the Nelson of Korea.

Yi Wan, the nephew of the fallen Admiral, still urged on the battle; but the work was almost done. The fugitive boats became fewer and fewer. Admiral Chil Lin happened to come near the boat of the dead admiral and noticing that the sailors in it were quarrelling over some Japanese heads he exclaimed, "The Admiral must be dead." He entered the boat and found it even so. Throwing himself three times at full length on the deck he uttered this lament: "I thought

that he would save me and still live, but here he lies dead and there is no soldier now left in Korea."

We have now come to the end of actual hostilities in the peninsula but we must cross to Japan and inquire into the immediate causes which led to the final recall of all the Japanese troops. The Korean account of these events is very remarkable and faith is to be put in it only in-so-far as it is not directly antagonized by the Japanese account. For events that transpired in Korea the Korean account must be taken as the standard, but for events that transpired in Japan the Japanese account must of course be accepted as the more trustworthy. The Korean account is as follows.

When the Japanese first invaded Korea, in the year 1592, it so happened that a young Korean boy named Yang Pu-ha, a native of Tong-nu, became attached to the Japanese army as a slave, and was eventually taken to Tsushima. From there he made his way to the mainland of Japan and at last reached the court of Hideyoshi. That observant man spread him out and said, "Korean and Japanese boys resemble each other strongly. Take this boy and teach him Japanese, and if he does not learn well cut off his head." With this incentive it would be strange if a less intelligent boy than Yang Pu-ha would not learn rapidly. In the space of three months he could converse creditably in Japanese, and Hideyoshi as reward made him one of his body-servants. For some years the boy performed the duties of this position, until at last the Chinaman Sim Yu-gyŏng arrived. That official was kept practically in confinement at the court of Hideyoshi. One day the Korean servant asked his master to be allowed to see Sim Yu-gyŏng. Permission was granted and the young man faced the Chinese envoy in great perplexity, in fact in tears. This excited the pity of the young man and he secured the release of the Chinaman, who from that time was often called into the presence of Hideyoshi, with whom he soon became on familiar terms. One day as he sat with the great Taiko he took out a pill and swallowed it. He did the same on several days in succession until at last the curiosity of Hideyoshi was excited and he asked what it was. The Chinaman answered that it was an antidote to indigestion and that by eating it the strength and vigor of the body was preserved intact. Hid-

eyoshi took one in his hand and eyed it suspiciously. On one side of the pill was written the Chinese character so meaning "hot." The Japanese deliberately took a knife and cut the pill in two and handing half to Sim said, "You eat half and I will eat half." Its immediate effects were stimulating and pleasant but in the end it proved a deadly poison for it slowly dried up the blood. Each day Sim shared one with his captor but upon retiring to his room swallowed a potion which entirely neutralized the effect of the poison. Before long Hideyoshi's hands began to grow hard and dry and one day when he happened to cut his hand he was astonished to find that no blood followed. He called for a moxa and applied it to his hand and yet no blood came. Then he laughed aloud and cried, "I am a dead man. When I cease to breathe take out my bowels and sew my body up again with horse-hair; and then preserve my body in wine and do not let the outsiders know that I am dead." He wanted to have the fact concealed for he feared it would have a dispiriting effect upon the troops in Korea. Shortly after this he died and his orders were minutely carried out. For two months no one outside the palace knew of his decease, but at last the stench became so great that they confessed that the great Hideyoshi had passed away. Such is the Korean story.

The Koreans sum up his character as follows: He was a crafty and cunning man, and by his talk, now sharp, now suave, now sarcastic, now bullying, he managed to sway the minds of all who came near him. He managed all his generals like puppets. He liked to take boys and girls under his patronage and see them grow up together and marry them to each other and thus have them completely under his control. His two most powerful generals were Wui Wm and Ku Kang. They hated him and would have been glad of an opportunity to overthrow him, but it was out of the question. He knew them well, and for fear they might combine against him he made one of them governor of the east and the other of the west and ordered them to keep watch of each other. By thus pitting them against each other he made himself safe. He loved intrigue and diplomacy and had a most restless temperament. He was ever on the lookout for some kind of excitement. Gen. Ku Kang was with him when he died, but, fearing

lest rebellion should break out, he filled the body with salt and so preserved it. He made a wooden form which would hold the body stiff in a sitting position and placing it in a place where the light was not very bright with the eyes wide open, the people saw him sitting there day after day and supposed of course he was alive. It was in the eighth moon when the odor was so strong that the truth could no longer be concealed. Thereupon Gen. Ka Kang took the son of Hideyoshi and made him Shogun. He then threw into prison the wives and children of Generals Kato and Konishi and sent a messenger ordering them to collect all their troops and return immediately to Japan. The order was obeyed willingly and all that was left of the Japanese army of invasion set sail from Fusan, and the great invasion was a thing of the past.

The Korean annalists say that when the invasion began the Japanese arms were far superior to those of Korea; also that the Japanese displayed tiger skins, pheasant feathers, gilded masks and plumes; all which glitter and show terrified the Koreans. Thus at first the Japanese had an easy victory, but toward the last it was not so. The Koreans had improved their arms and had learned not to fear the grand rush of the Japanese in their hideous masks which made them look more like demons than men.

At the time of the second invasion a Korean named Kang Han was caught and sent to Japan and, being unable to escape, he set to work learning Japanese. He became a teacher of Chinese and had a large following of students who treated him very well and supported him in comfortable style. At the end of the war they clubbed together and bought a boat into which they put this man with all his goods and sent him back to Korea. On his return he wrote a book entitled *Kang Kang ni* or "Kulation of Adventures among Sheep," a sarcastic pleasantly.

The Chinese arms in Korea did not move till the following spring and then the king sent to the Emperor asking that Generals An Se-dok, Ta Cham and Yi Sung-hun be allowed to remain in Korea for a time until things should become thoroughly settled.

In the early centuries of the Christian era there was a celebrated Chinese general named Kwau U. He was of

gigantic size and had a fiery red face, rode a powerful red horse, could walk a thousand li a day (!) and carried a sword that weighed 800 pounds (!). It is said that while the Japanese were occupying Seoul the spirit of this great man appeared repeatedly near the South and East Gates and struck terror to the hearts of the Japanese. Now, as the Chinese generals were about to leave for China, Admiral Chil Lin built a shrine to this same Kwan U outside the South Gate. In the thirty-third year of King Sun-jo, namely 1600 A. D., the Emperor sent four million cash to build a temple to this Kwan U and the present temple outside the South Gate was erected. The Emperor at the same time ordered another to be built by the Koreans outside the East Gate, and it was done. The two temples are exactly alike. When the king asked the Emperor to name the temple he said "Call it the Hyŏng-nyŭng-sodok-kwan-gong" which means "The great and bright appearance of the spirit of Kwan." The king also built shrines to him in Song-ju and An-dong of Kyŏng-sang Province, and at Nam-wŭn in Chŏl-la Province.

We have already seen that factional fights had been a great cause of weakness all through the years of the invasion, and from this time on party strife was destined to grow more and more fierce and determined until it brought the country to the very verge of anarchy a century later. We must note here briefly the changes which had taken place in the parties. We will remember that at first there were two parties, the Tong-in and the Sŏ in. During the war the court favorite was Yu Sŏng-nyŭng who gave office to so many men from Kyŏng-sang Province that the name of Nam-in or "South Men" sprang up and a party by that name quickly became organized, but their opponents in order to preserve the political equilibrium instantly seized upon the name Puk-in or "North Men." At the close of the war the leader of the opposition, namely of the Puk-in, memorialized the king against Yu Sŏng-nyŭng the favorite, charging him with having desired to make peace with the Japanese, contrary to the honor of the country. The king listened to this and banished Yu, but his supporters turned the tables by a counter-memorial in which the charges were more than answered and Yu was restored to all his honors. With the rise of the Nam-in and Puk-in par-

ties the old party lines of the Tong-in and Sū-in had not been broken up or lost. During the latter years of the invasion the Nam-in party lost its powerful grip and the Puk-in were often in power, but from the end of the invasion until far into the following reign the Tong-in held the power, and after that for a period of fifty years the Sū-in had control of affairs. It may be asked what principles underlay these parties, what settled policies they had that differentiated them either in domestic or foreign matters. We answer that the various parties had but one plank in their platforms, one settled plan of action, and that was to get the ear of the king and seize upon the office-making power and put in every position one's own partisans. It was the spoils system sublimated, for there was absolutely no admixture of any other element.

Now that the war was over the Japanese on Tsushima desired to open again commercial relations with Korea, which had always been mutually profitable; and so in the following year 1607, an envoy, Kuroda, came from that island bringing with him three hundred men and women who had been carried away captive during the war. This envoy asked that there might be reciprocity of trade. The king referred the matter to Nanking and the reply seems to have been in the affirmative for we find that soon after this an envoy was sent over to Tsushima with credentials; but after all the Japanese petition was not at this time granted. At the same time the Emperor gave orders for the return to China of all the remaining troops, but at the earnest request of the king 8000 men were left to help guard the southern provinces. Posthumous honors were heaped upon Admiral Yi Sun-sin who had been the very salvation of Korea, but who had sought death in battle, knowing that if he lived his detractors would drag him down. Yi Hang bok and eighty-five others received high commendation and additional honors also. The year ended with the unsuccessful attempt of an insurrectionary party in the south which was nipped in the bud, the ring-leader being forwarded to Seoul to be beheaded.

An unscrupulous man named Yu Yong-gyŏng was the court favorite at this time and upon him devolved the task of appointing and dismissing officials, consequently he was the recipient of countless presents, and on one occasion two men

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The Privileges of the Capital.

The Capital of any country is to a greater or less extent the leader in social, literary, artistic, and educational matters as well as in the mere matter of government. This tendency is most pronounced in countries governed by a king or emperor, about whose person naturally gather those who have the wealth and leisure to investigate and patronize these forms of culture; and it is likely to be least pronounced in a democracy, where the capital merely means the city in which the representatives of the people foregather from the various provinces or states in order to legislate. This would apply only in part to the capital of France, for instance, although France is a republic; for Paris for many centuries was the capital of a monarchy and it was under the French kings that it became possible to say, "Paris is France." Other things being equal, the more absolute the monarchy the more will the national life center in the capital. Teheran is a larger fraction of Persia than Berlin is of Germany or than Tokyo is of Japan.

It is the object of the following paragraphs to show the relation existing between Seoul and the provinces. Korea may be called in truth an absolute monarchy in spite of the fact that a written constitution is said to exist. That document is lying on the shelf and to all practical purposes is non-existent. Absolute monarchy is a relative term, for, as everyone knows, the more "absolute" the monarchy the more the ruler is dependent, for his information, upon a certain set or coterie of men who can so control the sources of information as

actually to make the government an oligarchy. In any case Korea is an absolute monarchy and we are therefore ready to find that Seoul, which means simply "Capital," plays a very important part in Korean life. The whole country is often spoken of as the *p'al-do* or "Eight provinces," no reference being made to the capital; but in another, and very real, sense all Korea is divided into two parts, *Seoul* and *sigul*, or Capital and country. Every foot of Korean soil that is not in Seoul or its suburbs is *sigul*. In England, if a man were going from London to Manchester, it would hardly be proper to say he is going to the country, but in Korea any large provincial city is as truly *sigul* as the mountain fastnesses of Kang-wŭn Province. Not only so, but from whatever direction a man may be approaching Seoul he is always going "up" to Seoul. It would be very bad form for a Korean living in Puk-han, the mountain fortress 2,000 feet above the city, to say "I am going down to Seoul." Such a man would be considered crazy. Seoul is the *summit* of everything in Korea, at least in the Korean's eyes, and he can no more go *down* to it than a man could *descend* to the summit of Mount Everest.

Seoul is indeed the Mecca of all Koreans. Its splendors are the theme with which he charms his country neighbors on his return from the metropolis, and their wildest imagination cannot equal the grandeur of those broad streets and massive gates, the profusion of those tempting wares, the elegance of those costumes! Chong-no means as much to the Korean as Trafalgar Square does to the Englishman or the Place de la Concord to the Frenchman; indeed, it means more. The reasons for this may be briefly summed up as follows. They are not all such as we would be moved by, but they are the reasons which the Korean gives for preferring to live in Seoul rather than in the country.

(1) He is always near the court and thus stands some remote chance of coming to the notice of the king and securing official appointment. In many countries it frequently takes self-denial to accept a government appointment, specially a high appointment, but in Korea altruism surely has to find some other medium of expression. The only road to fame and wealth is official position. Even literary preeminence brings a man little fame until it has won government recognition.

(2) Seoul is the only place where he can study the methods of official life and thus make himself able to fill any position he may be called to. It is here that he must learn the ropes, or, perhaps we might better say, the wires.

(3) A man must live in Seoul, to hear the news. Journalism is yet in its infancy in Korea and wide-awake men who want to know what is going on are fatally tempted to leave their quiet country villages, where they hear only such shreds of news as may survive the telling of a hundred mouths, and go up to the capital where, as in ancient Athens, so many men spend their time simply in telling or hearing some new thing. Imagine if you can a resident of Chicago having to wait to hear news from New York, that has passed from mouth to mouth until it is about as much like its original self as a Korean hat would do, emerging from a free fight.

(4) Another advantage which Koreans believe the capital offers is the opportunity for sight-seeing. The capital is the only place where there is any considerable aggregation of wealth, and consequently it is the only place that can command the services of all kinds of public entertainers, such as jugglers, acrobats and the like. There are special places in the country where single forms of entertainment are worked up and can be seen in perfection, but Seoul is the only place where *all* kinds finally gravitate; for these special places in the country are only feeders to Seoul and find their only lucrative market here. Of all Korean words the word *ku-grŭng* is the most typical, and it is the most baffling word to translate into English. It ranges all the way from "to take a peep at" to "to take a walk." It cannot be said to correspond to "look-see" for a blind man can *ku-grŭng* with his finger ends. It is a psychological enigma involving the entire range of the perceptive faculties and implicating several of the more recondite of the mental processes. It baffles definition.

Now, to *ku-grŭng* the capital is the height of the country man's ambition. He will see there things that he never could hope to see in his country home and the novel experience will open up a whole new world for his memory and imagination to feed on. Put yourself in his place and think how it must affect him to hear that there are great cars, load-

ed with forty or fifty people thundering by at break-neck speed and without visible means of locomotion, while lighting flashes from point to point of an iron line high up in the air. Think how the imagination must halt at the description of a man coming down the street like a whirlwind balanced on an instrument with two wheels, one behind the other--wheels whose spokes are like gossamer threads and whose tires make no noise as they roll over stones or debris in the street!

(5) Some people consider Seoul the best place to live because the Seoul "brogue" is recognized everywhere while people from different provinces often fail to understand each other well. It is something like the mandarin dialect in China which is most widely known, since it is the official language of China. Now, in Korea there are no dialectic differences that could not be overcome in a few hours. People who live in Seoul know this and they have no difficulty in understanding people from every part of the peninsula; but the country man is peculiar in this that if you do not speak exactly his particular brogue, or else Seoul brogue, he will, as like as not, think at first that you are talking some foreign language to him. All Koreans think that Seoul people are in some sense cosmopolitan and they envy them their broader outlook.

(6) In no country do people look upon their capital as furnishing a truer standard of excellence. Does my coat set well? Yes, but it is not quite the Seoul cut. Is my gait all right? Yes, but it lacks the unctiousness and the abandon of the genuine Seoul stride. Are my servants up to the scratch? Fairly well, but they lack that ultimate scintilla of servility that is the hall mark of the metropolitan lackey.

(7) Another and more important consideration is that in times of famine the Seoul people are always the best supplied. If there is food anywhere in Korea it is bound to be found in Seoul. The year 1901 illustrated very perfectly this argument, for while many and many a country district was decimated by starvation, care was taken that rice be imported from abroad for the people of the capital. If a man lives in the country his district *may* be the one to feel the hard hand of famine, while if he lives in Seoul he is comparatively safe.

(8) Rebellion almost invariably breaks out in the country rather than in Seoul, and after harrassing perhaps a whole province and terrorized millions of people it dies away leaving the whole province under the suspicion of disloyalty. Under these circumstances the loyal people suffer the most, first from the hands of the rebels and second, from the unjust suspicions of the government. Of the same nature is the argument concerning highway robbery. Occasionally a robbery takes place in Seoul but the capital is a paradise compared with many country localities where bands of desperadoes sweep down upon a village and put it to the torch, driving out the inhabitants, ravished of all their worldly goods and wanderers on the face of the earth. Such things have happened so frequently during late years and so much suffering has been caused that one wonders why the country people do not *all* come up to Seoul, and done with it.

(9) It has passed into proverb that a common man in Seoul is better off than a country gentleman. This is doubtless true if we take it for granted that both parties are fairly well-to-do. In these days the disabilities under which a common man of Seonl labors are so small that the country gentleman may well envy him his more than compensating advantages.

(10) The matter of education also comes to the fore. In the country one can find the ideal place for the study of the Chinese classics, but if one wants a genuine education, the capital with its free schools and its other opportunities for general culture as so overwhelmingly superior that the right minded Korean must yearn for the opportunity to get to Seoul where his sons can enjoy these advantages.

(11) One of the genuine advantages of metropolitan residence in the eyes of the Korean is the fact that in Seoul there are practically no taxes to pay. Now and again some specially rash official proposes that the houses or the merchants of Seoul be taxed, but it never comes to anything. It is one of the time-honored immunities of the people of Seoul. What taxation in the provinces means may be faintly gathered from an article on that subject which appeared in this Review some months ago, but that was merely the recognized and legal taxation. It is hardly necessary to go beneath the sur-

face, but we may be sure that immunity from taxation is a very real and cogent argument, and were it not for family ties and the powerful grip of local association one would not wonder if Seoul should have its millions instead of its thousands of inhabitants! Korean history and tradition are full of the indirection of the *amms* or prefectural yamen-runners; and Seoul would be a haven of rest to many an afflicted countryman.

(12) For all sorts of artisans and skilled workmen the capital offers the great advantage of the guild system. There is no carpenter, mason, silver smith, farrier, joiner, jeweller, black-smith, wheel-wright, hatter, painter, cobbler or broker in Seoul who does not belong to his guild. Merchants in almost every line have their separate guilds. A Korean guild regulates wages, equalizes the work or trade among its various members and acts as a mutual accident, fire and life insurance company. Not only is there no competition between the different members but they treat each other with more than masonic consideration, and to be a member of such a guild in good and regular standing means regular work, good wages and substantial aid in case of temporary disability. Such guilds are practically unknown in the country, or at most are but very meager affairs. It is plain therefore that, other things being equal, an artisan of any kind is almost surely better off in Seoul than in the country. It is a good thing for Korea that "other things" are not "equal," for the equilibrium between the local attraction of the country and the central attraction of the capital would be destroyed and chaos would result.

(13) The localization of industries is a marked feature of Korean life, and this rests not entirely upon any particular local fitness but originates doubtless from fortuitous circumstances. As we speak of Dresden china, Sheffield cutlery, Lyons silks or Bordeaux wines, so in Korea we find that paper is made almost exclusively in Ch'ul-la Province, embroidered screens in P'yŏng-an Province, fans in Ch'ul-la Province; but the only place where all these things can be found at the same time is Seoul. There is no other commercial center in Korea that pretends to rival the capital in the variety of goods exposed for sale.

(14) Until of late years the capital has attracted those who, with a moderate amount of capital, have been in search of a paying investment. And in very many instances this still holds good. For it should be remembered that business risks are very great in Korea, as is shown by the fact that even on good security the banker or money-lender can easily secure three per cent a month for his money. This means that the risk is great. While the business integrity of Koreans is fairly good, advantage is often taken of a creditor, and a defaulter has only to escape to the country with his ill-gotten gains to be perfectly safe from pursuit. This is why great emphasis is placed upon securing the person of any suspected individual and it also explains, and in a sense justifies, the law which makes a man's relatives responsible for his acts. It is not because the law deems the relatives to be criminals but because such vicarious punishment is a very strong preventative to crime. Now the reason why Seoul is by far the best place to embark upon any financial venture is because in so doing the adventurer almost always attaches himself to some more or less powerful official and shares with him the gains, receiving in return the protection which the official's name affords. That name is able, in ordinary cases, to shut the mouths of country magistrates and to make every thing run smoothly. There is probably not a foreigner of three years residence in Korea who has not been repeatedly asked to lend his name to some financial enterprise which is perfectly legitimate and good in itself but which cannot be attempted unless it be backed by some name, of which possible swindlers or extortioners will be afraid. In other words, commercial success in Korea still depends in too large a measure upon the possession of *kyōjinse*, or as political heelers call it, "influence." Thus it comes about that Seoul is the place where business openings are most frequently sought. To a certain extent this is being done away with since the opening of the foreign ports, for in these places honest business is much less in danger of molestation by blackmailers, or others of similar ilk.

(14) Another argument put forth by the Korean in favor of metropolitan residence is the belief that Seoul is the most healthful place of residence in Korea. This seems rather remarkable and yet it may be true. We know that

country villages are very often built in the midst of rice-fields where the air is always tainted and where drinking-water is almost sure to be worse even than in Seoul. It is probably true that far more malarial diseases and fevers are contracted in the country than in the capital. To this must also be added superior medical opportunities to be found in Seoul both on account of the native doctors and the foreign hospitals. All kinds of native medicines are to be found here and good medical service whether native or foreign.

(15) A very curious argument adduced by the Korean for preferring to live in Seoul is that it takes mail much longer to come up from the country than it takes to go down to the country. From a mathematical stand-point it would take as long to get an answer to a letter whether one lived in the country or the capital, but Koreans seem to think there is some special virtue in getting mail delivered to their correspondents promptly although the answers are slow in coming back. The mental process on which this is based is quite beyond us, but we are in duty bound to give the argument since it seems to count for something with the natives.

(16) Another argument that has no little weight with the Korean is that in his belief the vicinity of Seoul is the best for grave sites. For those who make it their religion to treat the dead better than the living this naturally means a good deal, but the argument is strengthened and the solicitude explained by the fact that in the Korean's eyes the successful burial of a parent determines in large measure the fortunes of his descendants. How astute were those old sages who ensured their own imposing sepulture by teaching their children that such obsequies were their own (the children's) guarantee of good fortune!

(17) The last benefit to be derived from residents of Seoul that we shall name is one that appeals with special force to the good Confucianist. It lies in the fact that there are no Buddhist monasteries in the capital and that the hated hat of the monk is never seen there. To tell the truth, it seems to us unlikely that there are many Koreans to whom the antagonism between these cults is real and vital enough to affect him so strongly as this. Time was when Confucianist and Buddhist were the Guelph and Ghibeline of Korea

but today the lion and the lamb lie down together. This argument must surely be a traditional rather than an actual one.

It remains to consider briefly the reasons which would make a man prefer the country to the capital.

(1) The foremost of these is a government position in the provinces either as a governor or as a prefect. These are the stepping-stones to higher things and as such are eagerly sought, especially the position of country prefect. The governorships are generally given to men already high in office. Not infrequently is a governorship bestowed on a man in order to get him out of the way. More than one man has not dared to refuse a governorship though he knew it was only a graceful form of banishment.

(2) With all her educational advantages the capital has never produced many great literati. Yi Hwang-bok is such a shining exception to this rule that it proves the truth of the statement. It is a common statement that he is the only one of the literati of first rank that received his education in Seoul. This tendency is a reasonable one, for to become a great student of Chinese absolute quiet and leisure are necessary, and the distractions of Seoul and the wide circle of acquaintances that one has here eat up the student's time and the very best results are impossible. For this reason it is to a certain degree unfortunate that the *kaoga* or national examinations were discontinued, for they brought up from the country hosts of young men eager to show their skill with the pen. Not a few of these men succeeded in obtaining their degree, and so Korean officialdom was constantly being rejuvenated by the infusion of new blood and the country people felt that that they had some use for Seoul after all. The discontinuance of these examinations broke the strongest cord of sympathy between the capital and the provinces and made each care less about what became of the other.

(3) A gentleman of independent mind who has only a small patrimony will naturally gravitate toward the country, for his income is not large enough for him to live with comfort in Seoul, though amply sufficient for the country; and moreover his status as a gentleman forbids his supplementing his income by working. If on the contrary he goes to the country he can live comfortably, if quietly, and his status of gen-

tleman will probably protect him from the rapacity of the *namun* runners. A Seoul *jangban*, be he rich or poor, is looked upon with great respect by the rural population and he is sure to enjoy life better than in the capital. In fact a Korean proverb says that a poor gentleman of Seoul is more pitiable than a beggar.

(4) The country likewise attracts men of the lower class who have not wit enough to make their way in the capital. It has come down to the mere matter of daily food, and if they have spirit enough to resist a temptation to mendicancy, to which many in these days succumb, they will remember that there is plenty of hard work to do in the country that will keep them in food and shelter.

(5) Lastly we find always a certain number of men who are chronically dissatisfied with the way things go in the government and who shake off the dust of Seoul from their feet and go to the country and sulk. And besides these there are some hundreds who belong to the party out of power and fear that enemies will take advantage of their lack of influence to pay them back for oppressive acts that they themselves committed while in power. The country is the grand asylum for the sore-heads, the malcontents, and for those who do not subscribe to the inelegant but pithy proverb that "what is sauce for the goose is sauce for the gander."

In this connection it may be of interest to inquire to what part of the country a Seoul man would prefer to go if he could have his choice. Other things being equal his first choice would be Ch'ing-ch'ung Province because, (1) so many gentlemen live there; (2) because it is not far from the capital; (3) because it produces an abundance of rice. His second choice would be Ky'ng-geui Province, the only reason being that it is close to the capital. His third choice would be Ky'ng-sang Province, because there is an abundance of rice. His next choice would be Ch'ul-la Province, because he believes money circulates freely there; next comes Kang w'ŏn Province, where he will find pure mountain water to drink and where the best of Korean medicines are said to be found. His next choice will be P'y'ang-an Province, though for a less creditable reason, since he is told that it is the best place outside of Seoul to have a good time. Whang-h'ŏ Province has little to commend

itself in the Korean's eyes, perhaps because of traditional prejudice against it for the sake of Songdo the former capital, but also because it is considered an unhealthy province. Last of all comes Ham-gyōng Province whose population is looked upon by the people of Seoul as being the most countrified and illiterate of all the Koreans. To go to Ham-gyōng Province is virtual banishment for a resident of Seoul.

If, however, we ask which governorship is the most sought after the list is reversed, for the governorship of Ham-gyōng Province is the highest in the gift of the emperor. This is based not upon the natural importance of the province, whether in population, commerce, or geographical position but simply because it was the province from which the founder of the present dynasty came. After Ham-gyōng come Kyōng-sang and Chōlla Provinces, the garden of Korea, after which Kyōng-geni is the most desirable because it gives opportunities to visit Seoul frequently. Chung-ch'ōng Province comes low on the list because of the very reason which makes it a desirable place of residence for the private citizen, namely the large proportion of gentlemen living there. These country gentlemen consider themselves as good as the governor, and object to being taxed or governed except as their convenience may dictate. It makes a hard life for the governor. The P'yōng-an governorship is important mainly because it is such a military center. Kang-wŏn is a sort of sinecure while Wŏng-hŏ tops the list since it is generally understood that it requires but small ability to govern that province.

Mudang and Pansu.

The ceremony of the *mudang* will be held as we have said either at her own house, at the house of the patient or at one of these shrines. The cheapest kind is the one held at the patient's house for then he furnishes all the food; the next dearer kind is that held at the *mudang's* house where she provides the food, and the dearest is the one held at a *tang*, for in addition to the food a certain sum must be paid as rental for the shrine. Every *tang* is owned by some man in its

neighborhood and anyone wishing to make use of it must pay him. Of the three kinds the most elaborate is at the *tang*, the next most elaborate at the patient's house and the least elaborate at the *mudang's* house. Many *mudangs* have *lang*s at their houses to be used in the way of business. If the ceremony is performed at a *tang* it is a sort of public function but there are many people who desire to make use of the *mudang's* services and still are ashamed to have it known; so they have her perform the ceremony at her own place and no one is the wiser, probably not even the patient. This is more often the case when a wife wishes to have a child cured but knows her husband will not allow her to go to a *mudang* for help. As a rule Korean women are more superstitious than the men, owing, probably, to their greater ignorance.

Let us suppose then that a man is ill, and a *mudang* has been paid her fee and has arrived, (always on foot). She enters the house and takes charge of affairs and sets out the food in order. She has brought an assistant with her, and when everything is ready, the assistant sits down with a sort of basket in front of her on which she scrapes with a piece of wood, making a sort of rattling noise. This is the special way in which a spirit is summoned by a *mudang*. At the same time the *mudang* calls on the spirit to come, meantime dancing about, leaping in the air and working herself up to a point of frenzy; when this point is reached the audience believes the spirit has joined the spirit of the woman and has taken possession of her body. When she speaks it is believed that it is the spirit speaking by her mouth. She screams out, saying what spirit she has become, what they must do to cure the man, what additional money must be given to make the cure effective and at last promising to make the patient well. The patient thanks the spirit and then, after leaping about in a frantic way while the spirit is supposed to be taking leave of the *mudang*, the latter suddenly becomes quiet and shows no effects of her spiritual visitation. She does not even try to make the semblance more complete by pretended exhaustion nor does she fall down like a dead person and gradually revive. The grossness of her employers' superstitions renders such finesse quite unnecessary.

After the ceremony is over the *mudang* and the people

of the home partake of the food that has been provided.

A second kind of *kut* is performed after a death. For three or four days after the person's demise his spirit is supposed to remain in the house though not in the dead body. In fact it is likely to stay until the body is buried. After that it may stay about the house for three years, more or less. It is believed that this spirit has some last words to speak by reason of its former occupant's illness. In order to give it an opportunity to make its valedictory remarks the services of a *mudang* will be required, for the spirit can use her as a mouth-piece. So a *mudang* is called, the fee being smaller than when sickness is to be cured. When she comes the food is set out, the assistant scrapes on the basket and the *mudang* summons the spirit of the dead person. She goes into no ecstasy nor does she leap and dance, but she sits down and acts in a normal manner. When the spirit gets control of her it speaks out announcing the fact that it is ready to make a communication. It then goes on to say what its desires and ambitions had been while it was a tenant of the clay. It expresses sorrow for the fact that it could not carry out its plans. It advises the remaining members of the family to live rightly and do well. At last it says that it will go. The members of the family all weep and say good-bye and thus the ceremony closes, after which they all fall to work on the food and clear the tables.

Another *kut* is celebrated after a dead man is buried. Death is supposed, in many instances, to be caused by some heavenly spirit who has sent his servant to summon the man to the regions of the dead. This servant spirit is called a *sa-ja* or "messenger." As he is to conduct the dead man's spirit to hades the family call in a *mudang* and have her invite this messenger to the house where they pretend to feed him and beg him to lead their dead one's soul straight to the regions of the blest. They also call back the dead man's spirit for a last good-bye.

About a month and a half after a person's death they frequently have a special ceremony performed by the *mudang* at some shrine or *tang*. This is to help the departed spirit to get on the right side of the governor of the spirit land. Koreans believe, or at least a large fraction of them, that when

the spirit goes to the next world he will have a great deal of business to do under the command of the governor of that locality. It is a good thing, therefore, to do as one would do here, namely get on the right side of the "boss." The departed spirit has no means by which to secure this favored position; so his friends, who have not yet departed and who still have their hands upon the necessary wherewithal, attempt to do it for him. They pay the *mudang* a handsome fee, perhaps a hundred and fifty thousand cash or more, and she prepares a great feast and the relatives and friends all go to the *tang* or shrine with her. If the crowd is not too great they will have the ceremony inside the shrine, otherwise an awning will be spread outside to accommodate them.

The food is spread out and the *mudang*, clad in white clothes, goes into one of her "fits," as one may say and calls up the spirit of the departed friend. When the spirit is supposed to have possession of her the relatives of the dead man ask it whether it has met such or such a person in the land of the departed, perhaps a father or grandfather or perhaps a friend who has been dead a longer or a shorter time. The spirit answers all the questions very glibly, evidently not fearing any counter-testimony. Often the spirit promises to do something to help its friends who are still in the land of the living. So it appears that while the living are trying to help the dead the dead claim to have power to help the living. When this is finished the spirit of the dead relative is dismissed and the spirit ruler of the dead, who may be called the Judge of Hades, is called up. There are ten of these judges, one of whom may be called the supreme judge and the others a sort of associate judges. This is of course, borrowed from Buddhistic demonology. It is the supreme judge who is now called up and consulted. Food is placed before him and he is asked to make it easy in the spirit world for the friend who has gone to that place. The judge invariably answers that he will be only too happy to do so, and he praises the food and the people who have offered it. After he has taken his departure the *mudang* calls up the special judge who has charge of the dead man's case and he is likewise treated to food and asked to help the dead man. He also returns a most flattering answer and gives the friends to understand that everything

will be done to make the dead man's post-mortem condition bearable and happy. When he has gone they call up the special spirit who guards the household of the man who has died. He is treated to food and then asked to be propitious to the household of the deceased. He is easily entreated and answers that he will watch over the interests of the household most assiduously. It may be he will warn the inmates of the house against some impending danger and tell them how they can avoid it. When these special spirits have been called up, consulted and dismissed any of the relatives of the dead man may be summoned for the purpose of consultation. Any of the relatives of the man who has paid for the ceremony may call up any of their dead friends they please and talk with them. It is really quite a reception or afternoon tea with the dead, lasting all day and into the night. This finishes the ceremony. Of course it will be borne in mind that all the talking on the part of these various spirits has been through the mouth of the *mudang*, who is generally a very good actress.

One of the most important duties of the *mudang* is to deal with the Kwe-yŏk Tŭ-sin or The Great Spirit of Small-pox. This is the only disease which enjoys the special oversight of a spirit all by itself. This indicates clearly that the Koreans place this disease in the foremost rank of all the evils to which flesh is heir. It is more to be feared than cholera or any other complaint, for it is always present in the community and its results are very fatal.

If there is a case of small-pox in the house, after the fifth day from the appearance of the disease no member of the household may comb his or her hair, wear new clothes, sweep the house, nor bring any goods into the house. The neighbors must not cut wood nor drive nails, for if they do the sick person will be badly marked by the disease. If anyone drives nails the disease will leave the patient blind. Nor must anyone in the neighborhood roast beans at that time, for this too will cause blindness to the sick person. If it be in winter and a drain is stopped up by ice it must not be broken open as this will leave the patient badly marked. If anyone in the house does any sewing it will cause intolerable itching for the patient. Nor must any sacrifices be performed, for this would mean that the ancestors of the sick person are called in

to plead in his behalf and this would prevent the small-pox spirit from eating the food that is set out for him by the family. The guardian spirit of the house must not be prayed to nor offered food at this time for it would disturb the small-pox spirit, whom it is necessary, above all things, to please. At this time the people of the house must eat clear rice, without black beans in it, for otherwise the patient's face will be "black" when he recovers. No animal must be killed at the house because if blood flows it will make the patient scratch and cause his blood to flow. No washing must be done nor wall papering, for this will cause the nose of the patient to be stopped up.

The danger of slaughtering animals during small-pox was well illustrated when the young prince was stricken with that disease in April last. The Government prohibited the slaughter of cattle for nine days.

After the ninth all these restrictions are removed except driving nails, wall papering and the killing of animals. The thirteenth day from the beginning of the disease is the day for the departure of the small-pox spirit. On that day a feast is spread for him. A piece of *stee* wood is made to personate a horse, a small straw bag is put on his back with rice and money inside. Then a red umbrella and a many-colored flag are attached and the whole is placed upon the roof of the house. This horse is provided for the spirit in taking its departure. This is done whether the case has ended fatally or not. On this thirteenth day a *madang* is called in and she performs a ceremony at which she petitions the spirit to deal kindly by the family, let the sick man recover and not leave him badly marked. Thereafter for three months they do not drive nails nor paper walls.

(To be continued.)

The Hun-min Chong-eum.

CONTINUED FROM APRIL NUMBER.

In the second group, the linguals, we have ㄷ , ㄷ' and ㄴ or t (d), t' and n , which are manifestly of the same class, the n being simply the nasal form of t .

In the third group we have **ㅂ**, **ㅃ** and **ㅍ** or **p** (**p**l, **p**' and **m**). Here again we find the whole of the labial class of which **ㅂ** is the nasal member. The fourth group is called the dental group and consists of **ㄷ**, **ㄸ** and **ㅌ**, or **ch**, **ch'** and **s** in which **s** is considered a softer form of **ch**. This is indicated, as well, in the shape of the two letters, the **ㅌ** being the **ㄷ** with the top line dropped. To show that the Koreans were scientifically correct it will be necessary to state that **s** is not an exact transliteration, for the Korean **ㅌ** is a sound lying half way between the sharp sibillant English **s** and the **ch** of the German as illustrated in the word "Ich." It may be otherwise described as a lispng pronunciation of our **s**. In other words, it is not pronounced by placing the very tip of the tongue against the teeth but by placing against the gums just above the teeth a point a little further back than the tip of the tongue. That is to say, the position of the tongue at the beginning of the enunciation of this sound is precisely the same as when the sound of **ch** is to be made. The only difference between **ㄷ** and **ㅌ** is that the first is a true consonant or *surd* while the second is a sibillant. It is the fact that the Korean **ㅌ** is about half way between our **s** and **sh** which makes some foreigners write it always **s**, others always **sh** and others, still sometimes one way and sometimes another. Most foreigners are of the latter class, for while there are very few who would write the word for "spirit" as *sin* there are still fewer who would write the word "mountain" as *shan*, though the fact remains that in each case the sound of **ㅌ** is identically the same.

We now come to the "throat" sounds or aspirates, and here we meet the obsolete character **ㅇ**. Now this group consists of the three letters **ㅇ**, **ㆁ** and **㆏**, and we know that in each group the first sound is hard, the second medium and the third soft. **ㆁ** we know is the exact equivalent of our **h**, and **㆏** we know has no particular sound but takes the place of an initial consonant. When a syllable begins with a vowel sound this **㆏** always precedes it, for no Korean syllable can begin except with a consonant or a substitute for one. But what is the **ㅇ** which we know must be hard? Let us look at the syllables that are used to illustrate it. We are told that **ㅇ** is the beginning sound of the syllable *cup*, that **ㆁ** is the beginning

sound of the syllable *hong* and that ϕ is the beginning sound of the syllable *yok*. It seems to us that the ϕ must then represent the break in the throat when we begin a vowel sound. If we pronounce sharply the words "Ah," "Oh," "I," "in" or "ear" we will notice that each begins with an explosive action of the throat. This is the thing which was at first represented by the consonant ϕ . This is quite different from ϕ which is said to be the beginning sound of *yok*. We will see that in this syllable it is impossible to begin with that explosive sound. It would seem as if originally the initial ϕ could have been used only with syllables containing the *y* sound, for this only is incapable of being begun explosively, and yet the Koreans may have used the explosive or the non-explosive sound with any of the vowels.

There are two consonants left, as represented in the original alphabet. They are ϵ and Δ . They baffled the Korean powers of classification, and it is no wonder. ϵ is surely the black sheep in the fold, while Δ evidently caused so much trouble that it was ostracized. The letter ϵ is our letter *l*, broadly speaking. The letter *l* in English has itself caused trouble. It is called a "liquid," which is no more correct than to call *k* a *solid*. It has been called a half-vowel but no one has taken the pains to show us what the *other* half is. The truth is that *l* is as pure a vowel as *e* or *u* or *i* or *y* or *w*, and certainly a more open vowel sound than any of these, except it be the vowel *e*. The Koreans became entangled with it even as we did and they called it a "half-tongue" sound, and made it do duty sometimes as *l* sometimes as *r* and sometimes as *y*. It played the part of a menial and did any work that was required of it.

The lost letter Δ is called the "half-tooth" sound, and while its original use must be left to conjecture we can probably hit pretty close to it. As it is called a "half-tooth" sound we presume that it was pronounced with the tongue in nearly the same position as in pronouncing the other "tooth" sounds such as *ch* and *s*. Well, we find in Korean today a sound made with the tongue in almost that same position, but it is a sort of obscure nasal sound rather than a sibilant. It is found in the word meaning tooth, which is pronounced like *xyi* but without giving the *x* its full force; that is, the tongue is not

placed in direct contact with the gums but is held a little away from them exactly as in pronouncing the letter Δ . At the same time the orifice left for the expulsion of the breath is so small that we get a semi-nasal effect. Let the reader try to pronounce the English word "knee" without touching the tongue to the gums or the roof of the mouth and he will pronounce the Korean word for "tooth" to perfection. We believe that the letter Δ was used to represent this obscure sound, but that it was so near the sound of n that it was eventually dropped and \neg used in its place. And yet we still find the Koreans pronouncing the word for "tooth" (니), for "yes" (네), for "king" (국왕) or (왕국), for "ancient" (옛), for "story" (이야기), for "brow" (마루), and a host of others, not with the proper n sound but with this obscure half nasal. We believe there can be little doubt that this sound was originally represented by the Δ . A careful examination of the Thibetan, in which this character is also found, would probably throw light on this question; for there is no doubt that the Koreans derived their consonants from the Thibetan alphabet.

The vowels as given in the Hun-min Chong-eum were the same as those in use to-day and need no special notice except to say that no mention is made of a long and a short quantity in the vowels a, e, i, o, and u, which is fundamental not only to Korean but to Japanese and many other of the Turanian languages, notably the Dravidian languages of India.

Special interest lies in the note which the Mun-hon Pi-go copies as coming from the scholar Yi Swi-gwang, that the Korean alphabet was made on the model of the Thibetan. Until a copy of the Hun-min Chong-eum can be found we shall have to conclude that that book does not state that the alphabet was made from the Thibetan. This statement seems to have been first made by Yi Swi-gwang a century or more after the invention of the alphabet. Of course he must have seen or heard the statement somewhere in order to have transmitted it, but so far as we now know he is the first one to give this idea currency. The preface to the Hun-min Chong-eum is quoted as saying, "They examined the Seal character and the 'grass' character of China." Yi Swi-gwang must have been a hardy man to say on his own responsibility not

only that the alphabet was modelled upon the Thibetan but that such an origin for an alphabet was contemplated long before King Se-jong took hold of the matter in earnest. In spite of what the preface to the *Han-min Chōng-eum* says we incline to the opinion that Yi Swi-gwang had some evidence on which to base his statement. If it is true that the commission appointed by King Se-jong made use of the Thibetan alphabet why does not the preface to the *Han-min Chōng-eum* say so? Unless some pretty substantial reason can be given why they should not say so we will have to conclude that the Thibetan characters were not considered. We will remember that the Koryŏ dynasty fell into decay and ruin because of a too close attachment to the Buddhistic cult. No one seemed to be able to distinguish between church and state, and this, as it always does, weakened the foundations of the realm. The wretched Sin-don was the climax and epitome of what Buddhism can do for a man, and his times show what it can do for a state. The main plank in the platform of the new regime was the relegating of Buddhism to its proper sphere and while Buddhism could not by any means be eliminated nor its hold on the people be materially loosened yet the government set its face uncompromisingly against it and did everything that could be done to discredit it. Such was still the state of affairs when Se-jong came to the throne in 1418 only twentysix years after the founding of the dynasty. As the stated policy of the government was to discredit Buddhism, how was it possible to put out an alphabet confessedly based upon the Thibetan alphabet, which was found only in Buddhist books? It would have been to doom the alphabet from the very start as well as to stultify the government. These men therefore very wisely kept still about the Thibetan part of it and mentioned only the Chinese characters, from which the Korean vowels are evidently formed. Instead of saying Thibetan they spoke of the grass character, which is a rather indefinite term, since the Thibetan, as used in Korea, is itself a sort of grass character and was introduced from China.

When we turn however to the structure of the characters themselves we find from the very start the most convincing evidence of the influence of the Thibetan upon the minds of

the inventors of the Korean alphabet. Not only are Korean consonants, as used today, similar to the corresponding Thibetan characters, but the obsolete letters are found as well, the letter Δ being identical in shape with the Thibetan letter.

In one place the preface says that the shape of the letters was taken *from natural objects* and from the seal characters of China. In another place it says they were based upon the sounds of the letters. Where the grass character is mentioned it simply says that the seal character and the grass character were *examined* but it does not say positively that the grass character was used in forming the alphabet. On the whole there is a charming indefiniteness about it which was doubtless intentional and was meant to cover up the fact that the despised Buddhist characters had any part to play in the alphabet whatever.

Hen *versus* Centipede.

Song Ku-yŭn was a modest man, as well he might be, since he was only a *ye-rip-kun* or runner for one of the silk-shops at Chong-no. His business it was to stand on the street and, with persuasive tones, induce the passer-by to change his mind and buy a bolt of silk rather than something else he had in mind.

One day a slave woman came along and let him lead her into the silk shop. He did not expect he would get much of a percentage out of what such a woman would buy, but it would be better than nothing. When she had looked over the goods, however, she bought lavishly and paid in good hard cash. A few days later she came again and would listen to no other *ye-rip-kun* but Song, who felt much flattered. Again she bought heavily and Song began to hear the money jingle in his pouch. So it went on day after day until the other runners were green with envy. At last the slave woman said that her mistress would like to see him about some important purchases, and Song followed her to the eastern part of the city where they entered a fine large house. Song

was ushered immediately into the presence of the mistress of the house, rather to his embarrassment ; for, as we have said, Song was a modest man and this procedure was a little out of the ordinary for Korea. But the lady set him at his ease immediately by thanking him for having been of such help in making former purchases and by entering upon the details of others that she intended. Song had to spend all his time running between her house and the shops.

One day the lady inquired about his home and prospects, and learning that he was a childless widower suggested that he occupy a part of her house so as to be more conveniently situated for the work she had for him. He gratefully accepted the offer and things kept going from bad to worse, or rather from good to better, until at last he married the woman and settled down to a life of comparative ease.

But his felicity was rudely shocked. One night as he was going homeward from Chong-no along the side of the sewer below "hen bridge," he heard his dead father's voice calling to him out of the air and saying, "Listen, my son, you must kill the woman though she is beautiful and seems good. Kill her as you would a reptile."

Song stood still in mute astonishment. It was indeed his father's voice and it had told him to kill the good woman who had taken him out of his poverty and made him wealthy, who had been a kind and loving wife for more than a year. No, he could not kill her. It was absurd.

The next night he passed the same way and again he heard the wierd voice calling as if from a distance, "Kill her, kill her like a reptile. Kill her before the seventeenth of the moon at dusk, or you yourself will die." This gave Song a nervous chill. It was so horribly definite. The seventeenth at dusk. That was only ten days off. Well, he would think it over ; but the more he thought about it the less possible it seemed, to take the life of his innocent wife. He put the thought away, and for some days shunned the place where, alone, the voice was heard. On the night of the sixteenth he passed that way and this time the unearthly voice fairly screamed at him. "Why don't you do my bidding. I say, kill her or you will die tomorrow. Forget her goodness, look not upon her beauty. Kill her as you would a serpent ; kill her—kill—kill."

This time Song fairly made up his mind to obey the voice and he went home sad at heart because of the horrible crime that his father was driving him to. When, however, he entered the house and his wife greeted him, hung up his hat and brought his favorite pipe, his grim determination began to melt away and inside of an hour he had decided that, father or no father, he could not and would not destroy this woman. He was sure he would have to die for it, but why not? She had done every thing for him and if one of them must die why should it not be he rather than his benefactress? This generous thought stayed with him all the following day and when the afternoon shadows began to lengthen he made his way homeward with a stout heart. If he was to die at dusk he might as well do so decently at home. Everything was just as usual there. His wife was as kind and gentle as she always had been, and sudden death seemed the very last thing that could happen.

As the fatal moment approached, however, his wife fell silent and then got up and moved to the farther side of the room and sat down in a dark corner. Song looked steadily at her. He was so fortified in his mind because of his entire honesty of purpose that no thought of fear troubled him. He looked at her steadily, and as he looked, that beautiful, mobile face began to change. The smile that always had been there turned to a demon's scowl. The fair features turned a sickly green. The eyes glared with the same wild light that shines in the tiger's eyes. She was not looking at him but away toward another corner of the room. She bent forward, her hands clenching at the air and her head working up and down and backward and forward as though she were struggling for breath. Every fibre of her frame was tense to the point of breaking and her whole being seemed enveloped and absorbed in some hateful and deadly atmosphere. The climax came and passed and Song saw his wife fall forward on her face with a shudder and a groan and lie there in a state of unconsciousness. But he never moved a muscle. He felt no premonition of death and he would simply wait until the queer drama was acted out to a finish.

An hour passed and then he heard a long drawn sigh, and his wife opened her eyes. The frenzy was all gone and

all the other evil symptoms. She sat up and passed her hand across her brow as if to wipe away the memory of a dream. Then she came and sat down beside her husband and took his hand.

"Why did you not do as your father's voice ordered?," Song gave a violent start. How should she know?

"What—what do you mean?" he stammered, but she only smiled gravely and said:

"You heard your father's voice telling you to kill me but you would not do it; and now let me tell you what it all really means. You have acted rightly. Your own better nature prevailed and frustrated a most diabolical plot. That was not your father's voice at all but the voice of a wizard fowl that has been seeking my destruction for three hundred years. Don't look incredulous for I am telling you the truth. Now listen. For many a long century I was a centipede but after passing my thousandth year I attained the power to assume the human shape; but, as you know, the hen and the centipede are deadly enemies, and there was a cock that had lived nearly as long as I but who never had succeeded in killing me. At last I became a woman and then the only way to kill me was to induce some man to do it. This is why the cock assumed your father's voice and called to you and urged you to kill me. He knew that on this night at dusk he must have his last fight with me and he knew that he must lose. So he sought to make you kill me in advance. You refused and what you have just witnessed was my final conflict with him. I have won, and as my reward for winning I can now entirely cast off my former state and be simply a woman. Your faith and generosity have saved me. When you go to your office tomorrow morning go at an early hour, and as you pass the place where you heard the voice look down into the sewer and you shall see, if you need further evidence, that what I say is true."

Song assured her that he needed no further proof and yet when morning came he showed that curiosity is not a monopoly of the fairer sex by rising early and hurrying up the street. He turned in at the Water-gauge Bridge and passed up alongside the sewer. He looked down, and there at the bottom lay an enormous white cock that had lived

over four centuries* but now had been vanquished. It was as large as a ten-year-old child and had it lived a few years longer it would have attained the power to assume human shape. Song shuddered to think how near he had come to killing his sweet wife and from that day on he never ate chickens but he set his teeth into them with extraordinary zest.

Editorial Comment.

Now that the matter of the establishment of a government bank in Seoul has become the acknowledged policy of the powers that be it is only fair to look this possibility squarely in the face and make the best of it. Whether the government will make or lose by it in the long run is their own lookout. What we want to know is whether the effect upon the mass of the Korean people will be beneficial or otherwise. Of course a successful currency is a matter of faith. If the currency be coin the faith is exercised in believing that the intrinsic value of the metal is up to par, and if it is a paper currency the faith is exercised in believing that the paper is and will continue to be redeemable in coin. It takes a certain degree of patriotism to make a currency a genuine success. During the past four decades there have been great fluctuations and changes in Korean money. We passed from the old time *yŭp* to the *tang-ho* and thence to the Mexican dollar; then to the silver yen and later to the paper yen, after which the copper cent and the much maligned nickel made their appearance. Last of all there has appeared the paper currency issued by the First Bank of Japan. If we look at the country as a whole we will find that the vast majority of the Korean people still cling to the *yŭp*. The *tang-ho* came and went, for it is no longer five cash but is reckoned only equivalent to the *yŭp*. And in fact we might imagine this old-time piece glorying in its survival and saying "nickels may come and nickels may go, but I go on

* This seems almost impossible and we should doubt it; but for the practical evidence sometimes adduced on the table.

forever." Now it takes less faith to handle the *yŏp* than any other money circulating in Korea, for in the first place each piece is only one; it does not claim to be five or ten or a hundred but just one. You can't get back of that nor below it. You can't afford to counterfeit it and you can't debase it much without its going to pieces between thumb and finger and "giving you dead away." There has never been made a coin in Korea that would compare with it for honesty. And the people know it. Their ideas may be crude but it is with the people that you must reckon. You've got to give them money that they like if you want it to "go." Now, the constant deterioration in coinage during the last thirty years has not tended to give the people confidence in those who do the finauciering for the government. Most of them would still prefer to take six horse loads of cash in payment of a bill rather than receive a little piece of paper with a promise to pay on it.

If therefore this government is to establish a bank and put out a paper currency it must look well to gaining the confidence of the people. So much money has been minted of late under the mistaken idea that money can be "made" by simply coining it, that the people will want to know whether this is a repetition of that process or whether they will receive a paper currency which will pass at par some years hence as well as now. Whether the people can be made to believe this or not we do not venture to guess, but we state it merely as one of the questions that must be faced.

Across Siberia By Rail.

In the following paragraphs we propose to give a few practical suggestions which will be helpful to those who may be purposing to go to Europe by way of Siberia. These suggestions are made from personal observation. Some of them will be already familiar to the readers of the *Review* but we give the whole story in order to be on the safe side.

In the first place the question arises as to how to get to Dalny, the terminus of the Railway. There are several ways.

(1) There is a boat leaving Nagasaki every Thursday noon and running direct to Dalny. (2) There is a boat starting from Shanghai about the same time direct to Dalny. (3) One can take the Japanese boat from Japan *via* Fusan and Chemulpo and go to Chefoo and thence to Dalny either by the same steamer or by a Russian boat that runs almost every day from Chefoo to Dalny *via* Port Arthur. It starts always at ten o'clock P. M. and arrives at Port Arthur at eight the next morning; leaves there at noon and gets to Dalny at four P. M.

There are frequent changes in the running of the through express trains. Until lately there has been only one a week, on Sunday, but at the present time, May 1st, there are two which start on Tuesdays and Saturdays respectively, at eleven o'clock P. M. How long this will continue seems very indefinite.

In the second place the subject of exchange demands attention. The yen and the rouble are of practically equal value but if yen are brought to Dalny they will be subject to a discount at the bank of some three four or five per cent. On the other hand I bought roubles with yen in Chefoo from the native exchangers (not the banks) at *par*, thus saving five per cent.

On arriving at Dalny great difficulty will be experienced in getting around. There are extremely few people who know any English or even French. If you simply say "Hotel" to the ricksha man he will probably take you to the Dalny Hotel which will doubtless be full, as there are but sixteen rooms. These are almost always occupied. Then you will want to find another but there is no one at the Hotel Dalny who speaks English and you should tell your ricksha man to take you to the *Hotel Russie* which is second class but fairly comfortable so far as rooms are concerned. The hotel rates are about the same at either place, two roubles and a half or three roubles for a room alone. You pay for each meal separately. Breakfast costs about eighty *kopeks* (or cents), dinner (always at noon) one rouble and supper eighty kopeks. I would advise anyone to take their meals at the Hotel Dalny even if stopping elsewhere for a room.

The United States Consul lives at the Hotel Dalny. It is very difficult to get around Dalny without speaking Russian. The post office is very near the Hotel Dalny. The station is

at the end of the street facing the entrance of this hotel. The ticket office is not directly at the station but in one of the buildings near by. The trains start at eleven in the evening and the ticket office is not open until ten. The train will be lying at the station on a side track and you can carry your hand luggage to it any time during the afternoon and stow it in a compartment, though this is a little irregular. Fifty kopeks or so in the hand of the guard will smoothe away all such difficulties. No ticket can be bought right through to Moscow at the present writing but it is said this will be changed next July. Now you pay to the station called "Manchuria" on the Russian border, the price being 108 roubles for first class and 67.50 roubles second class. There you change cars for Lake Baikal but the fare from Manchuria to Baikal I cannot discover but the complete fare second class from Dalny to Moscow is 178.60 roubles. The Manchurian section has not been "taken over" yet by the Russians officially and the fare is higher than it will be next July when the whole road is under one management.

As to the train. The cars are very fine and there are two second class, one first class, one dining and one baggage car on each train. The dining car is very handsome and the fare is excellent. It costs three roubles a day for the three meals, and it is cheap enough. One can patronize a buffet if one prefers and buy much or little to suit the fancy. In the first class compartments there is room for two but in the second there are upper berths, making a possible four: but unless the train is crowded there will be no more than two in a compartment. One can take five or six good-sized bags into the car with him but if luggage is put into the baggage car, all over one *pod* (35 lbs) will cost at the rate of 17.60 roubles per *pod* to Moscow. Practically an unlimited amount of hand baggage can be carried free in one's compartment but everything should measure under two feet and a half long by eighteen inches wide.

The cars are very wide, the compartments being five and a half feet wide by six long and a full ten feet high. The windows are not as large or as numerous as those in the American palace cars but there are enough for practical purposes. The windows are all double. The cars are all "vestibuled" with

closed-in passage between. There is practically no difference between first and second class. There is better carpet on the floor and better wood in the casing but practically they are the same.

There is no bath-room with tub on the train nor is there any car corresponding to the American library or drawing-room or smoking car.

It was Saturday night at eleven o'clock that we pulled out from Dalny. During the night we passed through a barren stone-strewn region, though not particularly mountainous, but in the morning we came out into an open plain stretching away to the west as level as a table to the very horizon while the view was bounded on the east by a chain of mountains some five miles away. It is a magnificent farming country and resembles strongly the level fields of Iowa or Illinois. At any moment of the day there were thousands of trees visible in every direction. They were mostly willows but there were also many pines and some hard wood trees. These were mostly in the vicinity of villages or of graves. The whole country is one vast wheat and barley field. It was too early in the season to judge from the sprouting grain just what kind it was but evidently wheat and barley largely predominated. Every foot of land was under cultivation excepting the water-courses and the grave-sites. The Manchurians are very careful cultivators and if there had only been hedges or fences one might have supposed he was in France or England. The farmers were busy everywhere, some plowing, others harrowing and still others rolling the drills with stone rollers. The beasts of burden or of draught were mostly donkeys or mules though sometimes cows or bullocks were in evidence.

We came to a station about once each half hour, stopping at each one some five minutes or more. The stations are all substantially built of brick or stone and at almost all of them active building operations were going on. We gradually left the mountains until they showed only a blue line on the far eastern horizon.

About nine o'clock breakfast was in order, though it could be gotten much earlier, no doubt. A glass of rather good coffee with plenty of bread and butter lowered the exchequer by sixty cents.

At ten o'clock we arrived at an important town where an ancient pagoda lifted its time-worn head a short distance behind the station. It was an octagonal pagoda rising some ninety feet, the lower half being without extending roofs but having niches with sitting figures on alternate faces of the octagon while the upper half had fourteen overlapping roofs. We ascended to the platform and leveled a pair of field-glasses at the pagoda but were immediately accosted by a cossack who pointed at the glasses and said something in Russian. Not knowing what he said and thinking it impossible that such an innocent act should be forbidden we walked on to the end of the platform and again looked through the glasses only at the pagoda. This time a sargeant approached and made it quite evident that field-glasses were barred. Nothing was said by the guard on the train against looking with the glasses from the windows. There seemed to be no cameras among the passengers and even if there had been it was quite evident that they could not be used. As we passed out of this station we found that it was partially fortified and field guns and embankments appeared. Perhaps this is why the field-glasses were unacceptable.

All day long the speed of the train was almost the same as that between Seoul and Chemulpo, or an average of something like twenty miles an hour between stations. This is a liberal estimate. Much of the time it was slower than this.

It was evident that the prevailing winds in this region are from the south, for every tree in sight inclines toward the north, especially the willows.

(To be continued.)

News Calendar.

Recently what appears to be outposts of the Seoul Peddler's Guild have been noticed in the vicinity of the present imperial palaces.

Viscount Anki former Japanese Minister for foreign affairs arrived in Chemulpo on April 20th, and came to Seoul the same day. The Viscount had traveled in China investigating conditions there and while in

Seoul favored the Japanese residents with an account of his experiences and impressions. He visited the sights of Seoul, was entertained at a banquet by the Imperial Household Department, and left for Japan on April 26th.

The Postal Department has established telephonic connection from Seoul with Chemulpo, Songdo and Pyeng-yang. This has proved so popular that the Department has issued a regulation that persons intending to use the 'phone must purchase a ticket and wait their turn at the instrument. No favor will be shown on the ground of rank or social standing.

Mr. C. O. Miller, a prominent merchant of Stamford, Conn., and a member of the Board of Missions of the Methodist Episcopal Church, spent the early part of May in Seoul, the guest of the Mission of that Church. Mr. Miller was accompanied by his wife, and his son Mr. Carl Miller. Their daughter Miss Sara H. Miller has been for a year past a missionary in Korea under the Woman's Foreign-Missionary Society of the Methodist Episcopal Church. A nervous breakdown having necessitated her return Mr. Miller and his family came to Korea to accompany the daughter on her journey.

Among the guests at the recent annual meeting of the mission of the Methodist Episcopal Church was Miss C. A. Carnahan of Pittsburg, Penn., a prominent missionary worker who is traveling around the world visiting the various mission fields.

The Home Office has telegraphed the provincial officials in Kyung-sang to immediately send from the rice received as government tax 10,000 bags to the Ham-kyung provinces to relieve the distress of the people there, due to the failure of the rice crop last year.

Yi Yun-ung, a student of the French school, employed his leisure during the winter in drawing a map of Korea. It will shortly be published.

A telegram from the Korean Prefect at We-ju states that the Russian troops located in the District of An-tong are about to cross the Yalu for the purpose of protecting the forestry concessions recently made by Korea.

Germany has raised her representation in Seoul to the rank of a Legation the first Minister Resident being His Excellency Herr C. von Saldern who arrived April 14th to take up the post. He immediately requested an audience for the purpose of presenting his commission to the Emperor.

Dr. jur. H. Weipert who has so honorably filled the post of Kaiserlicher Consul in Seoul has returned to Germany on a well earned furlough. Dr. Weipert has a host of friends in Seoul who part with him with genuine regret and wish him a safe journey and a pleasant holiday.

His Excellency Attilio Monaco, Minister Resident and Consul General of Italy arrived in Seoul April 29th.

His Excellency A. Pavlow, Conseiller d'Etat, Envoy Extraordinary and Minister Plenipotentiary of Russia with Madame Pavlow arrived in Seoul May 11th.

The interest of the Koreans in the emigration to Hawaii continues, several small parties of farmers, some of them accompanied by their families, having left to seek employment. An absurd suggestion has been made that they would be subject to slavery on going to the United States, but only the most ignorant people would credit such a report. Nothing approaching slavery or enforced contracts is allowed in the United States or its possessions and the government exercises the closest supervision over emigrants both as to the conditions under which they enter and the treatment they receive.

A large number of soldiers who had been ordered into Seoul to take part in the ceremonies in connection with His Majesty's Jubilee have returned to their posts.

The illness of Prince Yung the youngest son of His Majesty continuing to occasion anxiety, the Imperial Household Department ordered all public works to cease for three months.

The Special Commissioner Yi Eong-ik who investigated the charges against the Roman Catholic Christians in Whanghai, having finished his work and compiled his report, returned to Seoul on April 24th.

The young prince Yung Chun-wang having recovered from his illness the following gifts were bestowed by His Majesty upon the Board of Medicine: To Yun Yong-sun (the Prime Minister) one horse and Korean \$100; to Yi Kon-su one grade higher of rank and \$80; to Kim Tok-han, the rank of Ka-wi Tai-bu and \$60; and various rewards to officials of lower rank.

A telegram from the prefect of We-ju the border city at the mouth of the Yalu informs the Foreign Office that Russian soldiers stationed at Andong in Manchuria had crossed into Korea for the purpose of protecting the recent forestry concessions of the Russians along the Yalu. We are creditably informed however that this is incorrect.

The prefectural Yamen of Kim-sang in Kangwan was destroyed by fire about the 21st of April.

Min Yung-don, Korean envoy to the Court of St. James, has sent an urgent plea to be relieved of his post on the ground of poor health.

Table of Meteorological Observations,

Seoul, Korea, April, 1903.

V. Pokrovsky, M. D., Observer.

Day of Month	Quick-silver Barometer at 0m Centigrade	Thermometer in open air in Meteorological Case Dry bulb	Minimum Thermometer Centigrade	Abolute Moisture in Millimeters	Relative Moisture in Percentage	Rainfall Millimeters
1	756.3	8.3	6.6	0.2	76.6	0.2
2	754.2	8.3	6.0	5.1	69.6	-
3	762.2	11.5	7.0	4.2	46	-
4	764.3	9.3	5.0	4.1	48.0	-
5	763.4	7.6	3.5	3.1	69	-
6	762.3	11.1	4.1	5.2	61.0	-
7	760.8	13.1	4.6	6.4	59.0	-
8	758.8	14.5	4.2	5.3	57	-
9	757.9	14.4	4.0	4.1	62	-
10	757.2	13.2	4.0	4.0	76.3	-
11	759.0	11.4	4.3	6.4	65	-
12	766.5	13.4	7.5	5.2	50.1	-
13	763.2	12.2	5.0	5.6	54.0	5.0
14	746.5	10.9	9.4	8.0	66.0	8.7
15	758.5	10.0	7.1	7.3	82	-
16	761.8	11.4	7.1	5.2	56.3	0.4
17	763.1	10.1	5.4	5.1	59	-
18	763.2	9.2	3.1	6.0	70.0	-
19	762.4	12.7	7.4	7.3	58.5	-
20	753.5	16.9	9.0	7.4	75.0	-
21	755.2	13.7	9.0	6.2	56	-
22	761.3	17.7	7.0	7.3	53	-
23	759.5	13.9	9.0	7.5	66.6	-
24	753.4	11.0	8.0	8.0	50.0	4.9
25	752.0	12.0	6.5	7.7	74.0	12.4
26	752.3	12.5	8.5	7.3	67.6	-
27	751.2	14.1	8.0	7.3	59	-
28	750.2	11.2	9.5	7.2	74	1.5
29	750.4	9.8	3.5	5.9	66.6	0.6
30	758.8	11.1	4.5	5.3	59.0	-
31						
Av.	755.6	11.0	6.4	6	64.5	2.4
A.						2.6

Barometer	Temperature of Air	Relative Moisture	Rainfall
Maximum.....	Maximum.....	Minimum.....	Maximum.....
Date.....	Date.....	Date.....	Date.....
Minimum.....	Minimum.....	Maximum.....	Minimum.....
Date.....	Date.....	Date.....	Date.....

TOTAL OF DAYS.					
Rain	Snow	Hail	Sleet	Fog	Thunder, clear
5				1	

Calmo.	N	NNE	NH	ESE	E	ENE	SE	SSE	S	SSW	SW	WSW	W	WNW	NW	NNW
Total of Winds...	4	4	0	5	4	1	0	0	2	2	1	2	1	1	1	1
Total of Force...	6	7	0	20	21	12	0	0	3	6	30	10	24	3	11	1

KOREAN HISTORY.

An unscrupulous man named Yu Yong-gyŏng was the court favorite at this time. The state of affairs at the capital was anything but satisfactory, the reason being that the strife of parties rendered honesty and fairness impossible. It was a constant fight to gain the king's ear and, having gained it, to turn out all enemies and put in personal adherents.

In the year 1605 the Japanese again asked that a treaty be made and that Korea send an envoy to the Japanese court. The king complied and sent the same monk, Yu Chung, ordering him to look carefully into the matter of the military strength of the Island Empire and the distance by boat. He returned the following year bringing with him, it is said, three thousand Koreans who had been taken to Japan from time to time during the invasion. The Korean accounts tell us nothing of the booty that the Japanese carried away to Japan during the war, nor of the transportation of Korean artisans and their employment in Japan in teaching the making of pottery and other works of use and art, but we may well believe the Japanese reports, that assert that immense amounts of treasure were carried away and that the making of the beautiful Satsuma ware was an outcome of the teaching of Korean artisans.

This year was also signalized by a fierce conflict between the savage tribe of Hol-cha-on, north of the Tu-man River, and the government troops under Gen. Song U-gil. The latter crossed the river by night and attacked the main settlement of the tribe and utterly destroyed it, and effectually broke up the tribe. Great quantities of goods which had been stolen from the border settlements were also recovered.

We are now on the threshold of events which led up to a very painful period in Korean history. It will be remembered that the king had no heir by the queen and had therefore nominated to the throne his heir by a concubine, the Prince Kwang-hŏ. This was a man of violent temper, bad instincts, corrupt, selfish, careless of the public good. When therefore

the king, in the fortieth year of his reign, was presented with a son by his queen. his delight was as great as was the chagrin of the heir apparent. According to law it was impossible to set aside the man already nominated, but now that the king finally got the boy he had been looking for so long, his feelings got the better of his judgment and he was bent upon having the child receive all the honors due to the future wearer of the crown. So he sent out the order that officials should come to the palace and do obeisance as when an heir to the throne is born. This was the most impolitic thing he could have done, for it aroused all the hatred there was in the Prince Kwang-hŏ, who had for so many years looked upon his eventual occupancy of the throne as fully assured, and who saw in these demonstrations of affection on the part of the king a latent desire to change the decree which had already gone forth. If the king really desired to set aside that decree he should have sent to Nanking and had the Emperor do it, but it was not so to be, and the infant boy entered the world with one deadly enemy ranged against him, whose first act would be to put him out of the way. Nor was it the boy alone who gained the hatred of this prince. The queen herself became the object of his special hatred, and the official who sent forth the order that honor should be done to the infant

The Japanese kept urging their point, that relations of mutual benefit be resumed, and kept protesting their good intentions toward Korea. The king had just received an envoy bringing gifts and a congratulatory letter from the king of the Liu Kiu Islands, in which grave doubts were cast upon the intentions of the Japanese, and an offer of assistance was made in case of another invasion. But the king seems not to have put faith in these doubts, and replied, to the reiterated request of the Japanese, that an envoy would be sent to Japan, when the men who desecrated the royal graves beyond the Han River should be sent to the Korean Capital for punishment. The Japanese went home, but returned late in the fall bringing two men bound, whom they delivered over as being the ones demanded. But these were mere boys who themselves urged the fact that they were still babes in arms when the deeds of which they were charged had been committed. The Prime Minister urged the king to send them

back to Japan, but the favorite, Yu, persuaded the king to have them beheaded, after which Yü U-gil, Kyong Sun and Chung Ho-gwan were sent as an embassy to Japan. Meanwhile Iyeyasu in Japan had deposed the son of Hideyoshi and usurped his place. So when the embassy arrived in Japan they were received with the utmost coldness, and the usurper said, "Who asked that envoys might be exchanged between Japan and Korea? But now that you are here we will receive you." The treatment that they received was bad almost beyond description. As a sample of the way the Japanese baited them it is related that the Japanese brought a dish filled with ordure sprinkled with something the color of gold-dust, and when the Koreans innocently put their hands in the dish, supposing that it was some form of food, the Japanese had a good laugh at their expense. The Koreans did not appreciate this sort of practical joke, and forthwith returned to Korea.

Late in the autumn the aged king was taken sick and all knew that the end was near. The conditions were not propitious. The young prince was only two years old and Prince Kwang-hâ was fierce in his resentments and jealous of anyone who should attempt to block his path to the throne. The people were in a very uneasy frame of mind. The king had gone either too far or not far enough in the advocacy of the infant prince, and now he felt that he was leaving the child to the tender mercies of a relentless enemy. He therefore called in the Prime Minister and said, "Everything looks dark ahead and I am dying. I suppose the Prince Kwang-hâ must become king?" But the Prime Minister dared not answer the question as the king wanted it answered, and hung back. By so doing he sealed his own fate. There were only two things for him to do, either to boldly advocate the claims of the child or else boldly advocate those of Prince Kwang-hâ. By doing neither he made an enemy of the one and spoiled the chances of the other, and thus signed his own death warrant. As it happened, Prince Kwang-hâ had an elder brother, but why he had not been nominated to the throne we are not told. This prince, named In-hâ, was now induced to make the attempt to wrest the reins of power from his brother so as to save the people from what they feared at

the hands of Prince Kwang-ha, but the latter got wind of the plot and the elder prince was summarily banished, together with all his coadjutors.

So matters went on until one day in early spring of the following year, 1608, when a servant came from the king's private rooms saying that he was dying. All the officials assembled at the palace. It is said that Prince Kwang-ha had become impatient at the tenacity of life shown by the aged king and had assisted nature in taking him off, but this, we may surmise, is rather a general deduction from the character of the man than a proved charge, and this prince has so much else to answer for that we may well give him the benefit of the doubt and conclude that the king reached his end by natural causes alone. The assembled noblemen sat in the room adjoining the one in which the king lay dying. Presently a eunuch brought out a note which read thus, "When I am dead let Prince Kwang-ha be kind to the infant boy." When the ministers had read it they sent it to the prince. Soon another note came from the sick room, "To the seven ministers of state; I am dying. I have but one cause of anxiety; the boy is young and I shall not be here to see him come to manhood. Let him be tenderly cared for." This was the end. The king turned to the wall and expired.

Upon bearing the welcome news the Prince Kwang-ha hastened to assume the position he had coveted so long. His first act was to send the Prime Minister Yü Yōng-gyūng into banishment. Then he sent an embassy to China to announce his accession to the throne. The Emperor replied, "Why is not the elder son, Prince Im-ha, made king?" and sent a commission to inquire into the matter. Prince Im was brought from Kyo-dong Island to which place he had been banished. One of the creatures of the newly crowned king advised that the head only of Prince Im be brought, but the aged Yi Hang-bok opposed it so strongly that the king dare not follow his inclination, but when Prince Im was brought he was "made up" for the occasion. He was unkempt and filthy, his clothes were in rags and the very sight of him decided the unsuspecting commissioner and he ordered the wretched man to be sent back to his place of banishment at once. For fear of further complications and to satisfy his vengeful nature, the king sent

a secret messenger to the prefect of Kyo-dong and had Prince Im poisoned in prison. He next proceeded to kill the banished Prime Minister, and then had his body brought to the center of the capital and cut in half lengthwise.

The Japanese had for several years been pressing for the resumption of the old-time relations, half diplomatic and half commercial, which had been carried on through the southern port of Fusan. Now in the first year of the reign of Kwang-ha, consent was gained and Yi Chi-wan for Korea and Gensho and Yoshinao for Japan met and worked out a plan for a treaty. The Japanese insisted that all three of the ports which had formerly been open should again be opened, but this was peremptorily refused and only Fusan was opened. The number of boats that could come annually was reduced to twenty. Great diplomatic agents from the Shogun were allowed to stay in Korea one hundred and ten days. The agents from any daimyo of Japan could stay eighty-five days and special agents could stay fifty-five days. The strictness with which the Koreans bound down the Japanese as to number of ships and men and length of stay, and the refusal to open three ports, show that Korea was doing this all more as a favor than by demand, and history shows that at any time she felt at liberty to withdraw support from them. The amount of rice and other food that Korea granted was hardly more than enough to support the embassy when it came.

It will be remembered that the king was the son of a concubine and not of the queen. He now went to work to depose the queen and set up his mother, though now dead, as real queen. He gave his mother the posthumous title of Kong-sŏng Wang-ho and sent the deposed queen into semi-banishment to the Myŭng-ye Palace in Chong-dong, where the king now resides. This act was looked upon as utterly unfilial and godless by the officials, and they almost unanimously censured his harsh treatment of this woman.

The next three years were spent in killing off all who had been specially favored under the last king, excepting the venerable Yi Hang bok, who stood so high in the esteem of the people that even the wicked king did not dare to lay hands upon him. One method of getting rid of objectionable people was to promise release to some criminal if he would swear that

he had heard the men conspiring against the king; but the king's thirst for blood could not be quenched so long as the young prince was living. The latter was now six or seven years old. No one dared to make a move against him openly, but the officials knew that if they wanted to become favorites with the king it could be done only by suggesting some plan whereby the boy could be killed without bringing on a general insurrection. It was accomplished as follows. Pak Kung-sŭ, a well known resident of Yŏ-ju became a highwayman. He was captured and taken to Seoul for trial. After he had been condemned, Yi I-ch'ŏm the court favorite sent to him in prison and said, "You are to die to-morrow, but if you will declare that you and several other men have conspired to depose the king and place the young prince on the throne you will not only be released but rewarded as well." When therefore the king received the written confession of the wretch he feigned surprise but instantly caught and executed the principals named. His satellites also urged that he must kill the young prince and his mother, for they must surely be privy to the plot. And her father too must be beheaded. The king did not dare to go to these lengths all at once, but he began by beheading the queen's father, and banishing the boy to Kang-wŏn. When the men came to take him he hid beneath his mother's skirt but the brutal captors pushed her over and dragged the lad away. These acts enraged the people almost beyond endurance and memorials poured in upon the king from people who preferred death itself to permitting such acts to go unchallenged. The king however answered them one and all by killing the writers or stripping them of rank and banishing them.

As the boy had been separated from his mother and banished to Kang-wŏn, he could be dealt with at pleasure. His death would remain unknown for a time, and the matter would pass by unnoticed. So in the following year, at the instigation of Yi I-ch'ŏm, the magistrate of Kang wŏn put the boy in a small room, built a roaring fire under it and suffocated him, an extreme of barbarity which the world can hardly parallel. The news soon spread among the officials. Scores of memorials poured in upon the king who answered them as before by banishment and death.

Chapter IV.

The king insulted . . . the "Mulberry Palace" . . . plot against the Queen Dowager . . . her indictment . . . she is degraded . . . inception of the Manchu power . . . China summons Korea to her aid . . . troops despatched . . . first battle with the Manchus . . . Korean treachery . . . Koreans make friends with the Manchus . . . the Manchu court . . . a Manchu letter to the king . . . its answer . . . Manchu rejoinder . . . message to Nanking . . . Chinese refugees . . . a Korean renegade . . . the Queen intercedes for China . . . Chinese victory . . . Manchu cruelty . . . offices sold . . . plot against the king . . . king dethroned . . . Queen Dowager reinstated . . . reforms . . . a thorough cleaning out.

With the opening of the year 1615 the king further revealed his hatred of the deposed and degraded queen by publishing broadcast the statement that she had gone to the grave of his mother and there, by practicing sorcery against him, had tried to bring evil upon him. This also brought out a loud protest from all honest men, and banishment followed. Even the children on the street spoke insultingly of the tyrant saying that he was afraid of the imps at the Myŏng-ye Palace, but had let his mother stay there with them though he himself would not go near the place. The king feared everyone that was honest and upright even though they had nothing to say. His own cousin, Prince Neung-ch'ang, whose younger brother afterward became king, was a perfectly peaceable and harmless man, but the king feared him and could not rest satisfied until he had gotten his satellites to accuse him of sedition and had suffocated him in a heated chamber on Kyo-dong Island. About this time a monk, named Seung-ji, gained the confidence of the superstitious king and induced him to build the In-gyŏng Palace which is commonly known among foreigners as the "Mulberry Palace." To do this, thousands of the houses of the common people were razed and heavy taxes were levied throughout the country; and yet there was not enough money. So the king began to sell the public offices. Some were paid for in gold, others in silver, others in iron, and still others in wood, stone or salt. The

people derisively called it the *O hǎng*, referring to the "Five Rules of Conduct" of the Confucian Code. The boys also made up a popular song which ran as follows, "Did you give gold, or silver, or wood for yours?" and they put the officials to shame by shouting it at them as they passed along the street.

Yi I-ch'ûm, the favorite, could not rest until he had carried out his master's wish and had invented some way to destroy the degraded Queen. Finding no other way to accomplish this, he at last descended to the following trick. He instructed a man named Hui Kyun to write a letter to the imprisoned queen purporting to be from some party in the country, proposing a scheme for deposing the king. This letter was thrown over the wall of the queen's enclosure and there found by the servants of the crafty plotter. The king was ready to believe anything against her and this letter fanned his hatred into flame. Yi I-ch'ûm followed it up by joining with scores of others in memorials urging the king to put to death the hated Queen Dowager. The Prime Minister, Keri Cha-hôn, stood in the way, however, and it became necessary to banish him to the far north. In the eleventh moon the king finally decided to drive the woman from Seoul, and made all the officials give their opinion about it in writing. Nine hundred and thirty officials and a hundred and seventy of the king's relatives advised to do so, but the aged Yi Haug-bok with eight others utterly refused their sanction of the iniquitous plan; and so these nine men, the last of those upright men who had stood about the late king, were sent into banishment.

The year thus closed in gloom and the new one opened with a memorial from the Prime Minister Han Hyo-san enumerating ten charges against the Queen Dowager; (1) that she had had the officials do obeisance to the young prince although the successor to the throne had already been appointed; (2) when the king was dying she asked him to set aside Prince Kwang-hâ in favor of the young prince; (3) she prevented, as long as possible, the king from handing over the scepter to Prince Kwang-hâ; (4) she wrote the letters purporting to be from the dying king asking that the young prince be carefully nurtured; (5) she instigated her father to conspire against the king; (6) she sacrificed in the palace and prayed

for the death of Prince Kwang-hā; (7) she prayed for the same at the grave of his mother; (8) she corresponded with outside parties with a view to raising an insurrection; (9) she sent to the Emperor asking to have Prince Kwang-hā set aside, (10) she sent to Japan asking that an army be sent to overthrow the government.

The king feigned to be very loath to believe all these charges and to act upon them; he called heaven to witness that the very thought of it was terrible to him and averred that he would rather be banished to some distant shore than even to mention such a thing. But after a great deal of urging he was prevailed upon, and said he could no longer be deaf to the entreaties of his subjects and the welfare of the country. So he took away her title of Tā-bi and decreed that she should be called Sū-gung "West Palace," and that she should receive no part of the government revenue, that officials should no more do homage to her, that her marriage certificate be burned and that all her wedding garments be taken from her. He determined also that in the event of her death no one should assume mourning, that her name should be inscribed in no ancestral temple, and that she should be shut up in her own apartments and strictly guarded.

And now there appeared in the northwest a cloud which was destined to overspread the whole of Korea, and China as well. Norach'i was chief of the Manchu tribes. He was from the wild tribe of Kōu-ju which, as we have seen, was broken up by a Korean military expedition. His grandfather's name was Kyu-sang and his father's name was Hapsiri. These had both been put to death by a Chinese general, A-t'ā, and to the unquenchable hatred caused by this must be ascribed the terrible reprisals the young Norach'i made on China, where his descendants occupy the imperial throne to this day. At the time of his father's death he had fled eastward beyond the reach of China's arm but gradually gaining power he crept slowly westward again until he had a footing on the great Manchu plains. But he was not yet ready to carry out his plans against China, and when the Mongol, Hapnigeukosip, entered the great wall and overthrew the Chinese general Yu Pu, Norach'i caught him and sent his head to Nanking. The Emperor was pleased at this and gave him the rank of "Dra-

gon 'Tiger General.' Having thus disarmed suspicion, the hardy northern began gathering and training troops until there stood about him 10,000 skillful archers. Some years before this he had killed his younger brother for fear of complications and now in the year of the events of which we are writing he had overcome the three great Chinese generals Yi Yong-bang, Chang Seung-yun and Yang Yō-gwi. The ruling dynasty of the Ming in China became well aware of the gravity of the situation and saw that it was necessary to square themselves for a desperate fight with the great Manchu leader. The first act of the Emperor was to send a summons to the King of Korea ordering him to send generals and troops at once to join the Chinese forces against Norach'i. The king responded by sending a man to find out the exact state of affairs, whether China was weak or strong and whether it would pay to help her in the coming struggle. This was paying China back in kind for her delay in sending aid when the Japanese invaded the peninsula, but Korea was thoroughly loyal to the Ming power. She may be criticised in many ways but there was never shown a deeper loyalty or devotion than Korea showed the Mings during the years of struggle against the Manchus, a devotion that always worked against her own selfish interests.

The Chinese general Yang Ho sent back to the king and said, "When we ask for aid do you merely send a spy to find out how matters stand? This war is as much in your interests as ours, so you had best send an army at once to form a junction with us in Liaotung." However little stomach the king had for the war this appeal was too strong to be set aside. Even this base king could not overlook the tremendous obligation under which Korea lay on account of aid rendered by China against the Japanese. He therefore appointed generals Kang Hong-rip and Kim Kyōng-sū as first and second in command and under them three other generals, Chōng Ho-sū, Yi Chung-nam and Chōng Kung-jōng. These men were put in command of 30,000 troops drawn from the five provinces of P'yōng an, Ham-gyōng, Kyōng-keum, Ch'ung-ch'ōng and Chui-ja, and they were ordered to the northern border. This was toward the close of the year, but before its end the Chinese sent a messenger to hurry forward the Korean troops, as it

was intended to make a grand demonstration with the opening of the new year.

In the first month of 1619 the troops went forward to the seat of war. It was in the middle of winter and most of the soldiers were going from a comparatively warm climate into the rigors of a semi-arctic region. The Chinese Gen. Yang Ho was advancing upon the Manchu position by four different roads. The whole army rendezvoused at Sim-ha in Liao-tung not far from the Korean border town of Eui-jn. The combined forces were led by four generals, Yang Ho, Yu Chŭng, Kyo Il-geui and the Korean Kang Hong-rip. Meeting a small body of five hundred Manchu troops they drove them back into the hills with considerable slaughter, and fondly supposed that all the Manchus could be put to flight as easily. In this preliminary skirmish the Koreans took a leading part, and one general was killed and another was wounded in the hand. The next day the whole force advanced to a place called Pugo. The right and left flanks of the army were composed of Chinese and the center was held by Gen. Kang Hong-rip with his Korean troops. Suddenly, almost without warning, ten thousand Manchu horsemen swept down upon the right flank. The impetuosity of the charge carried everything before it, and almost instantly the whole right wing was thrown into confusion and took to precipitate flight, in which both Gen. Yu Chŭng and Gen. Yang Ho were killed. Then the Manchu chief Kwi Yŏng-ga with 30,000 men came across the Ka-hap Pass and fell upon the left flank, and that too was routed in short order. The center under Gen. Kang had not yet been attacked and stood unmoved by, and not unlikely unconscious of the terrible destruction being meted out to their allies to the right and left. Now, Gen. Kang had been instructed by the king to watch the turn of events and if the Chinese could not hold their own to go over to the Manchus and make friends with them. This indeed does not look much like loyalty to China, but it must be remembered that we are dealing now not with the Korean sentiment as a whole but with the wretch who occupied the throne at the moment, and who had no more real loyalty toward China than he had love for his own country.

Gen. Kang followed his instructions and sent to the Man-

chu leader and said, "We are not enemies. There is no cause for hostilities between us. We have been forced into this unpleasant position against our wills. As the Chinese showed us favors during the Japanese invasion we have had to make some show of interest in order to reciprocate the favor, but as things have turned out we should be glad to make friends with you."

The Manchu chieftain was willing enough to come to this agreement and so the whole Korean contingent went over *en masse* to the Manchus. Gen. Yang was brought before Norach'i to make his obeisance. That powerful man was seated upon a throne, clothed in yellow silk, and on either side were many young women with jewelled pendants in their ears. Gen. Kang was told to stand some distance away and bow, but he said that in his own country his rank was sufficiently high to warrant a nearer approach. So he was led nearer. He then made only a slight genuflection. This did not please the choleric Norach'i and the general was compelled to make a proper obeisance. Gen. Kim Kvōng-sū likewise went through this humiliating ceremony.

It appears that Gen. Kang had decided that it was to his interests to join himself permanently to the Manchus, for when soon after this Gen. Kim tried to despatch a letter to the king, giving a carefully detailed account of the Manchus and their strength, the letter was intercepted by Gen. Kang who gave it to Norach'i and advised that Gen. Kim be killed. This was immediately done.

Three months later the Manchu chief sent a letter to the Korean king, couched in the following terms, "I have seven causes for hating the Ming dynasty and it is impossible for me to keep my hands off them. Now you and I are not enemies. To be sure you have injured us more or less in the past, but we will waive all that. It will be necessary for you however to break off all connection with China and stop aiding her in any way." Gen. Kang also wrote at the same time saying, "The Manchus are training all their youth to war, and soon they will have the whole of Liao-tung." When the king received these letters he referred them to the governor of P'yōng-an Province to answer. The answer ran as follows, "For two hundred years both you and we have

been the subjects of the Ming power and now that trouble has arisen between you and the authorities at Nanking it will be bad for you and us as well. China is like a parent to us and how can we refuse to aid her? We cannot listen to your demand and abstain from helping her. If you will make peace with us and clearly define our boundaries and abstain from conquest, China will not be only glad but will reward us both with gifts." To this the Manchus replied, "If you think that China will give presents you have been grievously deceived by her. They are all liars and cheats and I hate them. Put away this idea and stand shoulder to shoulder with us. We must take an oath and sacrifice a white horse to heaven and a black bullock to the earth. After that I will send back all your generals and soldiers. Let there be no more weapons used between us, but only horse-whips." This latter refers to friendly intercourse by means of horses. Gen. Kang also wrote, "Norach'i has taken Puk-kwan and Gen. Kim T'w-sŏk is dead. Pak Yang-go has surrendered. Norach'i has joined the Mongol forces to his own and is advancing on Yŏgwang. His two sons Mangoda and Hongtas advise him to first seize Liao-tung. Every day there are long debates to discuss whether it were better to strike Liao-tung or Korea first. This is a secret but I am sure of what I say. They are making great numbers of ladders and I am sure they are intending to invade Korea first."

This letter troubled the King, for it interfered with his own personal comfort. So he sent a swift messenger to Nanking begging the Emperor to send a large force to "guard your eastern territory" which meant that the king wanted China to stand between him and this Manchurian scourge.

The relatives of Gen. Kang were kept informed by him of the state of affairs in the north, and they sent large sums of money to Norach'i to buy him off and prevent him from invading Korea; and it may be that it was this, at least in part, that delayed it for some time. The king's messengers found the road to Nanking blocked by the Manchus and so had to turn back. The king thereupon sent envoys one after another by boat, but as the Koreans were poor sailors, they failed to land at the right place and fell into the hands of the Manchus or were wrecked by storms.

The Manchus now, in 1621, held the whole of Liao-tung and the Chinese residents were fleeing in all directions. Thousands of them crossed into Korea and many crossed over to the islands of Ok-kang and In-san near the mouth of the Yalu River and there, huddled together in wretchedness and want, bewailed their pitiable condition.

The prefect of Eui-ju implored the king to forward troops to hold the Manchus in check and the Chinese Gen. Wang wrote the king demanding a contingent of Korean troops to oppose the wild horde that threatened the Ming power. But the king was utterly incompetent, and all Seoul was in a ferment. The king thought only of himself, and looked to it that a comfortable place was arranged for him on the island of Kang-wha, in case it should become necessary for him to leave Seoul. In the early summer a Korean named Yi Yōng-hang, who had gone over to the Manchus body and soul, and had become son-in-law to Norach'i, took a body of Manchu cavalry, crossed over to the islands of Ok-kang and In-san and massacred all the Chinese refugees he could lay hands on. This again struck terror to the heart of the king, and it threw Seoul into a fever of excitement. The king collected nine thousand troops from the southern provinces and stationed them at Su-wŭn, but there was no one whom he could appoint general-in-chief; so he had to recall from banishment Han Chun-gyŏm and confer this honor upon him. Han Myōng-yŏn was made second in command. He was a man of low extraction but had acquired a certain amount of fame in the Japanese invasion.

In the following year, 1622, the Manchus entered China and were everywhere victorious. They wanted to make a treaty with Korea, but the king could decide neither one way nor the other. His envoys had not reached China and he had no word from the Emperor. The queen memorialized the king in the native script and said, "Those northern savages want to make peace with us, not because of any feeling of friendship for us but because they think they cannot handle China and Korea both at once. So they do this to keep us quiet until they finish with China. The king should make up his mind one way or the other and act. Think of what the Chinese did for us during the late invasion! We were on the very

edge of destruction and they succored us. Both king and people should be of one mind and hasten to send soldiers to oppose this common enemy. Even if we do not succeed we shall have clear consciences, for we shall know that we have done what we could to aid China in the hour of her distress." In the third moon a letter arrived from the Manchu headquarters which read as follows, "You say that you are the child and China is the parent. Well, I am now striking your parent, but you seem not to be able to help her. There is no use in trying to do so." In answer to this grim pleasantry the craven king sent an envoy with gifts to the Manchu camp, but the gifts and envoy were both spurned with insults.

The Chinese general Mo Mun-nyŏng fled from Liao-tung by boat and landed at Yong-ch'ŏn in Korea. Finding there many Chinese fugitives, and among them not a few soldiers, he organized a little army and marched against the Manchus. In his first fight he was quite successful, coming from the field with the head of the Manchu general, T'ung Yang-jōng. He then made his headquarters at Ch'ŭl-san. With the approach of winter the Manchus crossed the Ya-lu in force and he was outnumbered and had to flee. He sent a letter to the king saying, "I am now here in your territory with a small force, let us unite and drive back this Manchu horde. But nothing came of it.

The Manchus were exceedingly cruel toward their captives. Having collected a large number they made them sit down in rows and then the Manchu braves went along the line and shot arrows into their victims. If the wound was not instantly mortal the victim was compelled to pluck out the arrow with his own hands and give it back to his executioner.

Meanwhile Korea was going from bad to worse. For many years all official positions had been sold to the highest bidder. Governors and generals paid 30,000 cash, prefects 20,000 and clerks paid 5,000. No office could be procured without an immediate cash payment. The price put upon the office of Prime Minister was so great that for many years no one could afford to take it, and so the place remained vacant, perhaps to the benefit of the people. The king was ruled by a favorite concubine and she made use of her power to enrich

her relatives and those attached to her. She and other concubines sent men to the country to peddle offices. Half the money they kept themselves and the other half went to the pockets of the concubines. Such was the desperate condition of affairs when the year 1622 came in; and we must now record the downfall of this wretched parody of a king.

A man by the name of Yi Kwi had desired for a long time to find some way of ridding the land of the desperate tyrant, and at last he found five men who were willing to engage with him in the good cause. They were Sim Kyōng-jin, Sim Keui-wūn, Kim Cha-jūm, Ch'oe Myōng-gil, Kim Nyu. After thinking the matter over and discussing it, they decided that if their plan succeeded they would put on the throne the grandson of Sūn-jo Tā-wang. Kim Nyu was made the leader in this plot. Collecting money they fitted out a small but select body of soldiers and put Gen. Yi Heng-ip at their head, and the day for the event was set. But one of the men connected with the plot turned traitor and told the king the whole plan. The conspirators learned of it immediately and decided to carry out their program in spite of all. As it happened, the king was in a drunken carouse at the time this interesting bit of information was given him and he forgot all about it. That very night the band of conspirators met at the appointed rendezvous beyond the Peking Pass. But there was trouble, because some soldiers who were expected from Chang-dan had not yet arrived; so a swift messenger was sent to find them. They were met twenty li out and hurried forward. Yi Kwai, with several other generals, went to meet these troops beyond the pass and lead them into the city. They found several hundred soldiers ready for the enterprise; but a man named Chang Yn came in haste from the city and said, "The king has been told. The government troops are coming out to seize us." Yi Kwi seized Yi Kwai by the hand and said, "Kim Nyu who was to lead us has not arrived and you must be our leader." So he consented. He gave each soldier a piece of paper to fasten to the back of his collar so that they would be able to recognize each other and not be thrown into confusion. At the last moment Kim Nyu arrived and then there was a quarrel between him and Yi Kwai as to the leadership; but as day was about to dawn they let Kim Nyu take charge.

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Note on Ch'oe Ch'i-wun.

In the last issue of the Transactions of the Korea Branch of the Royal Asiatic Society we find two very interesting and valuable papers. One by Rev. Geo. H. Jones, Ph.D., on Ch'oe Ch'i-wŭn, and the other by Rev. C. T. Collyer on Ginseng. Both of these gentlemen are probably the best authorities on these subjects. The article on Ch'oe Ch'i-wŭn, the great soldier and scholar of Ancient Silla, introduces us in a charming manner to that distinguished personage and gives us a picture of his times and his work that are well worthy of preservation. A few stray items have come to our notice regarding the great Ch'oe Ch'i-wŭn, which may not be without interest in this connection.

It may be of interest, in connection with Ch'oe Ch'i-wŭn, whose style was Ko-un (孤雲), to know that after the expedition into western China, Sŏ-ju (西州), to chastise the recalcitrant Pŏn-yi (蕃夷), he made a journey into Annam. On his way thither he visited a country lying between Tong-king and Kyo-ji (交趾). It was a people living among mountains, their twelve important centers being, according to Ch'oe Ch'i-wun's own description, Pang-whau (平壤), Yon-n (順緣), Yek-chang (陸長), Yang-mu (諒武), An (安), So (蘇), Mu (武), U-rin (虞林), Keui-mi (誼美), Nam-myŏng (南溟), So-hyŏl (遼穴). This visit was made during the reign of the fourth king of Kyo-ji.

Ch'oe Ch'i-wŭn describes a wide stretch of country south of China, in the following manner: "The eastern part of

this land lies along the South China Sea to the South of Tong-king, four hundred *li*. The middle part is among high mountains which stretch a thousand *li* from north to south. Among these mountains there are six tribes occupying twenty-one strongholds. In the northwest is the Yü-guk, (女國), or "Woman's Kingdom," so called because it is governed by a woman.* To the southwest is Ch'o-p'a Tā-sik-kuk (閩婆大食國).† The people live in booths without kang floors and without any kitchen. They sleep on grass in the booth. There are no proper roads, only foot-paths. The limits of the different tribal possessions are marked by inscribed stones. The only way they mark the passage of time is by driving nails in a beam and each day hanging a new pair of shoes on a nail. Thus they keep track of months. They eat dogs, hens, rice and other things. Their villages are so close together that cock crow can be heard from one to the other. They tattoo the body with a tortoise design. They drink through their noses instead of their mouths‡ They frequently wear tiger skins. They also weave silk. Their common garment is a long strip of cotton cloth wound about the body. They eat unhulled rice. They do not wear mourning for their dead. Their warriors carry their swords hanging down their backs and they carry a shield on the arm. They know nothing about medicines. They were conquered by general Ma-wūn (馬援), of the Eastern Han in 38 A. D. His troops went as far as Bangkok.‡ So all this vast territory became for the first time subject to China. Gen Ma Wūn built a memorial shrine, in commemoration of the event, at Ak-ch'ōn Mountain (惡泉) or 'Evil water Mountain'§ It was to visit this memorial shrine that Ch'oe Ch'i wūn took the long journey. He says of himself, "I visited the very farthest limits of the Chinese empire."

*This is probably Tibet. Koreans today believe that Tibet is governed by a female line of rulers.

†Probably some part of the present Siam.

‡Called in Chinese Pau-sa-kok, "Coiled Snake Valley," because of a whorl of mountains back of the city, which is entered by a single narrow pass and the path, inside, curves about like a coiled snake.

§So called because a stream flowed by the place whose waters were poisonous and would cause swift death.

He tells another anecdote of his return journey from western China. He stopped for some days to rest at a famous monastery in Sū-ju. The priests were poor and the monastery in great need of repairs; so instead of paying for his lodging, Ch'oe Ch'i-wun wrote an essay, or a poem rather, which circulated through all that part of China and brought in ample contributions from the people, to effect all the repairs. A very bald translation of his letter is as follows:—

"I came 7,000 *li*, from Korea, and then went 10,000 *li* more to help put down the rebellion. Now on my way back I am stopping to rest at this monastery. I seem to have had the help of Buddha in my work and I feel as if he had saved me and led me here. This monastery was made in the early days of this present Tang dynasty but now I find it broken by the elements and the snow and rain beat in. The person of the Buddha will be injured and the monks are in danger of having no place in which to sleep. It is not meet that the Buddha should suffer such indignity nor that the monks should be in want. I must help them if I can, for I long to repay the kindness I have received here. As this monastery was built by an early emperor of the still ruling line a kindness shown to it will be honoring the ancestor of the present emperor. Heaven has led me here and laid upon me the duty of helping. The surrounding mountains, the flowing waters, the sights and sounds of this place are delightful and for the sake of future wayfarers like myself it is my hope that those who see this may contribute liberally of their means to put it in repair."

This circular letter elicited a host of answers, several of which have been preserved. One of them says:

"I have seen the letter of Ch'oe Ch'i-wūn in regard to mending the "purple palace" (monastery). It revives the joys by our ancestors and wakes to life the source of pleasant memories. I give you a thousand thanks, and according to my poor ability I will aid the good work."

Another says:—"If a man beholds a tree with jade leaves and golden branches he cannot but admire. It is a thing of beauty. The cooling shade, the lustrous flowers, these are what men love in the Spring. The flowers too are conscious of the joy they give and blush at the praise of their own beauty. This grand mansion has come down for many

generations and has garnered the love of many men. Its age makes venerable the name of the emperor's ancestors. You stopped there and Buddha blessed you. This blessing was not only yours but it was for the whole empire. For it to be in ruins is as sad as a personal catastrophe. I cannot but give as best I may."

Another tells us that though he have to sell all his houses and lands he will find a way to help the good work.

If this incident is authentic, as it seems to be since it is found in Ch'oe Ch'i-wŏn's own works, we shall not be able to look upon him as a determined enemy of Buddhism. In fact Confucianism and Buddhism approach the human mind from such opposite directions that they do not come in contact with each other in the ordinary intelligence. A Korean may be a Buddhist and a Confucianist at one and the same time without seeing anything incongruous about it. I incline to the opinion that these two cults come into antagonism only when they become the shibboleths of political factions. Red and white were not enemies until the war of the Roses. Buddhism first entered Korea as a state religion and it always had great political significance. Confucianism came in as a literary cult and found Buddhism already strongly intrenched. As literature rapidly became the test of official competency a collision was inevitable but what we urge is that this conflict was not intrinsically a religious one but rather a factional one.

On his return to Korea he brought many Chinese books and was well received by the king of Silla. He started in as a reformer and suggested many changes, among which, according to several of the leading histories of the time, were suggestions as to the better government of the people, the adoption of several Chinese customs, the lessening of the severity of the punishments inflicted upon criminals and the adoption of the Chinese style of dress. He also urged the adoption of the Chinese names of political offices. At first the king listened to him but soon he found that his suggestions were in advance of his times and that the other officials were so jealous of him that his advice was violently opposed at every turn. He memorialized the king saying "Kye-run is like a yellow leaf and Song-ak Mountain (at Song-do) is like a green pine tree." This meant that Silla was to fall, as

Kye-rim was another name for Silla, and that Koryu was about to be founded. He therefore retired to the fastnesses of Kaya Mountain to a place called Hong-yu-dong and became practically a hermit. There a few followers sought him out and attended him. At this time he wrote in regard to his hermitage the following poem which is considered by Koreans to be beautiful. The accompanying free translation does no justice to the poem.

水	舍	雞	鳴	夜	向	晨
柳	梢	風	動	月	橫	津
漁	歌	只	花	江	南	北
一	色	盡	花	不	見	人

"As I lie in my house built over the stream, and listen to the distant cock-crow, I know that morning is at hand.

"The wind sways the branches of the willow tree and the reflection of the moon upon the rippling water makes a glistening bridge across the stream.

"Both up and down the stream I hear the call of the early fishermen."

"But in the gray light of dawn I cannot tell whether yonder white objects are men or the flowers of the reed plant."

High up on the side of the mountain there is a wide flat stone like a terrace or ledge and here tradition says that Ch'oe Chi-wūn played at *pa-daé* with the *sin-sūn* or genius of the mountain and according to the Yō-ji Seung-nam his name is carved there on the side of the ledge, as well as some of his most celebrated saying. Near a bridge in that vicinity, called Mu-reung Bridge, there is a high cliff on which is inscribed one of his sayings.

狂	吼	疊	石	吼	重	巖
人	語	難	分	咫	尺	間

Which seems to mean that the water falling over the precipice without any conscious effort makes the whole valley to resound with its roar. So that even though people stand beside each other not a word can be heard. This is interpreted to mean that the commotion and senseless turmoil of Silla politics makes it impossible to hear the voice of reason.

At Tok-sū-dang Ch'oe Chi-wūn spent some time, and it is said that one day he took off his hat and shoes and hid them in the bushes, and then disappeared forever. The

monks of Hâ-in Monastery said he had probably gone up the mountain and become a deity. His picture was placed in a shrine at Tok-sū-dang and is said to be there still.

While he was in hiding he wrote much, and this together with all that can be recovered of his earlier writings were collected into a book of twenty volumes called Kye-wŭn P'il-gyŏng (桂苑筆耕) or "The Pen-plow of Kye-wŭn," a most expressive title. Kye-wŭn was another of Ch'oe's literary names. We have examined an abbreviated edition of this work in four volumes, two of which are unfortunately lacking. The two that we have contain (1) Ch'oe Chi-wŭn's challenge to the enemy of China to come out and fight. (2) His letter calling back Cho Chang (趙璋) who had been defeated by the northern barbarian, Whang-so (黃巢). (3) His travels and his mustering of soldiers in China. (4) His orders to the soldiers. (5) His answer to a letter from Governor Chn (閻) of Ch'ŭl-su about the war. (6) Answer to a letter from Governor Wang (王) of Kang-sŭ about the war. (7) Answer to a letter from Governor Si Pu (時浦) of Sŭ-ju about the war. (8) Answer to a letter of General Kweng (鄧) of Yang Yang. (9) A letter to Governor Chu Po (周寶) of Ch'ŭi-sŭ about the war. (10) A letter of General Ch'ŏ (焦) who was defending Ch'ŭi-sŭ. (11) A letter to the prefect of Che-ju (in China, about the war. (12) A letter to an official in Sŭng-in about the war. (13, 14, 15 etc to 30) Letters to the officials in various towns about the war.

Then follow twenty-five more letters relating to the war. Some of them announce victories, others are calls for troops, others are for the forwarding of supplies, and others still for various purposes, and these are supplemented by twenty-five more on practically the same themes.

We then have fifteen missives which contain congratulations to the Emperor on his birthday, or a few lines bearing upon some festive occasion, or even the "libretto" for some Buddhist ceremony. Also, after a victory, the sacrificial ritual to the five elements or directions, north, south, east, west and middle; the ritual for a sacrifice upon the building of a fortress; also for a funeral ceremony in honor of fallen generals; upon the moving of a great statesman's shrine; also an autograph letter. He wrote also the preface to a book of pic-

tures of the Na Fortress in western China, and a monograph on what he saw on his travels in Annam.

After these come ten memorials to the Emperor of China on various unimportant subjects, and thirty short poems of twenty-eight characters each on soldiers, weapons, pottery, self-control, snow, bird shooting, military discipline, military tactics, good localities, tigers, fortresses, shrines in Annam, archery, Annam, the road to Ch'ün-wi, the narrow road to Ch'ak-ku, monuments erected on victorious battle-fields, generals, seals, etc., etc., etc.

Then follow forty-five more letters carrying greetings to the Emperor, encouraging other generals and announcing victories, followed by forty poems about various interesting localities and a miscellaneous collection of other subjects.

The Japanese Occupation of Seoul

May, 1592.

It was on a foggy morning, the 13th of the fourth moon of the twenty-fifth year of King Sün-jo (1592) the Konishi's forces landed at Fusan. On the following day they took the town. As they attacked the town of Tong-nŭ at day-break of the 15th they must have started from Fusan on the 14th. From Tong-nŭ they proceeded northward through Yang-san, Mi-ryang, Ch'ung-do, Tŭ-gu, In-dong, Sŏn-san, Sang-ju, Mun-kyŏng, Ch'ung-ju, Yŏ-ju and Yang-geun, and crossing the Han River at Yong-jin they entered Seoul by the East Gate at day-break of the 3rd of the fifth moon. This date is unquestionably the right one, for one of the leading ministers of the time, Yu Sŏng-yŏng, states this plainly in the *Chŏng-bi-rok* (鄭恭錄) Vol. I, p. 21; and another witness, Yi Wŏn-ik, also mentions it in his diary, *O-ri Il-li-gi*, (梧里日記) Vol. I, p. 1. The *Yŏl-yŏ Kŏn-sŭl* (燃藜記述) Vol. XI, the *Kuk-cho Po-gam* (國朝寶鑑) Vol. XXX, p. 6, the *Chŏ-ya Chip-ya* (朝野僉要) Vol. XXXI, and the *Chŏ-ya Il-he-t'ong* (朝野會通) Vol. VI all agree in this. We thus see that Konishi's army accomplished the march from Fusan to Seoul in nineteen days.

Kato's force disembarked at Husan on the 17th of the fourth moon, or four days later than Konishi. The route which he took for Seoul was a different one from that used by Konishi. He went north by way of Chang-gi, Keui-jang, Su-yŏng, Ul-san, Kyŏng-ju, Yŏng-ch'ŏn, Sim-yŏng, Eui-beung, Kun-wi, Pi-an, and Yong-gung, and joined Konishi at Mun-gyŏng on the 27th. They both took part in the battle of T'an-gŭm-dŏ, after which they separated again at Ch'ung-ju, Kato going by way of Chuk-san and Yong-in. He crossed the Han River at Tong-jak-chiu and entered Seoul by the South Gate on the 3rd of the 5th moon, the same day that Konishi entered the city.

Sei-gwa Sin-si (征外新誌) a Japanese work which gives the full description of this invasion, quoting *Tai-ko-ki* (太閤記) states that Kato's entrance into Seoul was believed by some to have been a day later than that of Konishi [Vol. III, p. 5], but judging from the fact that it was not till the 2nd that Konishi arrived on the southern bank of the Han River, the statement of the *Tai-ko-ki* seems incredible.

These two leaders, when they separated at Ch'ung-ju, agreed to attack Seoul on the east and south at the same time; but when Konishi's forces reached the vicinity of Yŭ-ju they saw what looked like flames rising to the heavens just in the direction of the Capital. They pushed forward in haste, crossed the Han River and by forced night marches arrived at the East Gate at day-break of the 3rd. Kato's route was somewhat more circuitous and his arrival at the South Gate was several hours later than Konishi's entrance into the city.

The plan of making a simultaneous attack from two directions proved to be of no use for they met no opposition whatever. The *Cheng-be-rok* assures us that when the invaders entered Seoul they found the city without inhabitants (Vol. I, p. 2) and the *Yue-ya Kwei-sul* also says that there was no sound of men or horses to be heard in Seoul and that even the gates were open (Vol. XI.)

Let us now inquire why it was that the city was practically deserted. The government had all along been relying upon the ability of the Korean forces to turn back the enemy at the great Cho-ryŏng or "Bird Pass." Gen Sil Yip, so

famous for his sagacity, went to that pass, at the king's command, but he decided that the rough mountain country would not be a suitable place for his cavalry to manoeuvre in and so he retired to Ch'ung-ju, against the advice of Gen. Kim Yō-mul and of Gen. Yi Il, the former of whom urged the defense of the pass while the latter advised to go back to Seoul. The battle of T'an-geum-tŭ, which ensued, proved that Gen. Sil Yip's sagacity had played him false.

The government in Seoul and the common people were waiting eagerly for news of Sil Yip's victory. Just as evening fell on the 29th of the 4th moon three bareheaded horsemen pressed through the South Gate. The people, gathered there, demanded the news, and the three horsemen said they were servants of one of the officers on Gen. Sil Yip's staff, that they had barely escaped with their lives, and that they were hurrying to get their families out of Seoul. The defeat of Sil Yip was passed from mouth to mouth. Great confusion resulted and the alarm in the palace was very great.

The *Cheung-bi-rok* of Yu Sŭng-yong, Vol. I, pp. 18-19, and the record of Yi Hang-bok, named Su-ŭ-jip (西催集; Vol. XVI, p. 20, give a most full and interesting description of the panic which occurred in the palace.

The night was dark and rain was threatening. King Sŭn-jo determined to retreat to Eui-ju. At length the despatch of Yi Il arrived at the palace. Borrowing a torch from the office of the Royal Secretary the ministers broke the seal of the letter and found to their dismay that the enemy would be in Seoul on the following day or the next but one. The Royal Guards scattered and ran against each other in the darkness. Kim Eung-nam, the Minister of War, gave orders which no one obeyed, and the capital of Korea was helpless as against the invaders. According to the evidence of one witness, Pak Tong nyang, we learn that lewd fellows of the baser sort freely entered the palace, stole the royal treasures in a most brazen manner and that the gates of the city were not only not locked but were not even shut. The city bell no longer tolled its morning and evening summons. All these things go to prove that Seoul was in a state of extreme disorder.

About three o'clock on the morning of the 30th of the fourth moon, King Sŏn-jo, with his attendants, forsook his unprotected palace, leaving the wailing people to the care of Minister Yi Yang-wŭn, and fled toward Song-do by way far of the West Gate. The king and his retinue proceeded as Sa-hyŭn before the day began to dawn and at Sŏk-kyo it began to rain heavily, increasing as they went on to Pyŏk-je. At sunset they crossed the Im-jin River and arrived at P'at-jŭ about ten o'clock at night.

Yi Yang-wŭn, who had been placed in charge of Seoul, was not a man of any considerable military genius. The reason for his appointment was very simple. The Chief Premier Yi San-hŏ was very unpopular, since it was by his mistakes that the invasion occurred. The second premier Yu Sŭng-yong had decided to join the king's party to Kŭi-jŭ. Yi Yang-wŭn stood next in rank to him and in natural order of precedence was appointed to guard the capital. It was plain from the outset that he would never be able to defend the capital against the attack of a determined enemy.

He relied implicitly upon Kim Myŏng-wŭn who was encamped at Che-ch'ŭn-jŭng, on the north bank of the Han River. Kim was really the commander-in-chief and was a disciple of the famous scholar Yi Whang (so-called T'wi-ge Sŭn-sang) but his attainments, I fancy, did not fit him for the duties of a general on the field of battle. This is proved by King Sŭn-jo's criticism of him, in that when the position of Premier was vacant some years later the king appointed him but saying that though he was deficient in the power of self-control yet he was generous (supplement of Yŭl-yŭ Keui-sul, Vol. V).

Not only was he an incompetent general but his soldiers were almost all inefficient men. This we know from the record of a Korean witness, Yi Tŭk-hyŏng (Sei-gwar Sin-si, Vol. III, p. 2.)

At last Kato's force arrived at the Han River on the 2nd of the fifth moon. Musket balls fired by the Japanese fell in the camp of Kim Myŏng-wŭn. The latter immediately retreated toward the Im-jin River. When Yi Yang-wŭn, the defender of Seoul, heard of this sudden flight of General Kim he unhesitatingly forsook the capital, as was to have been ex-

pected. Thus the city was left quite open to the occupation of the Japanese.

The terror of the people of Seoul was quite beyond description. They were sure that nothing but slaughter and plunder awaited them. But to their surprise they found, when the Japanese actually came, that their fears were quite unfounded.

The *Yul-yō Keui-sul* (Vol. XI) says that the invaders burned the Ancestral Temple, the palaces and public and private residences, when they entered Seoul. Such is one of the traditions handed down by the Korean people and even some of the Japanese authors believe this report to be true. Thus we find that the book entitled *Chōsen Ō-Koku* describes Ukita's camp as the Kyōng-bok Palace which was fired by his soldiers (p. 335), and the *Kan-han-to* (韓半島) p. 144, as well as the *Kan-koku An-nai* (韓國內案) p. 73, likewise adopt this view of the matter; but this is, of course, a serious mistake.

It was in the early morning of the 30th of the fourth moon that fires began to rage in Seoul. We find evidence of this in the record of Yu Sŭng-yong. He describes in the *Cheung-bi-rok*, Vol. I, p. 20, that on the way to the north in company with the king, just as they came to Sa-hyŏn they saw fire breaking out from the great storehouse at the South Gate. This was at about daybreak. This was the beginning, and the fires burned through the second of the fifth moon. Konishi saw it from Yŏ-ju, 190 *li* from Seoul on the first of the fifth moon, and it must have been a very great conflagration.

As to what buildings were burned at this time we can discover from another record of Yu Sŭ-yong, the *Sa-a-jip*, Vol. XVI, p. 28. Next after the store-house, the Chang-ye-wŏn and the Department of Justice were burned, and then the Kyōng-bok, Chang-dŭk and Chang-gyōng Palaces were laid in ashes. Then came the residence of Prince Im-hŏ and the private house of Hong Yŏ-sun the Minister of War.

Who was responsible for setting fire to the principal buildings in Seoul? This question is easier to answer than a like one which was asked in Moscow in 1812. That the culprits were none other than the Korean mob is proven by the evidence of the *Sa-a-jip*. It will be of interest to ask why these build-

ings were burned. We know that the records and deeds of slaves were kept at the Chang-ye-wun and the Department of Justice and therefore these places would surely be visited by such a mob. The burning of the palaces was an attempt to cover up the crime of plundering the royal treasures. It is harder to understand why they should have burned the houses of Prince Im-hā and of the Minister of War but it was doubtless because the common people had some grudge against them. The burning of the palaces began on the first of the fifth moon. This was recorded by a Japanese at the time (*Sei-gwai-Sin-si*, Vol. III p. 4.)

The Japanese did not enter Seoul until after the fire had burned out. We find evidence of this in the *Kuk-cho Po-gam* (國朝寶鑑) Vol. XXXI p. 8. where it is stated that the palaces had already been burned to ashes when the enemy entered Seoul, and so we conclude that the fire died out on the 2nd of the fifth moon. On the next day, viz. the 3rd, the van of the Japanese army entered Seoul, and hence it is plain they had no connection with the fire. This view is adopted by such eminent Korean writers and statesmen as Yu Sŭng-yong, author of the *Su-a-jip*, Yi Chang-yŭn, author of the *Cho-ya-Chip-yo*, and Yi Hui-su, author of the *Ch'ung-ya Mon-jip*.

In this discussion we have depended largely upon the statements of Yu Sŭng-yong. One might think that as he was not an eye-witness of the events his statements might need to be discounted. But that he was extremely careful to ascertain the facts is shown by his sending a royal secretary, Sin Chip, into the city, to learn what was going on. This he states in the *Cheung-bi-rok*, Vol. I p. 21, and thus the credibility of his record is maintained.

There can be no reasonable doubt that it was the Korean mob that set fire to the palaces, but even these people had fled from the city when the Japanese arrived. Kato and Konishi consulted together and posted a proclamation on the city gates saying that the people should come back to their houses, for the Japanese would do no damage either to their persons or their property. The effect of this proclamation was immediate and profound, and the people gradually returned to their homes.

Ukita, the commander-in-chief of the Japanese forces,

entered Seoul on the 7th of the moon and other generals came in later still. They all encamped on the north side of Nam-san except Ukita who occupied the Ancestral Temple as his quarters, whence he removed later to the Nam-byŭl-gung.

Seoul was occupied but the people discovered that the invader was not a barbarous destroyer. Shops were re-opened and trade went on much as usual. Those who held passports were free to come in or go out.

Thus order was secured by the Japanese whose rule contrasted curiously with that of the general who had been charged by the king to protect the city.

T. SIDHARA.

Across Siberia by Rail.

CONTINUED.

As we have already said, Sunday was spent in speeding across the highly cultivated Manchurian plains past the city of Mukden whose many gates loomed up in the distance a mile or two to the east. On Monday morning we were still traversing well cultivated country though we were evidently getting further north. This was apparent from the more backward condition of vegetation along the line. We found that new bridges were being built all along the line in this region and our train was obliged to cross the streams on temporary bridges. The new ones were being solidly made and the iron work appeared to be of American make though of this one could not be sure. As the morning advanced we entered a more uneven country and at ten o'clock we pulled up in the remarkable city of Harbin on the southern bank of the Sungari River. At this point the road from Dainy connects with the through line from Vladivostock to Moscow. This town has sprung up as if by magic in the last five years and now presents a most curious mixture of all sorts of nationalities. It is not the purpose of this paper to discuss such matters but only to call attention to the extraordinary crowd one always sees at the station. Eatables of all kinds were on

sale though not of appetizing quality. An inquiry as to the price of some small apples elicited the surprising reply that they were twenty-five cents apiece!

No change was made in the train at this point nor did many new passengers come aboard from Vladivostock, and after an hour's stay, during which the strong southerly wind blew a continual cloud of dust past the station, we passed on to the great bridge over the Sungari just beyond the town. Soon after crossing this bridge, which spans a river remarkably like the Missouri in appearance, we entered a different sort of country. Heretofore there had been plenty of trees in evidence and the level land was well tilled, but from this point on no trees were seen and the land was entirely uncultivated. We had entered the broad steppes of Northern Manchuria and, turning toward the northwest, we made a practically straight line toward the distant Kingan range of mountains. By this time we had begun to learn the "ropes" a little. We had discovered that the only set meal of the day, the *table d'hôte*, was laid from two till six o'clock in the afternoon, and that at any other time food was served *a la carte*; that it is quite impossible to obtain good drinking water on the train. No one seems to use it. In fact there is no water with which to brush one's teeth. No hot water can be obtained for toilet purposes and unless one carries his own utensils such as teapot, cups, spoons, etc., he cannot obtain hot water from the *buffet* for making tea, coffee or any other form of food. One must be prepared to take most of his meals in the dining car, and this is indeed the rational course since one can get along very well indeed at two roubles a day. Unless one is traveling with children it is hardly worth while carrying any utensils or food, but one of these patent pocket filters would be of great use unless one were willing to drink tea always in preference to cold water. In the matter of bathing one should be sure to provide himself with soap, towels and a large sponge, for the latter is the only method by which one can secure a bath, neither tub nor hot water being procurable. With the exception of these drawbacks the journey is thoroughly enjoyable. You spend your time either in your stateroom or in the dining-car and if wise you will spend many hours in the latter over your glass of

tea with a slice of lemon in it. This last is an institution in itself. No one who has not tried hot tea with sugar and a thin slice of lemon can say he has exhausted nature's bounties. The habit becomes confirmed after the second attempt and you cease wondering that the Russians are the greatest tea drinkers in the world. One might ask what would be the cost of food for a family consisting of man and wife and two children. Of course it is hard to say but by practicing a fair degree of economy it would not cost more than four roubles a day, a rouble being equivalent to a yen. In regard to children it must be confessed that a journey of sixteen days in a train would prove very irksome as there is little opportunity for a child to run about. Generally the stops at stations are long enough to take the children out and give them a good brisk walk of five minutes or more and at least once a day a stop of nearly an hour is made at some station or other. If these occasions are properly utilized and fitting amusements are provided for the children while the train is under way there should be no great difficulty, but it all depends upon the children and the way they are managed.

One matter of importance has not been mentioned. There is no Custom's inspection of any kind nor examination of passports till the Russian border is reached at the town of Manchuria, which is reached the fourth day out from Dalny. At the present writing we have not reached that point and cannot yet give definite information about it.

After leaving Harbin and crossing the Sungari river we entered a vast steppe or prairie the exact counterpart of those in western America. The road stretched away mile after mile straight as an arrow. Every five miles or so we would come to a neat brick station generally surrounded by a few wretched Mongol huts. At one point we looked back and saw three of these stations at once. In fact for a distance of a hundred miles or more there was not a single curve in the track. The following day, Tuesday, showed us a different state of things. We were entering a mountainous region and the hill-sides were clothed with a kind of scrub-oak and silver birch. At short distances great piles of this excellent fire wood were seen near the track, for it is used as fuel on all the engines through this part of the country. We climbed up

the water-courses penetrating deeper and deeper among the mountains. Snow still lay on their slopes and the air began to feel decidedly wintry. About three in the afternoon we arrived at an important town far up among the mountains, called Bukatu. Here were a dozen or fifteen well built foreign houses, shops and stores. As we lay there waiting for a train that was due from the opposite direction we watched the Russian peasants riding in their rough carts or the shaggy Mongolian camels dragging loaded carts at a snail's pace through the mud. Here we were surprised to find a number of Koreans working in a gang of coolies. They had probably been brought inland from Vladivostock.

Another two hours brought us to the point where the great tunnel is being driven through the summit of the King-an range. It will not be done for two years yet. The last hour we had come through picturesque mountain scenery meeting flurries of snow every few minutes and being buried now and then in clouds. These added much to the scenery as they came and went so suddenly leaving us now shrouded in mist and now bursting forth into the clear cold sunlight. It was at the busy little town of Saltanovo that the steep climb began. It was what is popularly called a "switchback" where we zig-zagged up the steep side of a hill perhaps six or eight hundred feet to the summit where lies the town of King-an, named from the mountains. This is the highest point reached between Dalny and Moscow and may possibly be five thousand feet above the sea level though we have no accurate figures to quote. This was the roughest and most primitive looking place we had seen. It looked just like some backwoods town in Canada with its log huts and rough coated denizens. Here the ground was covered with snow and a cold wind blew from the southwest and compelled us to don our overcoats. Night overtook us as we were sliding down the further slope of the mountain with nothing but a smooth steppe between us and the frontier town of Manchuria where we may or may not have to change cars. No one knows yet and we cannot learn till we arrive at that place.

(To be continued).

Mudang and Pansu.

Another *mudang* ceremony is called the *yong-sin kul* (龍神) or "Dragon Spirit Seance." Koreans believe that each river or stream, as well as the ocean, is the abode of a dragon spirit. This is a good spirit as compared with most of the spirits worshiped in Korea. This dragon spirit controls the water of the stream or of the sea. Not only the large rivers but each small stream has its dragon spirit which receives homage each spring and autumn. The ceremonies performed are of various kinds corresponding to the various interests connected with the waters of the streams or of the sea. There are thousands of places in Korea where the dragons are worshiped. For instance each village on the bank of a stream that is at all navigable even for small boats performs the ceremony. Then the merchant or freight boats have special ceremonies, the fishing-craft have a separate ceremony, the ferry boats have another, war boats have another, but besides these there are or were great general ceremonies such as the one celebrated at the harbor from which an envoy to China set forth on his mission. A detailed description of all of these would fill a volume, but we must describe some of them to show the firm hold which this form of superstition has upon the Korean people and to show that from a practical point of view these forms of worship exercise a far greater power over the Korean than either of the so-called religions, Confucianism and Buddhism.

To begin with the village ceremonies; it would be too much to say that every village beside a stream has a dragon *kul* each year but there is hardly one that does not do it occasionally, and very many do it regularly. Sometimes it is to secure good luck, sometimes to propitiate the dragon spirit after he has shown his anger by bringing bad luck, sometimes it is done by some wealthy man of the place in order to get an opportunity to feed the poor people of the village without suggesting charity. Sometimes it is done before the crops are put in in the spring to insure good rains, for the dragon is supposed to have control of the rainfall and the winds. The

ceremony is generally performed by the *mudang* in a boat and she is accompanied by the highest people of the villages, as many as can crowd in. Sometimes when the stream is very small the ceremony is performed on land. The *mudang* generally gets a hundred thousand cash, or forty dollars, for this service. In this ceremony she does not pretend to become possessed by the spirit of the dragon but she prays to him to be propitious and help the people of the village, giving them good luck and plenty of rain. One feature of the "show" is the *mudang's* dance, a part of which is performed with bare feet on the edge of a sharp knife. The knife is a long blade with a handle at each end, like a draw shave except that the handles project straight from the ends of the blade. It is a knife used in cutting up tobacco leaves. This is laid across the top of an earthenware crock that is filled to the very brim with water. The knife lies with the edge of the blade pointing up. The *mudang*, in bare feet, steps upon the blade and performs the steps of a dance on it without injury to herself, nor is a single drop of the water spilled. This kind of a *kut* is performed not only to the dragon but in many places it is done in honor of the mountain spirits or of some famous man of former times, as for example to the spirit of Ch'e Yŭng, a famous general near the close of the Koryŭ dynasty. His shrine is at Tŏk-mul Mountain near Songdo and there the *mudangs* hold *kuts* about every month. In fact among the people of that vicinity such ceremonies are of daily occurrence.

These ceremonies in connection with merchant boats differ with the different grades of boat. For craft of large size that carry on the heavy coastwise trade and make but two or at most three voyages a year a *kut* is held before setting out on each voyage. The *mudang* comes on board with drums and reed pipes and to the accompaniment of these she calls up the dragon spirit and the spirits of men who have drowned and implores them to make the voyage a success, to keep down the waves of the sea and to protect the lives of all on board as well as their fortunes. As for smaller boats much the same thing occurs except that the music is omitted as being too costly. Often all the boats of a village have a *kut* for all the craft together. The owners contribute the money in

proportion to the size of the various craft and the spirits are asked to bless them *en masse*.

In the case of fishing boats the ceremony is not generally performed for each separately, but many boats come together and the *mudang* comes aboard with her "orchestra" and calls up the dragon spirit. She tells him that she knows it is a trespass for men to go and catch the subjects of his kingdom and eat them, but that men must live; and she begs the dragon to overlook the wrong and let the fishermen make a good catch. After she leaves the boats, they put out to the fishing grounds and proceed to set their nets as usual, but with music and singing, every man using his lungs to their full capacity. This finishes the ceremony. It is repeated several times each year if the fruits of their labor warrant the expense.

The ferry-boats, too, have their special ceremony each spring and autumn at which the dragon is called up and the spirits of those who have been drowned while crossing the ferry. The general lack of bridges in Korea makes the ferry an important institution which receives government aid, but the way they crowd the boats and load them down to the water line with cattle carts, sedan chairs, *yangbans* and coolies it is no wonder that they want to call upon the spirits to protect them. Every ferry has plenty of such spirits for audience at such a ceremony, though as to the dragon we may be more sceptical.

One ceremony in connection with ferries may be witnessed twice a year at *Nodol* ferry near Seoul. The boat is roofed over with straw and after a large quantity of millet has been prepared the *mudang* and her crowd enter the boat and put off from shore. The food is thrown into the water for the spirit and at the same time the *mudang* begins her incantations. As soon as she has become "possessed" she begins to howl and "take on" frantically, personating the desperate case of people who have died by drowning. She climbs to the ridge-pole of the improvised roof and dances and screams. After an hour or so of such antics, they come ashore and the *mudang* climbs a willow tree to its very top, wailing and screaming. She says she is a spirit that has been imprisoned in the dark water and must have a chance for a *hugyung* or as the Chinese say "a look-see." So she climbs the tree to

its very top and then, after looking about, descends to the ground. During the whole time she wails and gnashes her teeth and beats her breast in the most frantic manner.

The ceremony in connection with war vessels is now a thing of the past, but it is not without interest. For the sake of the more superstitious of the sailors a *kut* used to be held. It was believed that the water spirits enjoyed seizing sailors by the top-knot and dragging them down into the water. The only way to avoid this danger is to wear a silver hair-pin, stuck in the top of the top-knot. Here as elsewhere spirits are supposed to fear silver, and a hair-pin of that metal is a guarantee against trouble. This is proved, to the Korean's satisfaction, by a dream that a man had in which he saw spirits emerge from the water and drag to their death every sailor on the boat who did not wear the silver pin.

(To be continued)

Odds and Ends.

Making of a River.

Apropos of the child's suggestion to its mother that God was very thoughtful to make the big rivers flow so near the cities, we have an account of the origin of a river. It is called the *Han-naru*, and flows near the town of Su-wun. Formerly there was nothing but a little rivulet there, but one night the great scholar Yi Chi-ham dreamed that the rain came down in torrents and the rivulet became a river. He arose on the morrow and warned all his neighbors that they had better get ready to move up the hill-side, as there would be a terrible flood that day. Nearly all laughed at him, but there was one lowly salt-merchant and a few others that heeded the warning. All together they shouldered their worldly goods and moved up the hill-side. The rain came on and Yi was flattering himself that it was his wisdom that have saved him and his few companions, but as they moved up the rise of ground the salt-merchant set down his *jigi* and propped it up with a stick. Yi expostulated and said they must go further up, but the salt-merchant only pointed to the end of the stick and said,

"This point will be the limit of the water's rise." And so it proved, the water just lapped the end of the stick and then subsided. Yi Chi-ham thereupon confessed that this poor salt-man was wiser than he.

The flood passed but did not subside to its former limits. A considerable river remained as lasting evidence of the truth of this story.

**As good as Wire-
less Telegraphy.**

This same Yi Chi-ham had a nephew, Yi San-ha, who was somewhat sceptical about the superior gifts of his uncle, as often happens among near relatives. One day he received an invitation from his uncle to go fishing. When they had spent most of the afternoon in their little boat on the river and had partaken rather freely of wine, the nephew looked up and was completely mystified by seeing that they were approaching a shore that was quite unfamiliar to him. There were Chinese houses and pagodas and strange trees and stranger people. He asked his uncle where in the world they had come. His uncle replied with great nonchalance that he thought he would give his nephew a glimpse of the So-sang River (蘇江) in Southern China! It is seven or eight thousand *li* from Korea and they had covered the distance in half an hour! The nephew did not dare to say a word. They approached the bank and his uncle told him to pluck some of the reeds that were growing there. He did so, and half an hour later they were back on the Han River. The nephew never again questioned his uncle's powers.

**Looking
Backward.**

It is affirmed that rice merchants in Songdo, when they measure rice, always throw it backwards over the right elbow instead of throwing it forward as all other rice merchants do. This is interpreted as being a motion backward and means that the people of Songdo would like to go back to the former dynasty whose seat was at that city.

The Centipede.

This is considered the most dangerous reptile in Korea. The older the centipede is the more dangerous is its bite. They sometimes attain a length of twelve inches. The Koreans say that the only sure cure for a centipede bite is to bind on to the wound an old cloth that has been used for wiping up the table in a wine

shop. They believe that there is a deadly feud between hens and centipedes and that if the dead body of a hen is left about, it will certainly attract this reptile. So fixed is this belief in the enmity between hens and centipedes that the picture of a hen may be seen today on the Northwest Gate of Seoul, for the ridge on which it is built is known as "Centipede Ridge," and the hen is painted on the gate to scare the reptile into quiescence. But the hen is not the only enemy of the centipede. The angle-worm is also his sworn foe and the Koreans say that the way they fight is by poisonous exhalations which they emit and whichever is the deadlier wins. Many stories are told of these sanguinary conflicts. It is believed that human saliva is deadly to a centipede. There may be something in it for otherwise it would hardly have passed into proverb. The Koreans say of a man who has once had official position but has lost it, that he is a centipede that has been spit upon. For centuries one of the commonest methods of inflicting capital punishment in Korea has been to compel the criminal to drink a decoction of centipede. It is a very deadly draught and no one has ever been known to survive it.

**Why they went
blind.**

In looking for a grave site the geomancer has to guard against two very dangerous things. The first is the *kyu-bong* or "spying peak" and the other is the *ami-san* or "eyebrow mountain." The first of these has been heretofore described but the second is worth mentioning. If from a grave site there can be seen a mountain behind which another mountain looms up like the arch of an eyebrow, the son of the man buried there will go blind! Only a few days ago a grave-digger was heard to say that he knew a case in which through the carelessness of the geomancer, a grave was placed where it was in full view of an *ami san*, and the result was that not only the son of the buried man but every one of the coolies who had helped to dig the grave went blind in one eye. This is distinctly a grave-digger's story, but it shows that there are people in Korea who put full faith in this imaginary evil.

**Thorn fence
Island.**

The Koreans say that the kite originated in the attempt to imitate the flight of a hawk. In other words the Koreans justify the pun

on the word kite. One of the most celebrated kites in Korea was the one used in subduing the Island of Quelpart. Centuries ago when the kingdom of T'am-na flourished on that island its government was a gynecocracy and intruders were kept out by a thorn hedge set all about the shore of the island. A Koryu captain was sent to subdue it but got impaled on the hedge and suffered a bad defeat, but he kept at it until he devised a means to effect his purpose. When the wind was in the right direction he approached the shore at a point where a lofty tree stood just inside the bristling hedge. There he flew a kite and let the string become entangled in the branches of the tree. All that remained was, as the reader will readily surmise, to go up the string hand over hand until he reached the tree, drop into the midst of a group of wondering natives, and cut a few of them down with his sword! and so T'am-na fell.

Editorial Comment.

**Birth, Marriage
Death.** Such are the three chapters that comprise the life story of most mortals. This month we record three births, three deaths, and a wedding in our News Calendar. The wedding and two of the deaths demand more than mere mention at our hands.

**The
Wedding.** A bird of the air has whispered that this marriage of Rev. Mr. Sharp and Miss Hammond is the happy "consummation devoutly to be wished" of a long engagement. Miss Hammond arrived on the field first, and has spent two years in language study and Mission work in connection with the M. E. Girls' School (the Ewa Haktang). Mr. Sharp spent this time in Collegiate and Theological training for his life work, arriving in Korea in May of this year. The grounds and veranda of the Ewa Haktang were prettily lighted by scores of fancy lanterns and the rooms had been tastefully decorated with green leaves, spires and lovely palms. Tuesday evening, June 30, short-

ly after 8 o'clock the strains of the the wedding march summoned the guests to the spacious hallway and the bride and groom elect were seen descending the broad stairs, and entering the parlor. They took their stand in the bay window facing the audience, while the officiating clergyman, Rev. W. A. Noble, of Pyeng-yang, stood with his back to the audience, facing the bride and groom. This was a pleasing innovation to most of us, though perhaps a little trying to the principal parties. The bride looked her loveliest in a gown of white silk and carried a bunch of pure white Sweet Peas. After the solemn, old, yet ever new and interesting ceremony had been happily completed, the guests filed past and with warm hand clasp and felicitous phrases greeted Mr. and Mrs. Sharp. As usual there were not wanting those who from force of habit blurted out the bride's maiden name while wishing her all possible happiness—but this only added to the merriment of the occasion.

Soon the "happy couple" led the way to the dining room, where a most enjoyable wedding supper was served.

Rev. and Mrs. Sharp will occupy the house of Rev. D. A. Bunker during the latter's absence on furlough.

ENTERED INTO REST.

Mrs. F. S. Miller, née Anna Reinicke, Seoul, June 17, 1903.

Mrs. W. B. Harrison, née Linnie Davis, Chunju, June 20, 1903.

It is a coincidence worthy of mention that these two ladies entered upon their life work in Korea within a few weeks of each other in the fall of 1892; and "entered into rest" the *same* week, one on Wednesday morning and the other on Saturday evening. They were both Presbyterian missionaries, Mrs. Miller of the Northern and Mrs. Harrison of the Southern Church. Both were consecrated workers, and especially interested in Korean children. Mrs. Miller assisted her husband in the Boys' School for some years; and Mrs. Harrison gathered the children of her neighborhood

together in a sort of everyday Sunday School before she had been in the country three months. Each suffered from prolonged ill health, which forced them to seek recuperation in America before furlough fell due. Both returned to Korea apparently much improved, so that the announcement of death caused a severe shock to their many friends. So brief was the illness of each, that to many the sad news of their decease was the first known to their being sick at all.

Their cheerful patience, warm sympathy, unselfish consideration, and ready helpfulness greatly endeared both to the many friends who mourn their loss.

This is in no sense an obituary; we may be favored with that in another issue, from an abler pen. It is simply by way of "comment" upon points in common in the life and character of two servants of God who have been "called up higher." Earth is poorer but Heaven the richer for their going.

Foreigners and Native Diseases.

If we were to call the death-roll of all foreigners who sleep under the sod of Korea, we should find four deaths from small pox, five from typhus fever and two from dysentery. There may be more. Others have passed through severe attacks, but recovered.

So common are these three forms of disease among the Koreans, that foreigners are in danger of growing used to them, and so fail to take proper precautions. Oftentimes it is impossible to avoid the risk of infection. Especially is this true in travelling in the interior. More than one foreigner has been given a room at an inn which has just been vacated by a small pox patient. We are not a doctor, nor is this a treatise on disease and its prevention. But we venture to suggest a few simple precautions.

Be vaccinated every chance you get. It will not hurt if it does not "take;" and if it *does* take will be a life preserver. Don't trust a "good scar" even of recent date; but "try, try again."

2. Don't drink water of which you are in doubt. Either go thirsty, or make it safe to drink by boiling, filtering, or distilling, according to preference and means at hand.

3. Don't eat native fruits without first peeling or washing in pure water.

4. If brought into close quarters with disease try to keep on the windward side. Don't put your fingers in your mouth nor swallow saliva, while in the presence of the patient.

5. After taking all such simple precautions as the above, and any others that your physician will readily suggest, *don't worry about germs*. We knew a lady who was made perfectly miserable by learning a little about cholera germs. Plenty of sleep, pure food, exercise in the open air, and a *cheerful spirit* will put to flight whole armies of germs.



Weju. Shall Weju on the Yalu River be made a Treaty Port? Such is the question for debate in government and diplomatic circles just now, with Japan first speaker on the affirmative and Russia on the negative side. It is perhaps too much like a side door into Manchuria, where Russia is fast closing the "open door" in spite of polite protestations to the contrary. Surely Japan and England as first and second speakers ought to be able to make a strong case for the affirmative. We shall see.

News Calendar.

To those who are fond of out door sports the following extract from a 'spectator's' letter, dated Fusan, May 13, will prove of interest:—

"The excellent lawn tennis courts on the premises of the local commissioner of customs, to whose thoughtfulness and enterprise its existence is due, is becoming increasingly popular with the athletic spirits of our foreign community. Through the courtesy of the members of the Tennis Club, most of the foreign residents, including the Japanese and Chinese consuls, were privileged to participate in an unique garden party at the Commissioner's residence, on the afternoon of May 8th, the occasion being the formal reopening of the tennis grounds, and the inauguration of the season's games. This is the first social entertainment of the kind that has been given in Fusan, and the unanimous verdict is that it proved an unqualified success. Much enthusiastic interest was shown by the ladies in the target shooting that formed an amusing part of the proceedings; and the local Japanese brass

band called forth hearty applause by the rendering of several pieces of music in a highly creditable manner. Fusan is fortunate in having at the head of the customs one who takes such a hearty and practical interest in the welfare of the individual members of his staff and who spares no pains in seeking unostentatiously to contribute to the general happiness of the community."

A conflagration at Chemulpo, April 30, destroyed five houses, and injured twenty.

Towards the end of April some agents of the Russia Lumber Co., which secured a grant of timber lands from the Government some time ago, brought Chinese laborers to Paik Ma Mountain Fortress and felled some fine trees. The matter was at once reported, and word was sent down by the Foreign Office to stop the work as this timber land was outside of the original grant.

The people of Wonsan voted in a request to the Home Office to continue Yun Chi Ho as Magistrate of their district for another term of three years, as he has won the esteem and gratitude of all by his excellent administration.

The battleship recently bought in Japan by the Korean Government as a nest egg for a navy has called forth much comment, both favorable and adverse, on the part of those who have visited it in Chemulpo Harbor. The following figures are taken from a native paper: Length 346 feet, width 41, depth 27½, weight 3,436 tons, speed 14 knots; price 550,000 yen.

Two hundred forty houses are to be torn down to make room for the South Gate Depot of the Seoul-Fusan R. R. Co.

According to an official report, Seoul is blessed (?) with 199 pawnbroker's establishments.

The abuse of "power" and highhanded lawlessness of Roman Catholic adherents are not confined to any one section of the country, as shown by the following item of news taken from the native papers: The people of Anan, Choong Chung Province, have petitioned the magistrate to arrest and punish Kam Tso Yung, a Roman Catholic, for extorting money and beating people on the strength of his connection with the foreign church.

On April 25th a band of about thirty highwaymen entered the town of Chungsan, set fire to thirteen houses and carried off a lot of plunder.

The genial German Consul, Dr. Weipert, left Seoul for the "Fatherland" May 5.

April 15, thirty six houses were burned and three lives lost in a conflagration at Pong Kwe Dong, Kyeng sang Province. The fact that villages are universally composed of thatched houses set close together, combined with the total lack of fire fighting facilities makes fires spread rapidly.

The 18th day of the 7th moon has been appointed for a feast at the Palace in honor of the old men of the country. All office holders over seventy, and all private citizens over eighty years of age are to be guests of honor.

As a sort of birthday present *from* the Crown Prince on the occasion on the 30th anniversary of his birth, it is proposed to give office to all eligible citizens who were born in the same year. As the Korean counts time in cycles of sixty years, instead of centuries, those thus presented with office would be either 30 or 90 year old. A list of 206 names has been prepared for nomination.

It may not be generally known that along with other products of modern civilization, such as electric lights and cars, two railroads, postal and telegraph service, &c., &c., Seoul rejoices in a theatre. On the evening of Buddha's birthday, a very popular holiday in Korea, an amusing conflict occurred between two of these enlightening forces. It seems that the Seoul Electric Co. had planned an entertainment at Yongsan three miles from the city expecting to reap a harvest of nickels in car fares. To add to the attractions at Yongsan, the Company solicited the manager of the Seoul theatre for the loan of a troupe of native acrobats for the day. The request was declined on the ground that the troupe had a special engagement at the theatre for that evening and a large audience was expected. Whether by way of retaliation, or whether it "just happened so," during the progress of the entertainment the electric lights suddenly went out, greatly to the indignation of the spectators. Kerosene lamps were brought in and the entertainment proceeded. But the theatre-goers vowed they would get even by not riding on the cars. Later on, mutual explanations were made and the affair smoothed over.

Whether partly due to the above occurrence or to distrust of the American company which built and runs the cars, a man named Sŭh Pyung-in recently made a speech at Chongno, denouncing the Seoul Electric Co. and exhorting his fellow countrymen to stop using the cars. He was seized and handed over to the police. The same day Kim Choong-chin posted placards on the city gates setting forth grievances against the Company.

Following the above unpleasant items of news, it is a pleasure to report the great success that certain members of the Electric Company are meeting with in entertaining the public. Two of the gentlemen connected with the Company have recently purchased an expensive Stereopticon and Moving Pictures Machine. Beginning about the middle of June they have been giving first-class exhibitions nightly from 8:30 to 10, in the grounds of the Company at the East Gate. The admission fee has been set at the modest sum of 10 cents Korean (about 3 cents U. S. currency), so that all, even the poorest, might enjoy the show. A box car, made comfortable with car cushions, is run out on a switch to serve as a "private box" for the foreigners who attend. Over 1100 tickets were sold at one exhibition.

Two secretaries of the Korean Legation at St. Petersburg have returned to Seoul on secret business.

His Majesty has contributed 3000 Yen towards the travelling expenses of ten students who accompany Mr. Waecher on his return to Russia. They left Chemulpo for St. Petersburg on May 16.

Besides these ten students who have been sent to Russia to study, the Korean Government is planning to send ten to England and ten to France.

The Korean Minister at St. Petersburg, Mr. Ye Pom Chin, formerly Minister to the United States, telegraphed the Korean Government that 50,000 Russian soldiers were being sent to Manchuria in May.

Forty Russians accompanied by about one hundred Chinese laborers have settled temporarily at Yong Chun, near Eui-ju, for the purpose of cutting timber. They have bought seventeen houses with land attached.

Sim Sang Hun, Chief of War Bureau in the Bureau of Generals has been appointed Governor of North Choong Chong Province. The last Governor, Cho Chung-pil, has been transferred to Hoang Hai Province.

Cho Kwang Heni has memorialized the Throne and the heads of the various departments urging the propriety of creating Lady Om Empress.

According to the Japanese official report, there are 974 Japanese houses and 3946 male and female Japanese in Seoul and Yongsan.

One thousand two hundred thirty-six houses are reported as comprising the Japanese settlement at Chemulpo, inhabited by 5619 men and women.

On May 11, Prime Minister Ye Kun Myung was relieved of office, and Yun Yong Sun appointed as his successor.

A fine building is to be erected at Chongno in the centre of the Capital to commemorate the virtues of Lady Om. The site selected is that of the large store recently destroyed by fire.

The elaborately decorated memorial building erected in honor of the late Queen at the intersection of Palace street and East and West Gate street is completed with the exception of the large stone tablet. The stone carving to be seen here and at the late Queen's tomb are excellent specimens of Korean stone masonry. The immense stone tortoise upon which the tablet will rest is already in place.

Min Yong Whan, Chief of the Bureau of Ceremonies, is temporarily debarred from attendance at the Palace by family affairs. A substitute has been appointed until such time as Min shall be free to resume his duties.

The Government Mint is turning out quantities of gold and silver coins for the new currency. Last month thirty thousand pieces of gold were received at the Mint to be converted into coin.

The new bond to be built at Rusan is estimated to cost in wages alone 1648 Korean dollars.

The French Minister has made application for a gold mining concession in Choong Chong Province.

At Kongju, the capital of Choong Chong Province, there is an old fortress picturesquely located on a high bluff overlooking the river. During a recent native picnic in the grounds, some fifty people crowded into the pavilion over the fortress gate. The unusual weight broke the floor beams, and five persons were killed and many injured by the fall.

The English Minister has requested a concession five miles square in Whang Hai Province for a gold mine.

According to the Japanese newspaper published in Chemulpo, it is a well established fact, despite denials that have been made, that 200 Russian soldiers have been stationed in Yong Chun to protect the lumbermen.

The Minister of the Foreign Office, Ye To-chai, requested the Russian Minister to order the Russian lumbermen to restore the houses purchased at Yong Chun and withdraw from the place. The Russian Minister replied that the purchase of houses to live in while cutting timber was sanctioned by the forest concession of 1896.

A private school for Korean girls, the first and only one of the kind not under foreign supervision, has been conducted for five years in a private house loaned for the purpose in Kei-tong, one of the districts of Seoul. Having to give up the house, the lady principal (who was educated in Russia, it is said) has petitioned the Educational Department for a suitable building. In response to her request, a vacant Government building in front of the Eastern Palace has been granted for use as a girls' school.

The native papers report several changes in superintendents of ports. At Pyeong Yang, Pang Han-ju has been dismissed, and Sin Tai Kyun appointed in his place.

At Masampo, Superintendent Han Chang Soo has been succeeded by Ye Tai-chung.

At Fusan, Superintendent Kim Chong-won has been replaced by O Kwe-yung.

On May 10 at Mo-ju, Chulla Province, 25 houses were destroyed by fire.

The many friends of An Chung-soo, of Chemulpo, will be grieved to learn of his death on May 16. He was a consecrated active young Christian, a leader of the young people in the church, and an efficient helper in evangelistic and literary work. It was his cherished desire to spend four years at college and three at a theological seminary in America so as to equip himself for the ministry in the Methodist church of Korea.

Whang Woo-yung, recently appointed Korean consul at Vladivostock, has visited that port and taken steps to establish a Consulate. As there is no building available for a Consulate, he requests an appropriation to erect a suitable one.

May and June witnessed the departure on furlough of several missionaries:—J. Hunter Wells, M. D., and family, of the Presbyterian Mission at Pyeong-yang; Rev. Chas. H. Collyer, So. Methodist Mission at Song-do; Rev. Gen. Heber Jones, Ph. D., of Methodist Mission, Seoul and Chemulpo; Rev. D. A. Bunker and Mrs. Bunker, who go via St. Petersburg. The latter couple will enjoy a wheeling trip through Scotland and England en route to America. Miss Pierce of the M. E. Mission, Seoul, has also left for a well-earned furlough in her Tennessee home.

It is with deep grief that we record the death of two lady missionaries who had greatly endeared themselves to all, both foreign and native who were privileged to know them. A more extended account will be found elsewhere.

Mrs. F. S. Miller died of peritonitis at Seoul, Wednesday, June 17. The funeral services were conducted at the house, Thursday, 9 A. M., by Dr. Underwood assisted by Revs. Hinshell and Reynolds. A large concourse of friends and native Christians followed the bier to the cemetery at Yang-wba-chin.

The other death, equally sad and unexpected, was that of Mrs. W. B. Harrison at Chun-ju, Cholla Do Province. After a brief but severe attack of typhus fever she passed away on Saturday evening June 20.

Rev. W. B. Harrison, exhausted by the strain of nursing and anxiety leaves at once for a season of rest in the mountains of Japan. Dr. M. B. Ingold and Miss M. S. Tate, of Chun-ju, arrived in Seoul June 29, en route to Kwan Ak San where they will be the guests of Mrs. Reynolds for the summer.

Dr. Franklin Palmer, formerly physician at the American Mines, Northern Korea, after completing a tour of the world via the Trans-Siberian R. R., has settled in New York City.

A son was born to Rev. and Mrs. C. F. Kearns, Sun-chun, May 22.

A son was born to Rev. and Mrs. W. B. Hunt, of Pyeng-yang, June 4.

At Kusan, May 1, a daughter was born to Rev. and Mrs. W. F. Hall.

The infant son of Rev. and Mrs. W. M. Junkin, whose birth was recorded in our last issue, died of pneumonia at Kusan, Apr. 22.

Miss M. L. Chase, of the Presbyterian Mission at Sun-chun, is in Seoul enroute to America on furlough.

At the hwa Haktang, June 30, at 8 P. M. Rev. Rolt. Sharp and Miss Alice Hammond were united in holy wedlock by Rev. W. A. Nollie, in the presence of a large gathering of friends.

V. Pokrovsky, M. D., Observer.

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KOREAN HISTORY.

Having heard that the government troops were coming out of the West Gate they hastened around the mountain and entered the Northwest Gate. When the government troops learned by the great noise and tumult in the city that they had been outwitted, they returned only to find the insurrectionary troops before the palace. They had cut their way through the gates with axes and were setting fire to everything inside. As they entered the king's apartments he slipped out the back door and scaling the back wall found refuge in a monk's room. From that place he made his way to the house of one An Kuk-sin where he secured a suit of mourner's clothes and then went to the house of a physician, Chōng Nam-su. This man however informed the new government as to his whereabouts and he was seized. This occurred in the year 1622.

Prince Neung-yang, the nephew of the deposed king, was elevated to the royal position and crowds of people came and bowed to him as he sat in state before the palace. His posthumous title is In-jo Tā-wang.

His first act was to send a chair to bring back the queen dowager from the Myūng-ye Palace; but she, thinking that it might perhaps be a trick on the part of the wicked king, refused to go. She said, "The king himself must come and take me out." So he came and showed her that the good news was indeed true. She sat on the throne just as she had done in the days of King Sūn-jo, and when the new king came in he prostrated himself before her and wept; but she said, "Do not weep; this is a day of deliverance, and you should rather rejoice."

The eunuchs brought the royal seals and the insignia of royalty and gave them to the newly appointed king. He banished the deposed king to Kang-wha and his son to Kyo-dong Island. He then gave posthumous honors to Princes Im-hā, Neung-chang, Yūn-hung, Pu-wōn and Yōng-ch'ang whom the tyrant had caused to be murdered. He also called

the queen dowager's mother from exile on the island of Quel-part.

He found the government in a profoundly wretched condition and he forthwith began a systematic house-cleaning. He appointed new ministers to the six departments and a proclamation was sent to the eight provinces saying that every prefect who had bought his place should be driven from office and that all the land that had been stolen from the people should be returned to them; also that every prefectural clerk should pay up the arrears of revenue which he had withheld from the government. He drew up a company of soldiers at Chong-no, the center of the city, and there executed the former favorite Yi I-ch'ŭm and seventeen other men who had aided and abetted the deposed king in his iniquities. Sixty more were banished to distant places where they were confined in small enclosures surrounded with brier hedges, and their food was handed them through small holes in the hedges. Pang Yŭp, the governor of P'yŭng-an Province, and two others in the country, were executed by special messengers sent down to the country for the purpose. This Pang Yŭp was a most desperate villain. As he had something of a body-guard, resistance was anticipated, but the special messenger of death managed to draw off the guard on some pretext or other and then the work was done swiftly and surely. This governor was so detested by the people that they cut his body into small pieces and each man carried away a small piece "to remember him by."

The king made Yi Kwi General-in-chief, conferred upon his father the title of Prince Chong-wŭn and upon his mother that of Pu-pu-in and gave her a palace to live in where the government hospital now stands. He drove out from the palace all vile women, all musical instruments, and he burned at Chong-no the wooden semblance of a mountain which the former king had caused to be made and which was always carried in his procession. This "mountain" was covered with growing shrubs and flowering plants. He made Gen. Chang Man commander of all the provincial forces, with his headquarters at P'yŭng-yang. He beheaded the brother of the deposed queen and also the prefect who had suffocated the young prince at Kang-wha. Spies were sent

throughout the country to ascertain the actual state of affairs.

This king was a deadly enemy of Buddhism, and he it was who ordered that no monk should set foot inside the gates of Seoul. The law was promulgated that whenever a common person entered the gates of Seoul he must dismount from his horse. Sacrifices were offered by the king in person at the tomb of Ki-ja and at the blood-marked stone at Song-do, the spot where Ch'ung Mong-ju had been murdered when the dynasty was founded. It was decreed that revenue should be collected to the extent of a tithe of the grain, which was much less than before, but was collected more regularly. We cannot but sympathize with the wife of the son of the deposed king, who had been banished to Kyo-dong Island. She followed him into exile and attempted to secure his escape by digging with her own tender hands a tunnel seventy feet long. She had no other implement than a piece of iron resembling a common fire-poker. At the very moment of his escape the plot was discovered and the poor wife hanged herself out of grief and disappointment. When the king heard of this he ordered that honorable burial be given her remains and he put the young man out of misery by administering poison. That same year the deposed queen died and the king gave her the burial honors of a princess. She had been a devoted Buddhist and had endowed many monasteries with wooden or clay images. But she was not happy as queen and prayed that when, according to the Buddhist doctrine, she should take on another life it might not be that of a queen.

Chapter V.

Yi Kwal's grievance...he raises an insurrection...civil war...rebels victorious...the king leaves Seoul...the rebels enter the capital...fight outside the West Gate...Yi Kwal flees...and is slain...the king returns to Seoul...a royal proclamation...tied houses in P'yŏng-yang...sons of concubines...the Manchus again...an unsuccessful envoy...death of Norach'i...Nam-han completed...the Manchus enter Korea...efforts at resistance...fall of An-

ju...the king retires to Kang-wha...Manchu conditions...panic in Seoul...an interesting game of chess...Korean hostage and tribute...oath at the altar...Koreans firm in their loyalty to China...the Manchus praise them...Manchu cruelties...the Manchu garrisons...opposed by the Koreans...sound argument...Japanese assistance declined.

The story of Yi Kwal's rebellion shows how great a matter a little fire kindles. The king wished to honor in a special manner the men who had been instrumental in putting him on the throne. Among them were two especially deserving men, Kim Nyn and Yi Kwal. Kim was from a higher family than Yi but was less deserving of praise in this affair. When all knelt before the king and Yi Kwal found that he was given second place, he was enraged and refused to kneel, but stood glaring about him. He was pacified, but was still very sore at heart. He was given the position of governor of P'yŭng-an where there was a considerable force of soldiers; among them three hundred Japanese, who had become naturalized and who were excellent swordsmen. With the opening of the new year Gen. Yi Kwi, who knew the calibre of Yi Kwal, obtained the post of military instructor at Songdo. This he sought that he might have an opportunity to stand between the king and any treachery that Yi Kwal might attempt. A courtier, Mon Whe, told the king that Yi Kwal was gathering an army with bad intent, and the king hastily called a council. Kim Nyn did not believe it possible that Yi Kwal should revolt, but Ch'oe Myŭng-gil insisted that it was true, and in the high words that followed Kim Nyn was charged with being privy to the plot. But the remark passed unnoticed. We shall see however that Kim had little to do in putting down the insurrection. Perhaps it was because of a lurking suspicion that he might be implicated. A large number of men known to be intimate with the disaffected general were arrested and thrown into prison. Two executioners were sent to kill Han Myŭng-yŏn who was said to be in league with Yi Kwal, and to catch Yi Kwal's son. Arriving in P'yŭng-yang the messengers went boldly into the presence of Yi Kwal and announced their message. As Yi was already on the point of marching on Seoul he answered by taking off the heads of the messengers. Hastily

summoning all the neighboring prefects he addressed them as follows: "The king is surrounded by bad men and I propose to go up to Seoul and clean things out a little." Then putting in motion his 20,000 troops with the Japanese swordsmen at their head, he marched toward the capital. The whole country instantly burst into a flame of excitement. The king appointed Gen. Yi Wŏn-ik to lead an army in defense of the capital, and he put Yi Si-bal second in command. Yi Su-il became general of P'yŏng-an Province, and the combined forces marched northward to block the rebel's path. Gen. Wan P'ung-gŭn fortified Song-do in preparation for an attack. O Yong-su fortified the banks of the Im-jin River at the ferry. The eight provinces were all requisitioned for troops. Kang Kak was placed at Su-an with militia from Su-an and Sŏ-hŭng to check the advance of the enemy. Gen. Chŏng Ch'ung-sin who had been stationed at An-ju north of P'yŏng-yang, together with other leaders, moved southward on the rebellious city, to take Yi Kwai in the rear. Chang Man asked him what he thought were the chances of Yi Kwai's success, and he answered, "If Yi Kwai goes straight to Seoul and the king stays there till he arrives the result will be doubtful, but if he delays a while in Whang-hŭi Province, or if the king retreats southward and Yi Kwai delays in Seoul we will kill him like a dog."

Gen. Chang Man then called about him all the forces within reach, led by fifteen captains and prefects. When he saw how small his army was compared with that of Yi Kwai he despaired of doing anything, but some-one said, "Many of those under Yi Kwai are not faithful to him. Let us send and call out the loyal ones from among his army." So they sent a slave of Gen. Yi Yun-sŭ, who followed Yi Kwai, and told him to go and bring his master out of the rebel ranks. They offered him a hundred thousand cash but he refused it saying "I will go and save him from rebellion if I can, and if I succeed it will be time enough to reward me." The slave entered the rebel ranks and that night the sentries heard the voice of Gen. Yi Yun-sŭ calling aloud from outside the lines saying, "I am going over to the side of the king." Arriving at the camp of Chang Man, the penitent general burst into tears at the thought of how near he had come to being a traitor.

tor. Yi Kwai sent eight assassins to kill Chang Man but they were caught and brought before their intended victim, who, instead of punishing them, gave them a good dinner and sent them away. Yi Kwai himself was so fearful of assassination that he not only slept in a different tent each night but moved from one tent to another several times during a single night.

Gen. Chang Man started for Seoul, the advance guard being led by Ch'ong-sin, the skirmish line by Pak Yōng-sū, the right and left flanks by Yu Hyō-gul and Chang T'ŭn, the sappers by Ch'o'e Eung-il, while the commissariat was in charge of An Mong-yun. The whole force consisted of 1800 men. The first day was spent in getting the army across the Ta-dong River. The next three days brought them to Whang-jū, where they fell in with part of the rebel army. After a brisk skirmish, two companies of cavalry were seen riding out from the rebel ranks as if to surrender, but when they had come close to Gen. Chang Man's forces they made a sudden charge which threw the loyal forces into confusion and soon the entire army was routed. Turning from this complete victory, Yi Kwai led his forces to Su-an. It was his intention to approach Seoul by way of Sak-wŭn but as the government had a strong force there he changed his plan and came by Keui-rin which is an exceedingly rough road. Meanwhile Gen. Chang Man had collected the scattered remnants of his army and followed as far Sŏ-heung where he was joined by Gen. Yi Su-il and together they proceeded southward to P'yŭng-san. There they were joined by 800 more troops. On the sixth of the moon Yi Kwai arrived at the Cho-t'au ford and found it guarded by a royal force under Yi Chung-ho and Yi T'uk-hu. Yi Kwai forced the passage and put the government troops to flight, taking the heads of both the generals. A day or so later, being met by more loyal troops, he sent them the two heads as warning. They did not heed it and in the fight that followed their leaders too lost their heads.

Meanwhile interesting events were happening in Seoul. The king put to death forty-nine men who were suspected of being privy to the plot, though many of them were doubtless innocent. Yi Kwi begged him to spare some of them, but he was obdurate. Gen. Yi Sŏ took 2,000 men and went to the gate on the main road a few miles beyond Song-do and tried

to hold it against the insurgent army. Yi Kwai attacked at night and found little difficulty in breaking through the barrier. But instead of advancing on Song-do he made a circuit and thereby avoided both Song-do and the force which was set to guard the passage of the Im-jin River. He effected a crossing by a ford higher up that stream. Learning of this, Pak Hyo-rip who was holding the ferry hastened back to Seoul where he arrived at dusk and announced that the king had not a moment to lose but must take to flight that very night. Without an hour's delay the king mounted his steed and fled by way of the South Gate, leaving the city in a perfect frenzy of fear. He arrived at Han-gang in the dark and found that the ferrymen had taken all their boats to the other side for safety. They peremptorily refused to obey any summons, and at last U Sang-jung was obliged to throw off his clothes and swim the stream. He succeeded in getting six boats. It took all the rest of the night to get the royal cavalcade across the river. It was on the ninth of the moon when the king arrived at Su-p'yŏng just beyond the river. He had nothing to eat till noon that day, when Sin Chun brought him a bowl of gruel and a few dried persimmons. Night found him at Su-wŏn completely tired out. After a rest of a few days he passed on to Koug-ju the provincial capital and there he was made comfortable for the first time since his flight from the capital. The governors of Ch'ung ch'ŭng and Ch'ŭl-la Provinces met him there. A strong guard was placed along the southern bank of the Keum River.

At noon of the day following the king's flight, thirty followers of Yi Kwai entered the city and announced that there was no need for fear, as a new king had arisen. The next day Yi Kwai entered the town. Many small officials and a great crowd of people went out to meet him and scattered red earth along the road in front of him, which is a special prerogative of royalty. Entering the city he pitched his camp where the Kyōng-bok Palace now stands. Even the king's own uncle went over to Yi Kwai, perhaps through fear, or perhaps because the revolution was a success. This uncle was proclaimed king and posters were sent out to quiet the people. Thousands of adventurers and low fellows sought and obtained official appointments under the new regime.

But what had been going on in the north? Chang Man, arriving at P'a-jū, learned that the king had fled, and immediately called a council of war. It was decided that, as the people of Seoul were not largely in favor of Yi Kwal, it would be a good thing to make a demonstration at once lest the people should come to recognize the government. So one body of troops was sent to watch the road outside the East Gate and to cut off supplies. Another guarded the roads outside the South Gate. Gen. Chōng Ch'ung-sin said that they must encamp on the hills immediately outside the West Gate and then Yi Kwal would be forced to fight. In order to do this Kim Yang-on took cavalry and surprised the signal fire station beside the Peking Pass and so prevented any signal being given. That night Chang Man and all his forces came around the hills and stationed themselves behind the hill just back of Mo-wha-gwan. This movement was further favored by a strong east wind that carried the sound away so that all Seoul was ignorant of the extreme proximity of the enemy. At the same time Yi Whak with two hundred troops secreted himself outside the Northwest Gate, to enter the city when the insurgent troops should go out the West Gate to attack Chang Man's forces. The latter also sent thousands of slips of paper into the city and had them distributed among the people saying "Tomorrow, anyone who refuses to stand by Yi Kwal and remains loyal to the king, let him present one of these slips and he shall receive a reward."

In the morning Yi Kwal spied a small band of soldiers on the hill outside the gate, for most of the force was concealed behind it, in order to deceive the rebels. Some of Yi Kwal's followers said, "They are so few we had better go outside the Northwest Gate and so surround them; but the enemy seemed so insignificant that Yi Kwal marched straight at them. All Seoul was on the walls watching the fight with breathless interest. Han Myōng-yōn, Yi Kwal's right hand man, took the Japanese contingent and moved up the steep hillside, and Yi followed with the main body. The strong east wind that was blowing materially aided the attacking force, for it lent speed to their arrows and they had the wind at their backs instead of in their faces. The loyal forces were forced to give way a little and their leaders had to stike down

some in order to prevent a general stampede. At this critical juncture the wind suddenly veered to the west and drove the sand and dust into the eyes of the attacking party. This was the turning point in the battle. Yi Kwal was forced to give ground. Han Myŏng-yŏn himself was wounded by an arrow. Gen. Chang Man fought fiercely for two hours, gaining ground all the time. At this time the standard-bearer of Yi Kwal turned and fled. The cry arose, "Yi Kwal is on the run," and in less than a minute the whole force was thrown into confusion and every man took to his heels, including Yi Kwal himself, who hastened back toward the West Gate. But the citizens on the wall had not been idle, and he found the gate locked and barred. Turning aside he hastened along under the wall till he reached the South Gate which he entered. Gen. Chang Man said, "Let us not chase him, for his men might turn on us and beat us after all. Let him go; the people will bring his head in soon enough." So Yi Kwal with a small band of followers fled out the Water Mouth Gate, crossed the Han at Song-p'a, killed the prefect of Kwang-ju, scaled Yi-bu-jŏ Pass and fled away eastward. Gen. Chŏng Ch'ung-sin chased him as far as Kyŏng-an. By that time the traitor's band had dwindled to twenty-eight men. He fled by night as far as Muk-pangi in the prefecture of I-ch'ŏn and there two of his followers, seeing that the game had been played to a finish and hoping to save their own lives, went into his room by night and severed his head from the body. His son was treated in the same way, as were also Han Myŏng-yŏn and six others. They carried the heads to Kong-ju and laid them before the king. The king's uncle who had been set up as king fled to Kwang-ju, where he was caught and turned over to Gen. Chang Man, who imprisoned him and waited the orders of the king. But another man, Sim Keui-wŏn, said, "No, he is a traitor," and slew him with his own hand. When the king returned to Seoul this man Sim was imprisoned for a few days as nominal punishment for having killed a relative of the king.

On the twenty-second of the month the king returned to Seoul. Gen. Chang Man went to the river and escorted him in with a large retinue, but Gen. Chŏng Ch'ung-sin did not go and bow before the king, for he said, "I did not stop

the traitor, but let him drive the king from the capital." So he went up to P'yŏng-yang without seeing the king. When the latter heard of this he sent for him and gave him a present of gold and made him governor of P'yŏng-an. It is said by some, in extenuation of Yi Kwai's conduct, that he understood that the king had driven the former king from the throne and was a usurper. This must be false, for Yi Kwai was one of the principal actors in those events and must have known the truth about them. He was simply jealous and, having a strong force, thought to avenge himself. However that may be, the report was spread that it was patriotism that prompted the revolt, and to dispel any such idea the king made proclamation saying, "Kwang-hŏ, the former ruler, was a wicked and undutiful man. He killed his father and elder brother and imprisoned his mother. The country was on the verge of destruction and so I could not but attempt to drive him out. It was not because I wanted to usurp the royal honors, but it was for the sake of the line. Yi Kwai's raid was prompted by idle rumors gotten up by certain of Kwang-hŏ's men, but let all the people know surely that I have done this for the sole purpose of saving the kingdom."

In the ninth moon another revolt was attempted, with the object of putting Prince In-sŏng, the king's younger brother, on the throne. It was discovered in time and the principal movers were killed and the prince was banished to Kan-sŏng in Kang-wŏn Province.

On account of the frequent conflagrations in the city of P'yŏng-yang, the governor petitioned the king to promulgate a law requiring all houses in that town to be tiled instead of thatched. The king not only complied but gave money for the purchase of tiles. That law has not been abrogated to this day.

The year 1625 opened with warlike preparations. Gen. Yi Sŏ collected a band of strong, stalwart men, the pick of the land, formed them into companies and regiments and drilled them at the Hun-yŏn-wŏn, inside the East Gate, and also at Mo-whŏ-kwan outside the West Gate. Near the close of the year the king promulgated a most important law, sweeping away the disabilities of sons by concubines and giving them the right to become officials. One must know the prev-

absence of concubinage in Korea in order to understand how vitally this law must have affected the whole body of the people, of all ranks and classes. This was the more true from the fact that concubines are commonly taken because of the lack of an heir. Eligibility to office on the part of sons of concubines worked therefore in two directions. It elevated the position of the concubine and at the same time made the position of the barren wife more endurable.

We have already given a sketch of the beginnings of the Manchu convulsion which was about to shake the whole of eastern Asia. During the interval occupied by the events narrated above, the Manchus were quietly preparing for the future. Gen. Kang Hong-rip, the Korean renegade, was still with them. Another Korean went over to the Manchus. It was Han Yun who fled to Kwi-sŭng in northern P'yŏng-an, from which place he crossed the Ya-lu and found Gen. Kang among the Manchus. To him he said, "My relatives have now all been destroyed by the king and I am an outcast. Let us get an army together and go and be avenged on the Koreans." Gen. Kang gave his hearty consent and together they sought the throne of the Manchu chief to lay their plan before him.

Sŏ U-sin, the Ming governor of Liao-tung, heard of this plan and despatched a messenger to the King of Korea setting him on his guard against these two men. The king did not believe that Gen. Kang was irrecoverably lost, for he appointed his son to go to the Manchus as envoy. Had this young man succeeded in reaching his destination he might have induced his father to remain faithful to Korea, but just beyond the border he encountered Manchu soldiers who did not understand him and would not let him pass. So he was compelled to return with his mission unaccomplished. It is probable that there would have been an invasion of Korea by the Manchus at that time had it not been for the arrival in Liao-tung of the great Chinese general Wŭn Sung-whan. He was so skillful in the handling of soldiers that superhuman powers were ascribed to him. The Manchus could make no headway against him, and it is said that Noracŏn's chagrin at having failed to storm a town held by this famous general aggravated an illness caused by a carbuncle on his

back and brought about his death. Upon his decease his second son Hungt'asi took the reins of government and carried to completion the ambitious plans made by his illustrious father.

It is apparent that the Korean court was well awake to the dangers confronting them, for we learn that in the seventh moon of this year 1626 the wall of Nam-han was completed. This is the great mountain fortress about twenty miles to the south-east of Seoul. It was formerly the site of one of the capitals of P'ekje.

The year 1627 no sooner opened that the long-dreaded event took place. On the fifth moon 30,000 Manchu soldiers crossed the Yalu River and a few days later stood before the city of Eui-ju. Approaching the gate a herald cried, "The second king of the great Golden Kingdom is now laying his heavy hand on Korea. If you do not come out and surrender we will raze your town to the level of the ground." Unfortunately for the good name of Korea the prefect was at that moment sleeping off the effects of a drunken debauch in the house of a dancing girl. He came forth and tried to get the garrison together, but it was too late, for already the traitor Han Yun had entered the town in Korean clothes and had thrown the gates open to the ruthless invaders. The prefect and his whole garrison were set up in line and shot down by the savage Manchus, after which they boiled the body of the prefect in a kettle and sacrificed to heaven with the flesh. They then sent a letter to the king couched in the following terms: "You have committed four crimes. (1) You did not send an envoy to commiserate with us on the death of the great Norach'i. (2) You have never thanked us for sparing your army when we beat you and the Chinese together. (3) You afforded asylum to our enemy, Mo Mun-nyōng. (4) Your people have killed many of the residents of Liao-tung in cold blood. It is for these reasons that our wrath is kindled against you." And so the invading army moved southward, forcing the Koreans to cut their hair and compelling them to act as guides. But they did not come unopposed. They were met at Yong-ch'ŏn by its prefect at the head of 2,000 men, but a small official turned traitor and opened the gates to the Manchus. On the seventeenth they

arrived at Kwak-san where they were told by the Korean garrison that death was preferable to surrender: the Koreans found it so, for they were soon overpowered and massacred. Two prefects whose wives had been confiscated by the Manchus thought to save themselves and recover their wives by going over to the enemy but when they did so they found their wives still held as concubines while they themselves were compelled to hold the bridles of the men who brutally refused to give back the women.

Seoul was meanwhile going through one of those periodical eruptions which she was destined to suffer for many years to come. Gen. Chang Man became general-in-chief, with Ch'ong Ch'ung Sin as second. They immediately took all the available forces and marched northward. Gen. Sin was placed at the Im-jin River to block the approach of the enemy. Gen. Kim went south to collect troops in Ch'ung-ch'ung Province, and others went in other directions. A call was made to all the eight provinces for men. Gen. Yi Sö was put in command of Nam-han. The king recalled many men from banishment, probably with a view to bringing into harmony all the different elements and securing unanimity among all classes.

On the twenty-first the Manchus arrived before An-ju. They cried, "Come out and surrender," and received the answer, "We are here to fight and not to surrender." The next day at dawn in a heavy fog they approached the wall. They had an enormous ladder mounted in some way on the backs of camels. This was placed against the wall and the enemy swarmed over, armed only with short swords and knives; but these they used with such good effect that they soon gained a foothold. The commandant of the town, Nam Yi-heung, stood by the gate and shot many of the Manchus with his good bow and when his arrows were all gone he ordered bags of powder to be brought, and by exploding these he killed many of the enemy but was himself killed in the process.

P'yüng-yang now being practically without defense, the prefect fled southward to the capital and told the king what had happened. The Crown Prince was immediately sent into the south for safety and the king himself with the ancestral

tablets and with his court hastened to the island of Kang-wha, leaving the city of Seoul in a condition better imagined than described.

One of Gen. Kang's grievances against Korea was that he thought the king had killed his son, but when he learned that this was not only not true but that the king had sent that son as envoy, though unsuccessfully, to the Manchus, there was a strong revulsion of feeling in his mind and he expressed his sorrow at the invasion but said that it was now too late to stop it. He however advised the king to send gifts to the Manchu chief and sue for peace.

When the Manchus arrived at Whang ju they sent a letter forward to the king on Kang-wha saying, "There are three conditions on which we will conclude a peace with you. (1) You must hand over to us the person of Mo Mun-nyŏng. (2) You must give us 10,000 soldiers to help invade China. (3) You must give up the two northern provinces of P'yŏng-an and Ham-gyŏng." On the ninth of the moon the envoy bearing this letter, accompanied by the Korean renegade Gen. Kang, took boat from Song-do for Kang-wha. The next day the king gave them audience and the envoy bowed before him, but the king did not bow in return. This made the envoy very angry, but the king said through an interpreter, "Tell him not to be angry, for I did not know the custom."

The king sent one Kang-In to Whang-ju ostensibly to sue for peace but in reality to find out what the Manchus were doing there. Not long after this the Manchu envoy returned to the same place but Gen. Kang remained on Kang-wha. When the enemy had advanced as far as P'yŏng-san, only a hundred *li* from Kang-wha, the whole court urged the king to make peace on any terms, as all the soldiers had run away and the enemy were so near. When Gen. Kim, who had been left to guard Seoul, learned of the proximity of the Manchus, he fired all the government treasure and provisions and made good his escape. This was the signal for a general exodus of the people who swarmed out of the city and scattered in all directions seeking safety among the mountains or in remote provinces.

Yun Hŏn had been imprisoned for having fled from P'yŏng-yang without so much as attempting its defense, and

many of the officials begged the king to pardon him; but they overdid it, and so many petitions came in that the king thought he was dangerously popular and ordered his execution. When the messenger of death reached the doomed man he found him playing a game of chess. The man with whom he was playing burst out crying, but he said, "What are you crying about? I am the man who am going to die, not you. Let us finish the game." So they finished the game, after which Yun Hân quietly submitted to his fate. This is a sample of *sang froid* which never fails to elicit the applause of the Korean.

On the twentieth the Manchu general Yu Hâ left P'yâng-san and went to Kaug-wha to have an audience with the king. He advised the king to discard the Chinese calendar and use the Manchu one instead and he also said the king must send his son to the north as hostage. The king answered that his son was too young, but that he would send his younger brother. Accordingly he sent Wûn Ch'ang yûng, not his brother but a distant relative. At the same time he sent 30,000 pieces of cotton, 300 pieces of white linen, 100 tiger skins and 100 leopard skins. Gen. Yu Hâ was pleased at this and said that he wished to have Korea at peace but that it would first be absolutely necessary for the king to take a solemn oath of fealty to the Manchus. And he said it must be done immediately, before the Manchus should enter Seoul.

The next day a letter came from the Manchu Prince Yi Wan urging that a treaty be made and the solemn oath be sworn, and he added, "Either there must be such a treaty or we must fight." He ordered that the king have an altar made at once, on which to slay the animals and swear the oath. The Koreans hung back and said, "Have we not sent gifts and hostages to the north? Why then should we be compelled to take this oath?" In a rage the Manchu messenger rode away toward P'yâng-san. This sudden departure was ominous and it frightened the Koreans, so that they hastened to set about building the altar. When, therefore, a few days later the Manchu generals Kang Hong-rip and Yu Hâ came with an escort and demanded that a treaty should be ratified at once, the Koreans hastened to comply. The king went with Gen. Yu Hâ to the altar and the king was ordered to plunge the knife into the victims, a white horse and a black bullock which

signified the heavens and the earth respectively. At this the courtiers all exclaimed, "The king cannot do it. It must be done by deputy." The king replied, "It makes no difference now. We have eaten their insults and the people are all about to perish. I will do it." But still they opposed it so strongly that at last Yi Chŭng-gwi was appointed as substitute for the king.

It was on the third day of the third moon of 1627 when the ceremony was performed outside the West Gate of the fortress of Kang-wŏn. They killed the white horse and black bullock and sacrificed to heaven. The Manchu oath ran as follows: "The second king of the Manchus makes a treaty with the king of Korea. From this day we have but one mind and one thought. If Korea breaks this oath may heaven send a curse upon her. If the Manchus break it may they likewise be punished. The two kings will have an equal regard for truth and they will govern according to the principles of religion. May heaven help us and give us blessings." The Korean oath was as follows: "This day Korea takes oath and forms a treaty with the Keum (Kin) Kingdom. We too swear by this sacrifice that each shall dwell secure in the possession of his own lands. If either hates and injures the other may heaven send punishment upon the offending party. These two kings have minds regardful of truth. Each must be at peace with the other." The next day the three highest Korean officials went to the Manchu camp to settle the details of the treaty. They said, "As we have made a treaty with you, of course you will not let your troops advance on Seoul. It will be best for you to move backward at once. Now you are the 'elder brother' and we the 'younger brother,' so you will see the propriety of staying on the other side of the Yalu River. The Ming dynasty of China has been as a parent to us for two hundred years and our kings have always received investiture from the Emperor. We have made a treaty now with you, but that does not require us to cast off the suzerainty of China." This raised a storm about the Koreans' ears, and for days they disputed over the point with the Korean commission, but could not move them a hair's breadth from this position.

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Korean and Formosan.

For a long time we have been trying to secure a vocabulary of some of the principal words in the various dialects of the Formosan aborigines, for the purpose of comparing them with Korean. It is generally granted that the savages of Formosa are of Malay origin for the most part, and if the Korean language came from the South we might hope to find among these Formosans some similarity to the Korean. Through the kindness of T. Otori, Esq., attaché of the Japanese Legation in Seoul, we have been so fortunate as to secure a very limited comparative vocabulary of nine of the savage Formosan tribes, which will be found on next two pages.

In comparing this with the Korean the result is not disappointing. We accept as similarities only those words which show plainly a phonetic likeness, without the application of other euphonic laws than those which govern the whole family of languages to which these dialects, both Formosan and Korean, confessedly belong. Considered in this way the similarities between Korean and Formosan as exhibited in this vocabulary can be very briefly summed up.

In the word for two we find that nearly all the Formosan dialects agree. Two of them are *tu-sa* and *du-sa* which correspond closely with the Korean *tu*. It is evident that the *rusa*, *tusa* and *du-sa* are the same; and this is rendered the more certain when we note that in very many of the Turanian languages the *r* has a "cerebral" sound like a single roll of the French *r*, so that it closely corresponds to our *d*. In Korean the letter *ㄷ* is frequently pronounced so nearly like *d* as to

COMPARATIVE VOCABULARY

OF

TEN SAVAGE GROUPS IN FORMOSA.

	ATAYAL	TAIWAN	PUYUMA	AMIS	YOKUBU	TSO-O	TSARISEN	PAZIKITE	KWAKAWA	BOUKI, TARAGO TANANBARA
(One	Koko	Ila	Si	Tsutsui	Tasia	Tenne	Ila	Ila	Ila	Ila
Two	Sajin	Rusa	Rua	Tusa	Rusa	Rusa	Rusa	Pusa	Kusa	Ara
Three	Tungul	Tsu	Tero	Toro	Tao	Toru	Toru	Taru	Tsu	Ra
Four	Puyat	Sput	Spat	Spat	Tā-āt	Siputō	Sipat	Sopat	Sopat	Aloro
Five	Mingal	Rina	Rina	Rina	Hina	Rino	Rina	Jlenu	Rina	Ap-pel
Six	Teyu	Uump	Uump	Uump	Nump	Nump	Tump	Uasay-dia	Tump	Rina
Seven	Pai	Pai	Pai	Pai	Pai	Pai	Pai	Uasay-dia	Pai	Tump
Eight	Sijal	Arn	Waro	Waro	Vāo	Wern	Waro	Uasay-dia	Wan	Pai
Nine	Karo	Siva	Jwa	Siva	Siva	Siro	Siva	Uasay-dia	Siva	Wan
Ten	Alappo	Turok	Juru	Turo	Massan	Massak	Turo	Uasay-dia	Turo	Siva
Eleven	Sunonshu	Koraji	Aruro	Vinkes	Kurucu	Uousu	Ical	Uasay-dia	Yok-ka	Tump
Twelve	Tomtem	Kūna	Tāgal	Wongcho	Yungō	Pomgo	Ira	Papa	Papa	Yok-ko
Thirteen	Savak	Mals	Mali	Mali	Mala	Minto	Mals	Savak	Mala	Mala
Fourteen	Payak	Tsatinga	Kajero	Tarpka	Tarpka	Kūna	Tarpka	Savak	Kaval	Tump
Fifteen	Chaho	Geyu	Alenguran	Geyu	Geyu	Geyu	Geyu	Geyu	Geyu	Geyu
Sixteen	Nobok	Angai	Wae	Wae	Niepan	Hsi	Tare-i	Rupin	Wangpan	Geyu
Seventeen	Gendohu	Arp	Gai Gai	Gai Gai	Gai Gai	Miomau	Gai Gai	Miomau	Miomau	Wangpan
Eighteen	Gauu	Gieya	Rina	Kayun	Tina	Mintu	Rina	Rina	Rina	Miomau
Nineteen	Kava	Rina	Suai	Tentsu	Talsi	Nulu	Tutu	Nulu	Sisu	Sisu
Twenty	Yuan	Tum	Teyal	Teyas	Teyan	Yuro	Teyat	Teyal	Teyan	Teyan
Twenty-one	Ruvras	Teyal	Teyal	Sarpia	Yantas	Ta-argo	Kina	Karo	Rapal	Rapal
Twenty-two	Kikan	Kuro	Papal	Sarpia	Yantas	Ta-argo	Kina	Karo	Rapal	Rapal

Comparative Vocabulary. — Continued

	Ranmo	Vanok	Mudumok	Irau	Kaidan	Hampal	Damo	Damo	Renan	
Hood	Yaya	Ana	Ana	Ana	Tinu	Anin	Kanina	Ava	Tama	—
Father	Yaya	Kina	Ina	Ina	Tena	Ina	Kina	Ina	Tena	—
Mother	Rakei	Anyak	Wura	Wawa	Uwa'a	Okko	Arta	Rakebal	Sones	—
Son	Murekoi	Ohayai	Utu	Vatnai	Vannak	Halmaku	Arai	Makabul	Rinam	Sitchi
Man	Kundrin	Yavayan	Onos	Vavay	Vennoa	Mameapinge	Yavayan	Makabul	Rinam	Vanita
Woman	Rakei	Kakryan	Karak	Kamagad	Uwa'a	Okko	Uwa'a	Makabul	Tinagan	—
Child	Tuoki	Mazageran	Ayawan	Kokita-an	Hyulvina	Purongosi	Mazageran	Makabul	Shina	—
Chief	Karna	(?)	Rakal	Mahanyaro	Yan	Hōya or Nohen	Uwa'a	Makabul	Nakkeyun	—
Village	Karna	Kojunagan	Rakal	Kakarayan	Yakanen	Gutes	Mazageran	Rinai	Raku	Nabmen
Heaven	Kaya	Pepo	Dal	Su	Darak	Teotou	Kajunagan	Vavay-kawa	Raku	—
Earth	Meyai	Kadao	Kadao	Tinai	Ware	Ilire	Kajunagan	Rejikidahu	Watan	—
Sun	Wage	Kera	Kadao	Urai	Vann	Porobu	Kajunagan	Rejikidahu	Mata-lo-kān	—
Moon	Vuyulsin	Vitukan	Vuran	Uwes	Mintukan	Taongaba	Ilire	Rejikidahu	Vuran	—
Star	Mitoyun	Karupus	Teol	Uwes	Rukon	Taunteun	Vituan	Mintol	Watun	—
Cloud	Yuram	Muyal	Kutun	Toutun	Koran	Vutsu	Arupus	Rurin	Rūm	—
Rain	Kwānlu	Muyal	Mandal	Ulas	Hehen	Purepe	Udai	Udai	Uran	—
Wind	Vaihei	Ware	Yure	Vare	Hehen	Purepe	Vare	Vare	Vare	—
Fire	Punynak	Sapoi	Apoi	Ramal	Sapon	Pajju	Sapui	Ilapoi	Rinai	—
Winter	Kusiya	Zayon	Nnai	Naim	Rabin	Temo	Zatun	Ilapoi	Ratun	—
Mountain	Regyabu	Gālu	Runau	Tukos	Rivin	Purong	Gādo	Vinayn	Iravay	—
River	Kirun	Inayan	Inayan	Aru	Ilail	Taoroha	Panna	Rurin	Vokabul	—
Rice	Vochu	Vutras	Vutras	Vutras	Terras	Puresi	Vat	Iyasaraba	Vokas	—
Deer	Hoyel	Vato	Souu	Wato	Also	Atom	Vat	Iyasaraba	Vokas	—
Deer	Wokunohu	Vunuan	(?)	Wato	Kannuan	Uwa	Vat	Wazo	Watu	—
Ox	Kātin	Agungan	Gūn	Gavol	(?)	(?)	Vunuan	Rulot	Apol	—
Monkey	Yugai	Patsawan	Ruton	Karin	Hutton	Gohā	Kan	Noan	Waka	—
Clothing	Rukos	Itun	Kepen	Ruton	Hutun	Kasi	Karan	Rutopo	Hogoton	—
Cap	Kovoro	Tsaripun	Kapun	Reko	Hutun	Taompongo	Rikunaw	Syalu	Kurus	—
				(?)	Tamohon		Taropun	Kakosmos	Kivō	—

be mistaken for that letter by foreigners. Outside of this there are none of the numerals that show any considerable similarity. It is interesting to note that in most of the Formosan dialects the word for *five* is the same as the word for *hand*, showing that the five fingers suggested the word for *five*.

In the word for head there is no similarity unless it be in the fact that the Korean word for brain is *kol* while one of the Formosan words for head is *koru*.

In the Formosan words for nose, *yaho*, *gulos*, *gulus*, *gurus*, *alerguran* and *godos*, it is evident that the stem is *go* or *gu*. This is nearly identical with the Korean *k'o*.

The word for mouth in some of the Formosan dialects is *agal*, *angai*, *garu* or *gurus*. These are not like the Korean word for mouth but we have the word *agari* which means the mouth, muzzle or snout of an animal.

There may be seen more or less of a likeness between the Formosan *niepon*, tooth, and the Korean *ni* if we accept the first syllable of the Formosan word as the stem. In the two Formosan words for hand, namely *kava* and *kayan*, in which *ka* is the stem, we find no similarity to the Korean word *son*, but we have the Korean word *ka-rak* meaning finger and, as we shall show in a future article, the ending *rah* in Korean means an extension or elongation. There seems reason to believe that there was once a word *ka* meaning hand and that *ka-rak* is simply a descriptive word for finger. In the Dravidian languages of India, between which and Korean there are such striking similarities, the word for hand is also *ka*.

The Formosan dialects have the words *lleyan*, *lleyal*, *lleyal*, *leyas* and *lleyan*, meaning belly. The root of these seems to be *lle* or *le* which is not unlike the Korean *l'a* meaning womb.

Some years ago we called attention to the Dravidian word *or* or *ar*, meaning village, and the word *pillei*, meaning town or settlement, and showing that these two words formed the endings of the names of many of the original towns or settlements on the coast of Southern Korea. Now we find in the Formosan, as well, that in three of the dialects the word for village is *rukul*, *rukul* and *rumu*, in which *ru* or *ra* is the stem

and forms a striking chain of evidence pointing toward the Southern origin of the original Korean language.

Among the Formosan words for earth are *darak*, *dal* and *rejik-ddahku* in which it is evident that *da* or *dda* forms the stem. This latter, *dda*, is precisely the word for earth in Korean.

The Dravidian word for heaven is *van* and the Korean is *hanal*, the Koreans never using V. Now in the Formosan we find *van* and *vanget* for heaven, but in one of the dialects we find *kasuru-van* and in another *kakara-yan*. It is reasonable to suppose that in these various cases the syllables *van*, *van* and *yan* are the stem meaning heaven. It is true that the *van* and *yan* are the last syllable of the word and therefore, other things being equal, would not be the stem, but we find *van* standing alone meaning heaven, and this leads us to believe that the *kasuru-van* and *kakara-yan* are compound words of which the *van* and *yan* mean, radically, heaven and are closely allied to the *hanal* of Korean. The *van* of southern India, the *van* of Formosa and the *hanal* of Korean are perhaps more than mere coincidences.

The Formosan has, in one dialect, the word *tal* for star, which may or may not be related to the Korean *tal*, moon.

The Korean word for cloud is *kurum* and the cerebral *r* of the Korean makes this word almost the same as the Formosan *lutum*, which also means cloud.

In the word for wind we find a mimetic element which suggests a mere coincidence between the Formosan *porope* and the Korean *param*. The Korean word for blow is *pu*, which is the sound which we make when we blow with the mouth. In fact our word blow probably has the same mimetic force. In Formosan the *pa* and *pu* of Korean are found to be *pa*, *va*, *ua*, *rai* and *heu*. But of course nothing can be based upon similarities between mimetic words. It is beyond doubt that the Korean *ka* and the English *car* came from the same ancient word *ka* which runs through—well, perhaps not quite half the languages of Asia, but at least through very many of them. At the same time such similarities as these alone would not argue a common origin for these languages, but simply that dogs bark the same way the world over.

In Formosan, fire is called *pujju*, *pounyak*, *safui*, *sapoi*,

ha'apoi, in which the persistent syllables *pu*, *po*, *pui* or *poi*, sometimes initial in the word and sometimes final, show a strong similarity to the Korean word for fire, which is *pul*.

There is no likeness between the words for dog in Formosan and Korean, but when a Korean calls his dog he invariably says *ware-ware*. It is just possible that this is the remnant of a word which might once have claimed relationship to the Formosan *wam*, *warzo*, *walso*, *zatu*, etc.

We find therefore that out of a vocabulary of fifty words there are fifteen in which a distinct similarity can be traced, and in not a few of the fifteen the similarity amounts to practical identity. In no case has violence been done to the laws which govern the whole family of languages to which both Korean and Formosan belong; and while we cannot hope to reach any absolute certainty in such a matter we would submit that a radical similarity, in thirty per cent of the Formosan words available, must be more than a mere coincidence.

Korean Relations with Japan.

The Chenng-jūng Kyo-rin-ji

(指正交隣志)

"AN EXTENDED AND EXACT ACCOUNT OF THE RELATIONS
WITH THE NEIGHBOR COUNTRY."

Editor's Note.—For some years we have been in search of evidence bearing on this important subject—The Korean relations with Japan. It is a phase of Korean history that has received but slight attention. So far as we have been able to discover there are no complete accounts of these matters in Japanese histories or at least none of them have been translated and put before the English speaking and reading public. The nature of the relations which existed between the two countries were, as we shall see, of such a nature that we would naturally expect to find them more carefully presented

in Korean than in Japanese history. It has been our good fortune to secure a copy of the book which forms the title of this paper and in order that the readers of the Review may have this material at first hand we propose to give a translation of the book *verbatim*, trusting that in spite of its dryness it will add something to our knowledge both of Japan and of Korea. This book was secured by a Japanese gentleman who kindly consented to let us copy it for the purpose of translating it. It deals mainly with events which happened after the close of the Japanese invasion of 1592, but considerable information is also given of an earlier date. The understandings which were arrived at by these two powers previous to that time are of small consequence compared with those here described. So far as we have been able to discover there were no definite written agreements between the two countries previous to those here given, and in any case these definite and authentic conventions must be recognized as superseding any previous ones and as forming the only basis upon which can be based any claim to Japanese suzerainty over Korea. True, Japanese tradition says that the Empress Jingū conquered Korea, but so did the Romans conquer England. The Japanese aided Päk-je in her wars with Silla, but Päk-je fell and Silla assumed control of the whole peninsula. For a thousand years Japanese vikings harried the coast of Korea, during which time there could be nothing but hostility between the two countries. With the beginning of this dynasty, in 1392, the Japanese pirates were put down and a new era commenced. The Japanese sought to cultivate trade relations with Korea and a desultory commerce seems to have sprung up, but it was not until the opening of the fifteenth century that definite treaties were framed and Japanese-Korean trade was placed on a secure footing. It is doubtless for this reason that the book under discussion gives very little space to former relations, and begins at the period immediately subsequent to the collapse of the great invasion by the armies of Hideyoshi.

No one would dare affirm that no agreements existed previous to that time but it is sure that none have ever come to light that could be dignified by the name of treaty or even

trade convention—at least none in any way comparable with those to be given in the following translation.

In describing the various ceremonies in connection with the receiving and sending of envoys and the whole administration of this diplomatic business there will be necessarily many repetitions which may seem tiresome but they must all be given in order to show the relative importance of the different forms of embassy and to establish the relative rank of the agents employed. So far as seems necessary we shall insert the Chinese characters used in describing and defining the different functions and functionaries and both the Chinese and Japanese names of all Japanese agents will be given in order to secure a fair degree of accuracy and to enable the more critical of our readers to weigh evidence and to identify personages. Every comment which we make will be indicated so as not to confuse it with the text.

THE PREFACE.

In order to save the record of ancient ceremonies from being lost I determined to take the matter in hand and by an examination of such records as are still extant to set down in order any facts that seem worthy of preservation. The principal work consulted was the T'ong-mun Kwan-ji (通文館志) written by the great-grandfather of the author, in 1802 (Gregorian Calendar, *Ed.*). That book was very full and complete but it had mainly to do with Chinese relations and mentioned the Japanese only incidentally. The details of treaties and ceremonies were left largely to tradition, and consequently were not highly authentic. So the present writer together with the Scholar Yi Sa-gong (李思恭) examined the T'ong-mun Kwan-ji, (above mentioned) and revised it, adding an account of subsequent relations; and wrote this work, containing a detailed account of all these matters. Regarding points on which we were not certain we consulted Pak Chong-gyŏng, and he revised them. It was Prime Minister Yi (personal name omitted) who suggested the name for our book, namely Cheung-jŏng Kyo-rin-ji (增正交鄰志). This book,

then, being compiled from the T'ong-mun Kwan-ji and from subsequent records, contains matters of importance and explains them clearly. Those who may read this book hereafter, knowing my intent, may not accuse the work of childishness, but by a perusal of it can learn clearly about our relations with Japan. If difficulties should arise in the future between Korea and Japan it might not be possible to settle them on the lines laid down here; in which case it should be left to the decision of wise men, and each one must be diligent in the performance of his duty.

Published in the Im-sul year (壬戌年) fifth moon (1862) by Kim Kōn-sō (金健瑞) of the rank of P'an. (判書).

VOLUME I

THE CEREMONIES OBSERVED UPON THE COMING OF A JAPANESE ENVOY.

These were the same as those which marked the coming of an envoy from the Liu Kiu Islands.

When a royal envoy came from Japan an official was sent from Seoul to meet him, accompanied by an interpreter. This official was of the third grade. In speaking of royalty in Japan it is to be noted that the nominal head was the mikado but the actual government was in the hands of the Shogun (將軍). The relationship between the two was the same as that between the Prime Minister Kwak Kwang (光) of the former Han dynasty and the Emperor So-je (昭帝); for just as no one could do business with the emperor except through Kwak Kwang, so no one could do business with the mikado except through the Shogun. Later the Shogun was called sometimes king 王 and sometimes taicōn (大君).

When an envoy came from any of the daimyos (大臣) of Japan only an interpreter was sent to meet him. The interpreter always went to the port where the envoy landed on Korean soil.

There were three ports at which the Japanese envoys could land. They were Ma-do (馬島), Yūn-p'o (釜山浦) and Pusan p'o (釜山浦). They had their choice of these three places, but to none of them were they allowed to bring more than twenty-five boats at one time.

At the point of landing a Japanese envoy was given a feast. If he was a royal envoy he was feasted first at the port where he landed and twice in each of the provinces through which he passed on his way up to Seoul. Envoys from daimyos were feasted once at the port and once in each of the provinces up to Seoul. Envoys from a viceroy of (戶國) and special messengers (特送) were feasted once at the port and once in the provinces of Kyūng-sang and Ch'ung-ch'ōng only. When they returned to the port they were feasted at the same places and at the point of embarkation.

On arriving at Seoul envoys were entertained at the T'ong-p'yūng-gwan (東平館). This was at Nak-sōn-bang (樂善坊) in Nam-bu (南部) which is now Wā-gwan-gol (倭館洞). For banquets and other functions they were taken to the Ye-bin-si (禮賓寺). When they left they were also feasted at this place, except the special messengers. On the day of audience they were feasted at the palace as also on the day they left and they were also feasted at the Bureau of Ceremonies.

ROYAL ENVOYS FROM THE SHOGUN.

The king of Japan is called Wūn (國王) or in Japanese *minamoto*. This name originated in the days of Emperor Hēni-jong (僖宗) of the T'ang dynasty. At that time the Mikado of Japan called his son *Minamoto* and the name continued from that date. When an envoy came from him to Korea he brought an escort of twenty-five men and had a single audience with the king of Korea.

THE ENVOY FROM (畠山) OR *Hatakeyama*.

In the days of King So-jo in the wūn (元年) year, a Japanese named Kwan-je (畠山) or *Hatakeyama* sent an envoy named (源義忠), or *Minamoto no Yoshitada* to pay his respects to the king of Korea. (This was about the beginning of the 15th century, *Ed.*)

THE ENVOY FROM (對馬) OR *Tsushima*.

One of the descendant of On-jo, king of P'ak-che, went to Japan and landed at (多多良浦) or *Tadarabea* and called him-

self Tā-dā yang (多多良). The Japanese gave him the name (大内殿) or *Ōuchi Dono*. This was because he came from Pāk-che. He was extremely friendly with them and they sent envoys to Pāk-che and paid their respects.

THE ENVOY FROM (小貳) OR *Shyoni*.

(Presumably a Japanese, *Ed.*) sinned and escaped to the islands of Tsushima and sent a boat once or twice a year and paid his respects. When he made it up again with his home government the Koreans accorded him the privileges of a (巨酋) or *viceroy*.

THE ENVOY FROM (左武衛) OR *Sabuyei*.

The Sabuyei was an officer in charge of an embassy from one country to another. In the time of King Se-jong, in his tenth year, 1428, *Yoshiatsu* (源義淳) or *Minamoto no the Cawa-mu-ni* in Japan, sent an envoy to Korea and paid his respects.

THE ENVOY FROM THE (右武衛) OR *Tu-bu-yei*.

This grade of officer came from Japan during the Koryū dynasty, and early in this one, but all papers concerning his grade are lost and nothing certain can be said. In the 9th year of King T'ā-jong (1409) an U-mu-wi came from (九州) or *Nyu-shyu* being sent by (源道鎮) or *Minamoto no Michishizu* to pay his respects. Also (京極) or *Kyo-zoku* sent an envoy. He was an hereditary judge in Japan. In the 5th year of King Se-jo (1460) the (京兆尹) or *Kei-chō-in* named (源持清) or *Minamoto no Mochikiyo* sent an envoy and paid his respects to the king of Korea. In the 1st year of King Sū-jong (1470), (源持賢) or *Minamoto no Mochikata* sent a similar envoy. He was a younger brother of (源持之), or *Minamoto no Mochiyuki*. In the 5th year of King Se-jo (世祖) Wūn-gyo-p'ung sent an envoy and paid his respects.

It was from the days of (畠山) or *Hatakeyama* that the Japanese began to use the term Kō-ch'u (巨酋) or *viceroy*. This rank was somewhat inferior to that of Daimyo. Some-

times this envoy came to Seoul and sometimes the Minister of Ceremonies arranged for him to do his business at the port of entry. When he came to Seoul he was accompanied by fifteen men. This envoy, called Kō-ch'u, came to Korea about once a year and each time he received a seal from the king and gave a receipt for the same. Whenever a Japanese received rank from Korea he had to come once a year in person and pay his respects. There were twenty-six of these Kōch'u and each could bring one attendant.

(對馬島) OR TSUSHIMA.

The Book called Tong-sa (東史) says that, "In the 7th year of King Sil-mun of Silla (新羅) the Japanese first took Tsushima away from Silla. The islands are 350 // long and eighty wide. The Japanese put a garrison there. The soil was bad and the people destitute. They sold fish and salt for a living."

Every year they sent twenty-five boats to Korea. The hereditary ruler of Tsushima did obeisance to Korea. In the 25th year of King Se-jong (世宗), the number of boats was increased to fifty but in the 7th year of King Chung-jong (中宗) the number was again reduced to twenty-five, of which nine were large, eight medium, and eight small. The ruler of Tsushima was also allowed to send special boats from time to time. In the 25th year of King Se-jong (世宗) the ruler of Tsushima agreed that if the number of boats should exceed fifty they should be called "special boats." When these boats came the government allowed them 200 bags of rice and beans for each boat. (The context does not show on what basis this grain was given but judging from the restrictions imposed by the Korean government we may reasonably infer that the grain was purchased and that some equivalent was given for it. *Ed.*) In the 7th year of King Chung-jong (中宗) the "special boats" were done away with and it was agreed that if there was any special business to be attended to it should be looked after by the people coming in one of the fifty boats.

(To be continued.)

Mudang and Pansu.

Up to the year 1894 it was customary to send an envoy each year to Peking. Sometimes he went by land and sometimes by water. In either case a great *kul* was held in his honor in order to ensure his safe return. If he went by land the ceremony was held in the *lang* beside the road just beyond the "Peking Pass." If he went by water he took boat at Yong-san and went down the river and southward along the coast to a place near A-san from which point it is possible to steer a straight course for Tientsin. Here a great *lang* stood and in it the *kul* was held. This was not done by the government nor ostensibly by the envoy. The employment of a *mudang* in his behalf would be far beneath his dignity; but the attendants and servants attended to it and there is little doubt that considerable of their master's money went into it with his tacit consent. Four or five *mudang* were employed and they sometimes dressed in the special garments of an envoy. They did not call in any spirit and let it take possession of them as was the case in many of their ceremonies but they offered a sort of prayer to one or other of the great gods; and they went through a sort of pantomime, one of them personating the envoy and others the minister of state. The latter went through the form of bidding the envoy farewell and wishing him *bon voyage*.

Another form of *mudang* ceremony is the *san kul* or "mountain incantation." This is sometimes called also the *san-sin kul* or "mountain spirit incantation." On every celebrated mountain (and there are something like two thousand of them in Korea according to Korean accounts) there is a *lang*, erected in honor of the spirit of the mountain. At these shrines there are not regular ceremonies at stated intervals, but they are used especially by people who are childless and believe that the mountain spirit can give them the coveted blessing, or by those who have reason to fear that their life will be short and who wish to engage the friendly offices of the spirit in their behalf. Ordinarily this is done without the intervention of a *mudang* but if a man has money

and a good stock of credulity he will have a regular *kut*. Here again the *mudang* does not become "inspired," but simply offers food and prayers to the spirit of the mountain. At these ceremonies the food consists of white rice and fruit without blemish of any kind. Yellow candles and thin paper with no writing on it are also in evidence. The paper is burned, as is done in China, but it is blank paper. Incense sticks are also burned.

Near Song-do on Tong-mue mountain there is a shrine to Ch'oe Yūng the famous general who was colleague of the founder of the present dynasty. In the shrine is an image of this famous man. It is life size and is made of barley flour paste and oiled on the surface. He is considered very venerable and many people even from Seoul go there and have *mudang* ceremonies.

Such are the principal offices of the *mudang*, but if we were to go into the literature of the subject it would be an endless task. Korean folk-lore teems with stories in which the *mudang* plays a leading rôle. We will give only one or two short stories showing what confidence the ignorant Koreans have in these senseless superstitions.

One night a *mudang* dreamed that the *Kwe-yŭk T'a-sin* or Great Spirit of Small-pox came to her and said that it was about to enter a house in the neighborhood and that it had chosen as its favorite place in the house a certain *tarak* or closet in the house. When the woman awoke she hastened to the house and found that it was indeed true, for the young son was stricken with the dread disease. She learned that the boy kept insisting upon being placed in the *tarak*, and by this token the *mudang* knew that her dream was true for the spirit had evidently taken possession of the child. As the disease developed the child kept scratching at its neck, which caused a dangerous swelling. When the *mudang* learned of this she said, "Then some one of this house has witnessed the killing of a hen." Inquiry was made and it was found that one of the relatives had, the previous day, seen a hen killed. As the disease grew worse and worse the mother wanted to have a *kut* but the father would not allow it. At last the child's face began to turn a livid green color which is a sign of coming death. The *mudang* was told and she instantly

said, "Search and you will find that some member of the household has brought to the house a piece of green cloth." This too was found to be true, and the skill of the *mudang* was so manifest that the father could no longer withhold his consent, and a *kut* was held. Of course it was successful and the child recovered.

It is said that it was not until some years after the beginning of this dynasty that the horrible custom of casting a young virgin into the sea at Po-ryŭng in Ch'ung-ch'ing Province was discontinued. The *mudang* held an annual *kut* in order to propitiate the sea dragon and secure timely rains and good crops for the farmers and safe voyages for ships. The custom was discontinued in the following manner. A new prefect had been appointed to that district and upon his arrival at his post was informed that the annual sacrifice was to take place the next day. He expressed his determination to witness the ceremony. At the appointed time he went down to the shore and sat down to watch the gruesome sight. Three *mudang* were there and had secured the maiden for the sacrifice. As they led her down to the water's edge to cast her in she screamed and wept and struggled. The prefect ordered them to wait a moment.

"Is it necessary for you to sacrifice a human being to the spirit?"

They answered,

"Yes, it will please him and he will come and take possession of us and will prophesy good crops and fortunate voyages."

"But why do you not take a married woman instead of this young girl?"

"O, that would not do at all. It would not please the spirit."

"Well, you are good friends with him are you not?"

"Yes, we are well acquainted with him and have his favor."

"Then I think if one of you were sacrificed it would please him much more than to offer this girl." He signed to his attendants and they seized the head *mudang* and bound her and cast her into the sea. The prefect then said to the other *mudangs*:

"Evidently he is not pleased enough for he does not come and take possession of you as you said." So another of them was thrown to the waves. This had no further effect than to terrify the third out of her wits and she showed no signs of spirit possession. She too went to prove her theory, and that was the end of the three *mudang*. The prefect then memorialized the throne about this evil business and ever since that time the *mudang* have been relegated to the lowest place in society.

In the preceding papers we have described at length the office and status of the Korean *mudang* or sorceress. It has appeared that she claims to be able to influence the spirits through her friendship with them. In other words she is a sort of spiritual medium. But when we take up the subject of the *p'an-su* we find quite a different state of things. The *p'an-su* is a blind man who follows the profession of exorcist and fortune-teller. The word comes from the Chinese 判數 which means a fortune-teller. Unlike the *mudang*, he is an enemy of the spirits and is able to drive them out, whereas the *mudang* prays to them and coaxes them to go. The office of *mudang* is very much older than that of *p'an-su*; for the former has been in Korea for thousands of years while the latter is a product of the past few centuries. While we cannot speak with complete confidence in regard to the origin of the *p'an-su* yet it seems probable that he is the result of an effort on the part of the blind to find some occupation by which they could make a living. Fortune telling existed long before the *p'an-su* arose but gradually the business fell more and more into their hands as if by general consent until now it is their exclusive privilege. The *mudang* is more or less of a fortune-teller but she does not do it "scientifically" as the *p'ansu* does. The word *chum* is about as old as the Korean people and means the art of divination. This divination is done in many ways. It is done with a dice box and little bars of metal with notches on the side which are shaken like dice and thrown. It is also done with coins and with Chinese characters. By far the greater part of the *p'an-su's* work is the telling of fortunes, but he is frequently called in to exorcise some spirit. Whatever may have been his former

status he is now looked upon as little if any superior to the *mudang*, though his sex protects him from various aspersions that are cast upon the character of the *mudang*.

Blind women also follow this occupation under the name of *yu-bok* or "Female Fortune-teller." She differs entirely from the *mudang* in that she has nothing to do with the spirits but only tells fortunes. And yet she is considered even lower than the *mudang* and her services are never sought by men but only by women. While the *p'ansu* practices both divination and exorcism the *yu-bok* has to do only with the former.

(To be continued)

' Across Siberia by Rail.

CONTINUED.

It was seven o'clock Wednesday morning, eighty hours out from Dalny, we arrived at the important town of Manchuria where we crossed from Chinese territory to Russian. Up to this time there had been no customs examination of any kind even when landing at Dalny. So far as we could discover there is no custom-house there of any kind. But at Manchuria, the border town, we were prepared for a pretty thorough overhauling. All the baggage in the van was removed to a customs examination shed but all hand baggage was examined in the train. The contents of the trunks was examined very thoroughly but the hand-baggage was scarcely examined at all. Each passenger was asked whether he had any goods to declare, one or two bags were glanced into and then tags were attached showing that they had been examined.

All along we had been wondering whether we would have to change cars at this place or whether the same cars would carry us through to Lake Baikal. Some said one thing and some another. Even the officials did not seem to know. At any rate none of the passengers were sure. Our tickets from Dalny carried us only to this point and we had to buy again.

We found that it was possible to buy from Manchuria right through to Warsaw, the tickets being good for twenty-one days. This would leave a person a week in which to see Moscow if he wished. By buying right through there was a saving of some eight or ten roubles. The fare, first class, from Manchuria to Moscow is roubles and second class 110 roubles but second class through to Warsaw is 119.20 roubles. Of this 66 roubles is the fare, 25 roubles is for sleeping and dining accommodation and the balance for extra speed. So it will be seen that on an ordinary train the cost would be only a little over half as much. To many people who are willing to eat what can be found at stations and to sleep as best they can on the car seats and to take three or four days longer, the fare from Dalny right through to Warsaw, second class, would be only about 100 roubles or yen. From Moscow to London second class is from £7 to £8 according to the route taken. The cheaper is by way of Berlin, Cologne and Calais. Of course from Warsaw the fare would be considerably less. As to the difference between the express trains and the regular daily mail trains we could see little difference in the second class accommodations. The seats are the same length, which is quite enough for a tall man to lie comfortably and unless the train is crowded one could probably get a good night's sleep as easily as on an express train. Of course on the ordinary train one must carry his own blankets and pillows. By this method a person could travel in great comfort from Dalny to London for 200 yen or roubles including the cost of food. But 225 yen would leave a balance for all contingencies. Children under two years are free and under twelve half fare. By the express the same thing will cost 300 or 350 yen using moderate economy.

We were greatly surprised that at the Russian border no one was asked to show his passport. This we had expected above all things but so far as we could learn no one was asked to show them. Whether we will be able to pass through Russia without showing them remains to be seen but in any case no one should attempt the journey without a passport franked by some Russian Consul or other authority. We were also agreeably surprised to find that there was no change of cars at Manchuria. The same train goes right through to the

shores of Lake Baikal. After leaving this border town we left the forest region and entered another tract of rolling prairie land, by no means so level as that traversed during the first day and a half and yet without any considerable mountains. During the next night we passed the point where the new railroad up from Dalny strikes the old through route from Irkutsk to Vladivostok via the Amur River, and Thursday morning found us near the top of wooded heights which must have been between three and four thousand feet above sea level for we spent the rest of the day spinning down the magnificent valley of the Selivega River one of the great affluents of Lake Baikal. This day's run was by far the most interesting of any that we had had. The valley was bounded by heavily timbered mountains and the road wound its way now along the river bank and now around projecting bluffs in a way that brought out all the beauties of the scenery. It was much like certain parts of the Canadian Pacific Road through the Selkirk's though on a far less magnificent scale. All Thursday night we were passing through this heavy pine forest toward Lake Baikal and early Friday morning we saw the lake covered with what appeared to be a solid sheet of ice. Turning southward along its shore we went ten or a dozen miles to the point where the Trans-Baikal portion of the railway has its terminus. It is intended to finish the road around the southern shore of the lake but it is a work of stupendous magnitude which will be completed only after the lapse of some years. At present all passengers are carried across the lake, a distance of about twenty miles, on sledges during the winter months and on steamers during the remainder of the year. As we approached the port we saw a steamer lying in the ice but without any apparent ability to get out. The lake was one sheet of ice from four to six feet thick. We had arrived just at the transition time between the winter and summer seasons when sledges could no longer be used but when the steamers had to force their way through the ice. As we came nearer we saw a white line across the lake showing where the passage lay but it was completely blocked by huge blocks of floating ice wedged and frozen together. This place was almost an exact counterpart of the town of Vancouver in the 188-- days when the plank side-walks still ran over the

stumps of fallen trees. But this place was only a little village of a dozen houses or so. The steamer on which we embarked was a small but very powerful one with twin screws and with a hull built expressly to withstand the ice. She turned in the grinding ice and pushed straight out on her way ramming sheets of ice four feet thick and sixty feet long and wide. Just at the water line her prow slants back and down so that she slides up on the ice, and then the weight of the boat crushes it down and she shoves the broken pieces aside and forges ahead to new conquests. Progress was naturally slow and was accompanied by a continual grinding and thumping as the ice floor gave way and the huge pieces of broken ice threshed against the side of the boat. It was a sight very well worth seeing, though the air blew icy cold across the lake from the western side and drove most of the passengers into the saloon to their hot tea with lemon in it. At the middle of the lake we met the other steamer, the great ice breaker, which first breaks the path through in Spring. She has four funnels and is a giant in strength. She was walking through the ice at ten knots an hour. It was a very interesting spectacle and the most memorable one of the whole trip. It can be seen however only during the early days of May. It took us two hours and a half to get across the lake where we landed at a pier just at the mouth of the Angora River, the outlet of the lake which flows northwest into the Yenesei and then into the Arctic ocean. We still had thirty miles before reaching Irkutsk, the great Siberian metropolis which lies on the northern bank of the Angora. We had all along been wondering whether we would find our express train waiting for us at the pier or whether we would have to take a common train to Irkutsk and there find our train. When we landed we found the train lying full 300 yards away and there were no porters to carry the hand baggage to it. There followed a scene of great confusion. The pier was crowded with Russian peasants many of whom had come across on the steamer with us. But no one seemed disposed to carry our luggage and we did not know at what moment the train might go. So everyone began carrying his bags to the train. We all had plenty of hand baggage, because of the enormous cost of carrying it in the luggage van. There were three English lords tugging away

at their heavy bags, very red in the face and not smiling, to say the least. Ladies were wildly inquiring where to go and how to get their things from the boat. The Russian steamship and railway officials paid no attention whatever to all this but let things right themselves, which occurred only after one lady had suffered an attack of hysterics and a good many hands were blistered. And after all it was quite unnecessary for the porters had been busy with the trunks from the van and if we had only been told to wait till they were through with that work we could have had porters and to spare. But no one told us and a very unpleasant half hour was the consequence. We found that this was a through express to Moscow, but our tickets entitled us to ride on the *train de luxe*. It was now late Friday afternoon but the *train de luxe* was to start from Irkutsk on Sunday. So we had our choice to go on in this express or wait over for the *train de luxe*. The express was a vestibule train with dining car and it was billed to reach Moscow in six days. This was as fast time as the *train de luxe* could make, so almost all the passengers elected to go right on; but it is important to note that had we bought tickets from Manchuria to Irkutsk only and then gone by this express we would have saved fifty yen on first class and thirty yen on second class tickets. This train in addition to dining room had a bath-room, which the *train de luxe* from Dalny had lacked.

An hour's run down the Angora brought us to a point opposite the city of Irkutsk which is reached by means of a long bridge across the river. The panoramic view of the city from the station was magnificent. The imposing stone cathedral was the central point of interest but other churches and public buildings, together with the splendid situation of the town, make it very attractive to the eye.

The whole time covered between Dalny and Irkutsk was five days and nineteen hours, which was over a day shorter than we had reckoned. We started out from Irkutsk after an hour's stop under the impression that we would reach Moscow in six days more. If this proves true, the time from Dalny to London will be only sixteen days; or eighteen days from Nagasaki or Shanghai. This certainly compares very well with the steamer passage of at least forty days at a far higher cost.

The Coming Conference.

The Conference of Missionaries in Korea in 1904 promises to fulfil all the hopes entertained for it by its originators. The Executive Committee who have charge of the preparations for it have been hard at work, meeting monthly throughout the winter and spring. A tentative programme has been prepared, which covers all the essential lines of missionary work, and invitations to visit Korea at that time have been sent to a carefully selected list of mission workers in adjoining countries and the home lands.

Especial stress is being laid in the plans of the Executive Committee upon the devotional meetings and quasi-promises have been received from three or four eminent Bible students to take part. Probably the morning and afternoon devotions will take the form of Bible readings of the sort that has come to be known as the Northfield teaching and by some of the Northfield workers. In addition evening addresses and Sabbath services are being arranged for of quite as notable a quality, the design being to give a forcible spiritual impetus to the missionary body and to missionary work in this peninsula.

Of those invited to attend the Conference as visitors about twenty have so far accepted the invitation, among them several noteworthy missionaries from China. As expected, the number of those who find it impossible to leave their work is much larger. Letters received make it probable that several friends of mission work in Korea will cross the oceans or circle the globe as delegates, self-appointed or otherwise, to the Conference. Inquiries too are being received from remote and near friends as to the possibility of visiting before or after the Conference the regions where our missionary work presents the most interesting and unusual conditions. The number of such letters and the constant expression in them of the deepest interest in the Gospel work in Korea are an assurance that the prayer of the religious world is with us in this effort to draw together in conference.

The programme is to fill six days of two sessions each. One half the time is to be devoted to discussion of the papers which occupy the other half, our guests being invited to take part freely in this discussion. A considerable number of the papers arranged for are to deal with various phases of the direct evangelistic work, the care of converts, the raising up of a ministry, the development of the native church. A feature of special interest will be a series of historical papers dealing with the inception and growth of missionary work on the part of the several missions and prepared in each case by one who has participated from the outset in the conduct of the mission in question. From two to four papers are to be expected upon each topic, the readers having been carefully selected by the programme committee and having in most cases accepted their tasks. Among them five or six papers are promised by as many prominent missionaries in China, and these are looked to to increase greatly the interest of the gathering for actual workers in the lines discussed.

Many others signs of promise might be noted regarding the Conference. Altogether it bids fair to be one of the notable missionary gatherings of the period, not only with respect to Korea, but in relation to the progress of the Kingdom in the east.

C. C. VINTON,
Chairman Executive Committee.

Editorial Comment.

On our way to London via the new Siberian route we called, of course, at the Korean Legation in Berlin. The present quarters of the Legation are delightfully situated on a shady avenue in close proximity to the park. The Korean minister Mr. Min — — — and his staff of four were most cordial in their greetings and seemed to appreciate the arrival of someone from their far away home-land. After talking for an hour over old times and mutual reminiscences we all adjourned to the neighboring park and looked at the remarkable collection of animals in the zoo. The Korean

friends were specially interested in the antics of a great seal which splashed about vigorously in pursuit of fish which were thrown to him by his keeper. Then we entered the music hall and had some refreshments, to the music of an orchestra. The tableful of Koreans attracted some attention from the company, for they were recognized as Asiatics in spite of their correct European dress. That same evening they all came down to the train to say good bye. As the train was about to start who should appear but Rev. D. S. Spencer of Tokyo who had crossed Siberia in company with Rev. J. S. Gale of Seoul, and was resuming his journey to London and America. This was good luck indeed and the time slipped by rapidly as we sped across western Germany and approached the border of Holland. The next morning revealed the canals and wind mills of the Land Beneath the Sea as the Koreans call it. From Flushing a six hour run across the Channel brought us into the mouth of the Thames and for the first time in many years we could look out upon a land peopled with English speaking folk. Not the least compensation for exile in the far east is the peculiar pleasure of planting one's foot again on English or American soil. London was in May day apparel and it was impossible even to *imagine* a fog. The following Saturday the Umbria sailed from Liverpool with a good list of passengers in spite of the attempt that had been so lately made in New York to blow her up with an "infernal machine." The sea was kind from first to last and what with golf and chess and draughts and concerts the seven days seemed scarcely longer than two. Many of the passengers were keen to learn about Korea and were surprised to learn that it is not in the tropics! Evidently the Review has not fulfilled its destiny. Long before land was sighted the western breeze wafted us a faint scent of greens fields. Several times during the voyage we were in communication with the shore and with other vessels by wireless telegraphy and several bulletins were printed on board for the information of passengers. We saw no newspaper reporters but the next morning showed us their sad failings when the papers made some ludicrous statements which they kindly took back the next day. Newspapers that say that Lady Om is Miss Emily Brown, a missionary's

daughter, will say almost anything. That we propose to exhibit some Korean objects of interest in St. Louis next year is quite true but to confound this with the Korean Government exhibit was, of course, absurd.

News Calendar.

The last number of the Illustrated Review contained only two illustrations owing to the late arrival of the pictures, but the present number contains four.

At a recent meeting of the Privy Councilors it was decided to memorialize the emperor requesting that Lady On be raised to the rank of Empress.

The magistrate of Yong Chon in Pyeng An Do has wired to the Foreign office that 36 Russian men with 3 Russian women accompanied by 200 Chinese laborers and 125 horses bringing with them 20 guns etc., for building had landed at Yong Am Po. That also at the island of Eni Hwa they had been cutting the large and ancient trees, that they refused to obey his orders to desist, and he requested the Foreign office to send a dispatch to the Russian Legation to have them stop.

Mr. Yi Chai Hyun, Governor of South Kyeng Sang province, has notified the Government that, owing to the lack of rains just now, and the too early rains that spoiled the barley crops, the people are in desperate straits.

In the province of South Kyeng Sang at Kochang lives a Mr. Pyen Yung Kyn, a man noted for his scholarship, and the emperor has called him to Seoul to act as one of the Privy Council.

The department of works has determined to establish an exposition in Seoul at which prizes will be offered to the best workers among Koreans in the various arts. Various departments are to be organized, judges selected, and it is hoped thereby to promote Korean industries and trades. Already a beginning has been made and the following among other departments will it is expected be well represented: textile fabrics, leather goods, furniture, wooden ware, carved objects, silver ware, jewelry, nickel ware, copper ware, stone ware, China ware, Korean-bronze utensils, precious stones, paper, fans, bamboo ware, etc., etc.

The Minister of War Yi Pong-eui having resigned, and his resignation having been accepted, Gen. Kwon Chung-hyun was appointed acting minister, but on the next day Gen. Yon Eung-yul was appointed full minister.

The superintendent of trade at Chemulpo has been appointed superintendent of the foreign language school in Chemulpo.

The Home department sent a dispatch to the Foreign Office stating that in the Island of Hoba of the district of Chi-Do in the province of South Chulla, Japanese have been landing and planting mulberry trees and building houses, and asked whether such permission had been granted. The Foreign Office replied that in 1900 the superintendent of trade at Mukpo had sent a despatch setting forth that the Japanese consul there had stated that all the land on the island of Hoba belonged to Gen. Yi Yun-yong and that in August, 1899, his representative Shin Seung-hyu had leased it to a Japanese for thirty years for a compensation of 33,200 yen.

The governor of South Kyung Sang has notified the Home department that whereas Mr Hŭ Jun of the city of Chunju has been exceedingly liberal to the sufferers from famine in his section during the famines of 1884, 1886, 1888, 1894, and last year too was most generous and no notice has been taken of him, and therefore he should be suitably rewarded at this time in some way.

The people of Pyeong Yang city came very near suffering from a water famine at the end of May. There are no wells in the city and they are dependent upon the river water. Owing to the heavy rains this was very much swollen and almost unusable for three days.

The Commissioner of Customs took a trip from Chemulpo to Chinnampo and decided on the location of a number of lighthouses.

On the 14th of May the hail storm was so severe in North Kyung Sang province that a large part of the crops were destroyed.

Whereas owing to the fact Prince Yang Chin was sick with the small pox the gates of the Palace were closed for a long while, they were opened on June 4th. It is however now reported that the young Prince is again indisposed and that he now has the measles.

It is said that the Italian Consul called on the Minister of Foreign Affairs and requested a mining concession. The Minister replied that it was impossible to concede this request.

The people of Haije telegraphed to Seoul six times asking that Yi Yong Jik be retained as governor of Hwang Hai Do.

The Korean Minister to England Min Yong Du has telegraphed for leave of absence on account of sickness and it has been granted.

On June 6th in an altercation between some Korean, Russian and Japanese soldiers one Japanese was injured seriously and subsequently died.

Kang Hong-tai of Ham Kyung Do has memorialized the throne suggesting that the old custom of enrolling the mountain hunters as soldiers be again resorted to for the northern provinces and that thus the borders can be maintained and Chinese bandits withstood.

During the month of June the money lenders of Seoul paid in to the Department of Works taxes to the amount of 290 yen.

A large number of the leading Korean merchants of this city have proposed that all Koreans shall refuse to use both the Japanese and Chinese paper notes, and it is said that because of this the Japanese have imported 70,000 gold yen.

Owing to the barley famine in South Ham Kyang the Government ordered the distribution of 5,000 bags of rice, but the governor has sent word that this will be altogether inadequate, and asks for more.

It is said that the waters of the Yong Han Kang, that flows by the birthplace of the founder of this dynasty, have become a deep red and quite warm and that this portends trouble to this dynasty.

The latest record for Chemulpo reports that there are 1,200 Japanese houses and 585 Japanese. This is an increase in one month of 25 houses and 285 men.

Kang Hong Dai, the chief of the Bureau of Imperial Hospitals, memorialized the throne stating that whereas in the past the borders of the land were protected by fortresses and soldiers, of late this has fallen into disuse, and the lands that had been set aside for the maintaining of these fortresses are at present unused and lying idle. If then his Imperial Majesty will but issue the orders the fortresses in the North and Western Provinces can all be easily renewed. The soldiers can be trained by officers from Seoul, and being a species of local militia the cost will be but small. This small cost will be entirely covered by the income from the now unused land, and in a few years Korea, at no added cost, will have a well trained army of 30,000 militia for the protection of her borders.

The Cabinet in council having received orders from His Majesty decided to and did notify the various departments that while the Government's office hours were from 10 to 4 the officials from the highest to the lowest have of late for various reasons disregarded these hours and many have absented themselves without leave. Hereafter in the payment of salaries this is to be accounted for. Absentees or those arriving late without leave are to have the fines prescribed by law deducted from their salaries. As a result a good deal of zeal is now manifested in the Government offices.

Yi Yong Ik, the chief of the Household bureau, was taken ill and was being treated at the Seoul Hospital. On June 15th at 2 P. M. when convalescent he had come out of his room on to the verandah and was enjoying the air when a bomb exploded in the room from which he had just come. His servant who was at the door was thrown to the ground but was otherwise uninjured. The walls and furniture were much shattered. The Japanese Minister at once ordered an investigation and sent police to protect Yi Yong Ik's life. His Majesty also sent soldiers. Nothing has as yet developed from the investigation. H. E. Yi Yong Ik having entirely recovered is again attending to his various duties.

It is said that Mr. Pak Hwa Jui of Sang Dong, Seoul, has invented a machine for the more speedy and perfect cleaning of rice, and that with it he can clean 50 bags a day.

The Department of Works awarded prizes in 4 classes to workers in metals and wood who had made the most useful implements for use in the army and had exhibited them at the Exposition.

The Osaka Shosen Steamship Company which has of late been enlarging its steamship service to and between the Korean ports is now building a number of small steamships to use on the larger Korean rivers.

The Suwon school for the development of the silk industry in Korea at the graduating exercises last month awarded two first and nine second prizes for proficiency to graduates.

Travellers from Cholla-do report that there are large bands of robbers living in the mountains that are constantly descending upon defenceless villages.

It is said that in the excavations along the line of the Seoul-Euiju R. R. many graves have been moved and from them large quantities of much valued Korean ancient pottery have been obtained. The Japanese have been purchasing large quantities to send to the Osaka Exhibition.

It is said that the Korean Department of Commerce and Works is endeavoring to prohibit Koreans from mortgaging their lands and houses to aliens.

It is said that the Russian Minister has requested the Korean government to issue orders to the magistrate at Euiju ordering him to take steps to see that the Russian soldiers and citizens at Yong Am Po in North Pyeng An Province are not molested.

The governor of North Pyeng An, Min Yong-sik, reports that he detailed the magistrate of Kwaksan and a local chief of police to proceed to Yong Am Po and investigate the matter of the Russians who had settled there. That they have returned and report that there are there 60 Russians of whom 3 are women and that they have 50 guns which they claim are sporting pieces. That they are building houses, have erected a sort of fort, that they have bought fields and rice paddies and 17 houses from Koreans. The governor has arrested the Koreans who sold the land and houses and holds them to await instructions from Seoul.

About 50 leading Korean merchants met at Chong No and memorialized the Foreign office requesting that the use of the Dai Ichi Ginko and the Chinese merchants' notes be ordered discontinued and that Koreans be ordered to confine themselves to the use of Korean money. They further stated that they would not disband till their request was granted. Two of the leaders were arrested and thrown into jail.

The Korean government has sent 10 more students to Japan to study at the Japanese Naval academy.

The Foreign office has sent Secretary Cho Seng-hyep to the North to act as superintendent of government tolls in the Russian timber concession.

The 23 districts of Euiju county have united in wiring to the government stating that they have now been without a magistrate for several months and requesting the government to send them a good magistrate and that soon.

The magistrate of Kapsan has notified the government that Chinese are constantly crossing the border and acting in a lawless way. He requests soldiers to enable him to prohibit this and at the same time asks that the Chinese Minister be requested to use his good services to prevent these lawless proceedings.

When the Japanese soldiers stationed at Seoul went out to bathe on the 22nd of June one of them was drowned.

Mr. Yi P mi yun who was sent as Imperial Inspector to the Island of Kan Do in the mouth of the Yalu river has prepared a book entitled Puk Ye Y'o Chan (북역요찬) which carefully details the limitations and boundaries of Korea and China. The book goes exhaustively into the subject and will be of much value. A copy was presented to the Imperial Majesty who has ordered its publication and that copies of it be sent to the various schools, official offices and foreign legations in Korea.

The record that was ordered to be kept of the hour of arrival and departure from office of the various officials, referred to above, having been kept for about a month shows up, and it sad rather badly, a host of officials high and low.

The whale fishing on the Korean coast from Han Kyeng Do to Chullado is almost entirely monopolized by the Russians and Japanese. The Russian "Pacific Whale Fishing Company," of which a count is president, has 12 ships and during last year caught 70 whales.

The Japanese Ocean Whale fishing Co. has 15 ships in service and last year caught 113 whales.

At Kusan a fight between a band of Japanese and a band of Koreans was precipitated and in this fight two Koreans and one Japanese were killed and a large number seriously injured.

Over 500 houses outside the South Gate are to be pulled down to make room for the station compound of the Seoul-Fusan railway.

The police raided a Chinese opium den in the neighborhood of the Hwang Tan and arrested a Korean. The Chinese resisting further arrest the police in force entered and arrested a large number.

An extensive fire in Han Kyeng destroyed 39 houses last month.

The Police Bureau have decided to increase the number of policemen for Seoul by 150.

One hundred seventy students in the Military Academy graduated this year and were appointed to Lieutenancies.

The Korean Government has telegraphed to guards on the borders instructing them to telegraph to Seoul at once if Russian soldiers cross the frontier.

Word comes from the county seat of Moun chun that owing to a plague of worms the crops have been destroyed, a local famine is on hand, 8 have died and so may have left that there are more than 20 vacant houses in the town.

In the country of Chi Pyeng of this province a band of some 40 or 50 robbers raided one of the villages destroying houses and doing a great

deal of harm. Major Kim Kon Hyen who is now in private life and resides in that district succeeded in capturing 8 of the leaders of the band and with the knowledge that he has gained from this it is probable that the whole band will soon be caught.

It is rumored that the Department that superintends irrigation and water in Korea has negotiated for a loan of 500,000 yen from certain Japanese; 250,000 of this is to be in machinery, pumps, etc., and the balance to be used in the converting of barren and unused lands into farms.

It is said that in the discussion concerning the advisability of opening Euiju as a port all were favorable except Russia who opposed it strongly.

The Belgian adviser that recently arrived has been made adviser to the Home department.

It is stated that H. R. Yi Yong Ik chief of the Household bureau has contracted with Kondon & Co. for the importation of 100,000 bags of Annam rice.

Two women fell into a well in the Northern part of the city and were drowned lately.

H. B. So Chung Soon, Governor of South Ham Kyengdo, a man 65 years of age, is very anxious in regard to the famine in that section, and learning that the great bulk of the people are living on millet he too refuses to eat rice and is living on millet. This is the same governor of whom it was said that he had asked help to the tune of 10,000 bags of rice from the central government and the central government had responded with 3,000. He now returns word that 3,000 are useless and that unless he knows the balance 7,000 are coming he will return the 3,000 sent.

A telegram from Kangkei says that 70 Russian soldiers have crossed into Chasan and 80 into Pyok Dong. And it is said that the Government has asked the Russian Legation to have them return to their country at once.

A hail storm in Ichun of Kang Wondo did a great deal of damage to the crops, completely ruining them in certain sections.

A number of fires are reported from North Chulla. At Keun San 16 houses were destroyed and two lives lost, at Chin An 19 houses, at Won Jon 29 houses and at Nimsil 25 houses.

The police department have been endeavoring to ascertain how much rice there was in the city and on the 29th June it was ascertained that there was at the Household bureau 10,784 bags and at the rice merchants' in the city 18,258.

All the scholars in the various Government schools were assembled on July 2nd at the Department of Education and those worthy received prizes.

On the 29th of June the Governor of North Pyeng An telegraphed that a Russian man of war had entered the harbor of Yong Am Po.

It is reported that the War Department has entered into an agreement with the Japanese in regard to the manufacture of material for the War Department. The total cost of the same is over 100,000 yen.

It is stated that the Korean Minister to Japan, Ko Yong Hi, cabled from Tokio that it looks as though the Japanese have decided to open the war with Russia. A cablegram was sent back for full particulars.

The Korean Minister to France, Min Yong Chan, has been elected a member of the Red Cross Society and goes to Sweden to take part in the deliberations of the International Society which meets there this year.

The failure of the barley crop naturally caused a rise in the price of rice so that it reached as high as 50 and 60 Korean cents a toj. Yi Yong Ik at once placed at the disposal of the rice merchants of the city 10,000 bags of Government rice with instructions to sell no higher than 35 cents Korean. The second quality at 32 cents, and the poorest quality at 26 cents.

Mr. Yun Chi Ho has been appointed Magistrate of Chua Han in Cheong Chung Do and a few days later was also appointed overseer of the Seoul-Fusan railway.

Burglars and robbers are getting bold in this city and are doing their work in style. A number of houses have been robbed by men who ride about in jirikshas. A number raided the home of a high official not long ago. They rode up in jirikshas, alighted, were invited in as friends, and then with drawn knives and pistols they held up all that were in the house and robbed at will.

Word comes direct from Chasin that 150 Russians have arrived and are cutting down all trees.

Yun Yong Son the Prime Minister resigned on the 12th and his resignation was accepted. His successor has not yet been appointed.

The Russians at Yong An Po had erected a number of telegraph poles but the people there cut them down and the Governor sent word to Seoul requesting that they notify the Russian Legation that he would cut the rest down as far as Fuiju.

A letter received from Mrs. J. H. Dye gives information of the death of Gen. Dye on the morning of April 29, of heart failure. General Dye frequently spoke warmly concerning his stay in Korea, and had an affectionate regard for the friends made while here.

Table of Meteorological Observations, Seoul, Korea, June 1903.

V. Pokrovsky, M. D., Observer.

Day of Month	Barometer, in height of 101 centigrade	Thermometer, in height of 101 centigrade	Maximum Thermometer, Centigrade	Minimum Thermometer, Centigrade	Relative Humidity, in per cent	Rainfall, Millimeters
1	752.4	21.1	26.1	11.7	65.5	
2	750.6	21.2	26.1	14.5	65.5	2.1
3	751.1	20.9	25.1	12.1	65.5	
4	752.2	21.2	25.0	13.0	65.5	
5	750.6	21.1	25.1	12.1	65.5	
6	751.1	21.1	25.1	12.1	65.5	
7	752.2	21.1	25.1	12.1	65.5	
8	751.1	21.1	25.1	12.1	65.5	
9	750.6	21.1	25.1	12.1	65.5	
10	750.6	21.1	25.1	12.1	65.5	
11	749.1	20.1	25.1	12.1	65.5	0.1
12	47.0	20.1	25.1	12.1	65.5	2.1
13	751.1	20.1	25.1	12.1	65.5	
14	754.1	20.1	25.1	12.1	65.5	
15	752.2	20.1	25.1	12.1	65.5	
16	752.2	21.1	25.1	12.1	65.5	
17	754.1	21.1	25.1	12.1	65.5	
18	750.6	21.1	25.1	12.1	65.5	
19	750.6	21.1	25.1	12.1	65.5	
20	750.6	21.1	25.1	12.1	65.5	
21	750.6	21.1	25.1	12.1	65.5	
22	750.6	21.1	25.1	12.1	65.5	
23	750.6	21.1	25.1	12.1	65.5	
24	750.6	21.1	25.1	12.1	65.5	
25	750.6	21.1	25.1	12.1	65.5	
26	750.6	21.1	25.1	12.1	65.5	
27	750.6	21.1	25.1	12.1	65.5	
28	750.6	21.1	25.1	12.1	65.5	
29	750.6	21.1	25.1	12.1	65.5	
30	750.6	21.1	25.1	12.1	65.5	
31	750.6	21.1	25.1	12.1	65.5	

Barometer	Temperature of Air	Relative Humidity	Rainfall
Maximum 755.5	Maximum 29.1	Maximum 65.5	Maximum 2.1
Minimum 747.0	Minimum 11.7	Minimum 65.5	Minimum 0.1
Mean 751.1	Mean 21.1	Mean 65.5	Mean 1.1

TOTAL FOR DAYS.					
Barometer	Temperature of Air	Relative Humidity	Thunder, days	Thunder, days	Thunder, days
751.1	21.1	65.5	1	1	1

Barometer	Temperature of Air	Relative Humidity	Thunder, days	Thunder, days	Thunder, days
751.1	21.1	65.5	1	1	1

KOREAN HISTORY.

At last in astonishment Gen. Yu Hā sat down, folded his hands and said "The Kingdom of Korea is like a small island or like a hair, and if we should but raise our foot it would be destroyed, and yet though destruction stares them in the face they will not forswear their fealty to China. This is greatness. Such righteousness and faithfulness are admirable. If the Manchu king consents, you shall do as you please in this respect." They sent to the Manchu Prince who was with the army at P'yŏng-san and he gave his consent. Gen. Yu Hā then put in the Manchu claim for yearly tribute. It was an enormous amount but the Koreans decided they would send at least a small part of what was demanded.

The Manchu army on its way north through Whang-hā Province had stolen right and left, oxen, horses and women. They bored holes through the hands of children and fastened them together with cords and drove them north to make slaves of them. In the province of P'yŏng-an they did not commit these outrages, for there was a large sprinkling of Manchus among the people. When they left P'yŏng-yang they burned it to the ground. North of that place they put a garrison in every large town, namely An-ju, Chŏng-ju, Sŏu-ch'ŏn and Eui-ju. Strangely enough Koreans were put at the head of these garrisons. Of course these bodies of troops had to live off the people, and it seems that they did not scruple to plunder and confiscate in a wholesale manner. This is indicated by the fact that Chŏng Pang-su the prefect of Chŏn-san got out of patience and said it could no longer be borne. So gathering about him as many soldiers as possible, he began to make war on the Manchu garrisons wherever encountered. The Manchus were cut down by hundreds, as the country was being scoured by small bands of foragers who fell into this prefect's hands. Three of the Manchu captains joined their forces and tried to make headway against this Korean combination, but they were all killed and their forces cut to pieces. The king, when he heard of these actions, was loud

in praise of the Koreans who so successfully opposed the unlawful acts of the Manchu garrisons.

Not long after this a letter came from the Manchu headquarters saying, "Having made a treaty of peace with us, why do you now set upon and kill our people?" To which the Koreans boldly replied, "It was one of the conditions of that treaty that all Manchus should move beyond the Yalu. If they had done so, there would have been no trouble. But many of your people stopped in P'yŏng-an Province and stole our cattle and our women. The people could not endure it and so revolted. But it was not at our instigation. It is evident that the trouble began with you. It would be well if you would send back the 2,000 people you have carried away captive to Manchuria." The argument was conclusive, as the Manchus acknowledged by sending back the captive Koreans. When the Japanese heard that the Koreans had been successfully opposing the Manchus they sent a present of 300 muskets, 300 swords and 300 pounds of powder, but the Koreans wisely declined the gifts and sent them back to Japan.

Chapter VI.

The king returns to Seoul.... military reforms.... message from China
 Manchu familiarities conspiracies frustrated Manchu
 complaints pacified.... Japanese offers.... a naval station....
 a lawless Chinaman.... beheaded.... factional fights.... courier sys-
 tem a disloyal Chinaman envoy to China meets Roman Ca-
 tholics quarrel with the Manchus.... tribute.... Chinese re-
 gades.... two great Manchu generals.... a stirring memorial.... a
 frightened envoy war inevitable omen Emperor con-
 gratulates the king.... divided counsels.... fatal mistake.... panic in
 Seoul.... the king takes refuge in Nam-han.

On the tenth of the fourth moon the king started back towards Seoul, which he entered two days later. He was now fully awake to the need of a well drilled army, and he set to work in earnest drilling one. He stationed a general at Kang-wha permanently and instituted the custom of requiring military duty of every citizen under forty years of age and

over fifteen. Some were sent to Seoul to drill for three years. The first year was spent in learning the methods of guarding gates and walls, the second in musket practice, and the third in swordsmanship and archery. When they had been thoroughly drilled they were sent to the country to drill the militia. In this way an available force of 700,000 men is said to have been trained. If this is the estimate of the number of able-bodied men between fifteen and forty it gives a valuable clue to the entire population of the country at the time. At this time the custom was revived of having the men stand in squads of ten, five in front and five behind. When the front rank had discharged their pieces they fell back and the rear line stepped forward and discharged theirs, while the others reloaded. A Chinese envoy was sent from Nanking with a message to the king but refused to come further than Ka-do Island, from which place he forwarded his message, which ran, "How does it happen that you have made peace with the Manchus?" The king made reply, "The Manchus overwhelmed us with their vast numbers and it meant either a treaty or our extinction. We had no time to send and explain matters to the Emperor." The Emperor sent a reply to this saying, "I have received your reply and I am truly sorry for you. You are in no wise to blame. Now, hoard your wealth and by-and-bye you and I will rise and strike these Manchus to the earth."

It will be remembered that the king had sent one of his relatives as hostage to the Manchus, but now, according to the stipulations of the treaty, he came back, escorted by the Manchu general Yu Hā. The king sent high officials to meet them outside the South Gate, but this did not satisfy the Manchu, who was angry that the king did not come in person. So the king had to go out and meet them and give a feast to the returning party. When Gen. Yu Hā met the king he wanted to kiss him, saying that it was a custom by which he showed friendship and a demonstration that the oath still held firm between them; but the king refused the osculatory salute and so the general compromised by patting him on the back.

Late in this year two dangerous conspiracies were made against the government. The first was by Yi In-jō a former

official living in Kang-wūn Province. He had a goodly following among the people and made bold to liberate all the criminals. After looting several towns he went into camp on a mountain top. The government troops, however, surrounded him and finally captured him and sent him up to the capital where he was beheaded together with his two sons. The other attempt was of a different nature. Yū Hyo-rip, an exile in Che-ch'ūn, a relative of the deposed king's wife, decided to work up an insurrection. He sent his son up to Seoul in disguise to make arrangements with a disloyal eunuch. Soldiers also came disguised as merchants, but all armed to the teeth. The palace was to be seized on the fourth day of the new year. As fortune would have it, Hu Chuk, a relative of one of the conspirators, learned of the plot in time, but only just in time, to inform the Prime Minister. So when the attack was made the whole party was seized and with them Yū Hyo-rip himself, who had come up to Seoul in woman's clothes and in a woman's chair. Being questioned about the affair he testified that he was not the prime mover in the matter but that he had been set on by the queen dowager, who wanted to put the king's uncle on the throne. That aged and respectable woman indignantly denied any knowledge of the plot and as proof of her innocence she urged that the said uncle be put to death. All united in this request and it was finally granted, though against the better instincts of the king who believed him innocent. We shall see later that the king was right.

The Manchus were still fretful. A letter came post haste from the north saying, "We have now sent back many captives and you agreed to pay for the rest, but when they got across the border and were lost to us we never saw the money. Not a year has passed since the treaty was ratified and yet you break it with impunity. When the Chinese acted thus we retaliated by seizing twenty-four of their districts. Now you must send those men straight back to us." Among all the courtiers there was but one dissenting voice, that of Chang Yū, who said, "The government is for the people and if it gives up any of the people thus, from that hour it ceases to be a government. Sooner should we let the Manchus destroy the government outright than comply with such a demand."

This carried the day, and an envoy was sent north bearing a present of a magnificent sword, 300 pounds of gin-seng, seventy sable skins, but only five of the men demanded. The Manchus were highly pleased and forgave all that had been done to displease them. The Japanese hearing of this again sent an envoy saying, "Those Manchus are a bad lot. They have made a treaty with you but they do not treat you well. Just say the word and we will come and whip them for you." This frightened the king and he wanted to forward the message to the Manchus but Kim Sin-guk said, "If you do that you will get the Manchus and the Japanese to fighting each other on Korean soil and we will be the little fish between two whales." This argument carried the day.

In the year 1629 the king established a naval station on Kyo-dong Island and placed there an admiral to guard that island and Kangwha from attack from the seaward side. This was with the expectation that the court might again find it necessary to seek asylum on the island of Kangwha.

A Chinese general, Mo Mun-nyung, had been stationed by the Emperor on Ka-do Island near the mouth of the Yalu, to withstand the Manchus, but this man was not loyal to China, and had been leaning himself toward the Manchus. He could see that the Manchus were destined to become masters of the situation. He was very angry when Korea made a treaty with the Manchus for he feared that they would try to hurt his reputation with them. When the Manchus attacked the Chinese in the neighboring mainland of Liao-tung he never raised a hand in their defense, though it is said, perhaps wrongly, that he had an army of 300,000 (!) men. On the other hand he vented his spite against Korea by harrying her northern shores and killing many captives on their way home from the Manchu territory. The Emperor tried to call him to account for this but received no reply. Meanwhile this Gen. Mo Mun-nyung styled himself "Son of Heaven beyond the Sea." As he thus showed his hand, the question as to his disloyalty was settled, and Gen. Wan Sung-han came from China to call him to account, a thing he had not foreseen. When Gen. Wan approached and called on him to come and report to him, he dared not refuse, fearing that the troops un-

der him would not be willing to attack their fellow-countrymen under Gen. Wūn. As may be surmised he lost his head as soon as he arrived in the camp of the latter.

In spite of her military activity Korea was anything but strong. The two leading parties, the *Noron* and *Soron* were quarrelling like cats and dogs together. There was one constant succession of banishments and recalls, as one party or another obtained temporary control of the government. There was no sort of harmony or unanimity in the discharge of the public business and it had to look out for itself, while those who should have been attending to it were wrangling. There was a high honorary title called *Chūl-lang*, and the leading men quarrelled so much over it that the king was at last compelled to abolish it altogether. And yet in the midst of this strife the king found opportunity to establish the *Mu-hak*, a body of 200 men to act as swift couriers. It is said they could cover 300 *li* a day, or 100 miles.

The Manchū Gen. Yu Hū, of whom we have spoken, was originally a Chinaman living in Liao-tung, but had gone over to the Manchus. The Emperor was furious at this and offered a reward of 1,000 ounces of silver and high position to anyone who should apprehend him. For a time he went under an assumed name, but finally with his three brothers he came to Gen. Mo Mun-nyūng whom he knew to be secretly disloyal to them. When Gen. Mo had been executed Gen. Yu came of course under the jurisdiction of Gen. Wūn. Shortly after this Gen. Yu was killed in a battle but his three brothers decided to rise up against the loyal Chinaman. In the midst of the funeral obsequies of their brother they rose and killed Gen. Wūn who had been left in charge of the Chinese forces, and they tried to kill the Koreans as well, but in this they were unsuccessful and shortly afterward were driven out by the Korean forces. When the Emperor heard of this he was highly pleased and praised the Koreans.

The Manchus naturally considered this occupation of *Ki-soo* as a menace to them and they sent a force of 20,000 men to attack the Chinese, at the same time demanding boats of the Koreans whereby to transport their troops. This was not granted, but the Koreans in order to avoid the effects of a direct leap towards the Chinese, gave the Manchus 200

bags of rice. But the Chinese did not wait for the Manchus to cross to the island. They crossed to the mainland and attacked the Manchus unexpectedly, killing 400 and putting the rest to flight.

During this year, 1631, an envoy to China, Chong Tu-wŏn, while in Nanking, fell in with an aged Roman Catholic priest named Jean Nionk, who engaged the attention of the envoy because of his venerable and almost saint-like appearance. This man was one of the companions of the celebrated P. Ricci. From him the envoy received some volumes on science, a pair of pistols, a telescope and some other articles. The mention of a cannon in the native records is probably a mistake of some copyist who wrote the word cannon in place of pistol.

The king was told by his officials that the Manchus were sure to invade Korea again before long and so the island of Kang-wha was well provisioned and arms were prepared. He was urged to form a junction with the Chinese on Ka-do Island and make an attack on the Manchus. The fortresses of Ch'ŭl-san and Un-san in P'yŏng-an Province were built at this time and every effort was made to put the country in a state of defense against the northern hordes. A fortress was also built near Eni-ju, which was the equivalent of a declaration of war against the Manchus. The result was soon apparent. A Manchu envoy made his appearance bearing a missive which said, "Korea has seen fit to break her treaty with us and she is no longer to be called 'younger brother,' but a vassal state. She shall pay us annually a tribute of 10,000 ounces of gold, 10,000 ounces of silver, 10,000,000 pieces of linen." The king replied that he had no gold but that he would give some tiger skins. These the envoy scornfully refused and returned to the north. The king was somewhat disturbed by this and ordered an envoy to go to Manchuria with gifts, but they were all returned untouched. At this the king was furious and ordered an envoy to go and say that Korea would never again send tribute nor make peace with the Manchus. Kim Si-yang expostulated with the king and told him that such a message would be suicidal, but he was banished on the spot. It is probable the message never reached the Manchu camp, for we learn that with the opening of a new year the king had come to his senses and sent trib-

ute to the north to the extent of 800 pieces of silk, 800 pieces of linen, 800 pieces of grass cloth, 800 pieces of cotton, 60 tiger skins, 300 sea otter skins and 800 quires of heavy paper.

The Korean territory became the asylum for several renegade Chinese generals who demanded sustenance, and what between these and the Manchus it became well-nigh impossible to keep on good terms either with the Emperor or with the Manchus. The latter were continually ravaging the northern border and were apparently losing all their former feeling of friendship. This cannot be wondered at, for the king was openly siding with the Chinese.

In the spring of 1636 the king ordered a remeasurement of all the arable land in the three southern provinces. It seems that the people were thriving and the margin of cultivation was broadening so that a remeasurement became necessary for a re-estimate of the revenue. At the same time he despatched two envoys to the Manchu court at Mukden. The Manchus had just begun to style their empire the Ch'ing or "clear." And now for the first time we meet the names of the two great Manchu generals who were destined to play such a prominent part in the invasion of Korea. They were called Yonggoloñ and Mabudā. These two men came to the Yalu River and received the king's missive addressed to the son of the Ch'ing Emperor. The two envoys were brought into the Manchu Emperor's presence, where they were ordered to bow, but refused. They were forced to a stooping position, but resisted, whereupon they were stripped, beaten and driven away.

The Manchus were now fully determined to invade Korea and bring her to her knees once more. In preparation for this the two generals above named were sent to Seoul as envoys, but in reality to spy out the land and learn the roads. The officials almost with one voice urged the king to burn the letters brought by these envoys and to kill the men themselves. To show the extent of the infatuation of the Koreans it is necessary to subjoin a memorial which was presented the king at this time. It said "Since I was born I have never heard of two emperors. How can these wild savages claim imperial power? Once before a rebel (referring

to Kang Hong-rip) came with these robbers and the king was compelled to flee to Kang-wha. If at that time we had only cut off the traitor's head it would have been to our honor and it would have shone like the sun and moon. These Manchu robbers are wolves and tigers. How can we think of casting off our allegiance to China? All our troubles have arisen because we did not kill Gen. Kang. This news about the Manchus rends my heart, for, though we live in a distant corner of the world, we have manners. From King T'â-jo's time till now we have been loyal to the Ming power. Now that the northern savages are growing strong and we, through fear, are compelled to follow them, we may for a time escape harm, but in the end the world will scorn us. It was a mistake for the government to give those envoys a polite reception, and now the officials sit still while the king is being insulted by outsiders. Our situation is not only dangerous, it is pitiable. Here we sit and do nothing to prevent the enemy entering our territory. I see what the Manchus want. They know we are weak, and they want to hold us in their hand and make a boast of us. If they want to play at empire why do they not do it among themselves and not come to us with it? They do it so as to be able to say that they have Korea in their train. Now let us be men and cut off these envoys' heads and put them in a box along with their insulting letter and send the whole back to their so-called emperor. If the king does not like my advice let him cut off my head and send it. I cannot live to see and hear the insults of these savages. The people of the northern provinces grind their teeth at them and swear that they cannot live with them. Today must decide the continued existence or the destruction of this kingdom. The king should send out a proclamation far and wide for the people to flock to the support of the royal banners. Then would we all rejoice to die, if need be, for our country." This speech is probably an exact expression of the feeling of the vast majority of the officials and people at that time, but most of them had the good sense to keep still, for such talk was sure to bring swift retribution. It is evident the king thought so, for he answered this warm appeal by saying, "You have spoken very well but it is a little premature for us to go to cutting

off the heads of envoys from a neighboring power; we will consider the matter however."

The Manchu envoys had with them some Mongol soldiers to prove to the Koreans that the Mongols had actually surrendered to the Manchu power. The envoys asked that these be treated well, but the king had them treated as slaves. The object of the embassy was nominally to attend the funeral of the king's grandmother, but the king deceived them by sending them to an enclosure in the place where a screen was closely drawn around. The envoys supposed this was the obsequies and began their genuflections, but a violent gust of wind blew the screens over and they saw that they had been duped. They immediately were seized with fear lest they be foully dealt with and rushing out they mounted their steeds and fled by way of the South Gate. The boys pelted them with stones as they passed. The people knew that this was a serious matter and messenger after messenger was sent after the fleeing envoys pleading with them to come back, but of course without avail.

The Prime Minister told the king that war was now inevitable and that it was necessary to call the people to arms at once. The king consented and the proclamation went forth saying, "Ten years ago we made a treaty with these Manchus, but their nature is so bad and they are so insulting that we never before were so ashamed. From the king, down to the lowest subject all must unite in wiping out this disgrace. They now claim to be an empire and that we are their vassal. Such insolence cannot be borne. It may mean the overthrow of our kingdom but we could do no less than drive the envoys away. All the people saw them go. Of course it means immediate war and all the people must now come up to their responsibilities and swear to be avenged on the Manchus even at the cost of life itself."

The Manchu envoys delayed on Korean soil long enough to secure a copy of the proclamation and, armed with this, they crossed the border and made their way to the Manchu headquarters.

In Seoul there were various counsels. One side argued that the palace at Kang-wha should be burned so that the king's mind might not turn toward that as an asylum. Others said

that the king should go to P'yung-yang and lead the army in person. We are told that there were many omens of impending danger at this time. They are of course fictitious, but they show the bent of the Korean mind. They say that at one place large stones moved from place to place of their own accord. In another place ducks fought on the water and killed each other. In another place a great flock of storks congregated in one place and made a "camp." Outside the South Gate there was a great fight among the frogs. In the south, toads came out and hopped about in mid-winter. A pond in the palace became red like blood. In summer the river rose so high that it lapped the foundations of the East Gate. At twenty-seven different places in Seoul the land rose and fell. Such are some of the popular superstitions.

The Chinese general in charge of troops on Ka-do Island sent word to the Emperor that Korea had broken with the Manchus, whereupon the Emperor sent a letter congratulating the king and praising his boldness. The Chinese envoy further said, "I came to bring the letter of praise from the Emperor but at the same time he recognises the great danger in which you are and he grants permission for you to conclude a peace with them if you so wish." But the king had decided on the arbitrament of war and this pointed hint was not taken.

The king had now collected an army in P'yŭng-yang and he gave each soldier a present of cotton cloth. The whole number of the army is not given, but we are told that there were 10,231 skillful archers and 700 musketeers. It seems that the review did not satisfy all, for one of the leading officials said, "If we take this final step and go to war we shall all perish, so it might be well to send an envoy and try to patch up matters with them." To this another replied hotly, "All the people are bent on war and are determined to rid themselves of these savages. You are a traitor to your country to talk of sending an envoy. You are insulting the king. You are over-riding the will of the great majority." But the other answered calmly, "We have no army that can stand before them: an hour and some fine morning we shall all be found dead in bed. There is no place to take the ancestral tablets, so my advice is to send generals to P'yŭng-yang and have

soldiers well drilled, and at the same time send an envoy to the Manchus to see how they talk. It may be that things may be so arranged that we can go along quietly as before. At any rate it will give us time to prepare. If worse comes to worst and we have to defend the Yalu we will do our best, but it is evident that if they once cross we will necessarily become supplicants." This was too good logic to be withstood and yet it was worse than nothing, for it was either just too strong or just too weak, and it threw the whole court into a fatal uncertainty.

In the tenth moon the Manchu general Mahudā, appeared on the west bank of the Yalu and sent word to the prefect of Eui-ju saying, "On the twenty-sixth of the next moon our armies are to move on Korea, but if within that time you send an envoy we will desist, even though it be at the last moment." Gen. Kim Nyu told the king this and urged that the envoy be sent, but only an interpreter was sent with a letter to the Manchu chief. When the Manchus saw this man they said "Go back and tell the king that if he does not send his son and the Prime Minister and another high official to perform the treaty ceremony before the twenty fifth of the next moon, our armies will instantly be put in motion." Yonggoldā brought out the copy of the proclamation he had brought with him from Korea and said, "Look at this. It cannot be said that it was we who broke the treaty first." A letter was given the messenger for the king in which was written, "They say you are building many forts. Is it to block my way to your capital? They say you are building a palace on Kang-wha to find refuge in. When I have taken your eight provinces will Kang-wha be of any use to you? Can your councillors overcome me with a writing-brush?"

When this ominous letter reached Seoul the king and the highest of the officials wanted to make terms with the Manchus at once, but they were opposed stoutly by the whole mass of the lesser officials. At last however a man was dispatched to convey the acceptance by Korea of the Manchu terms; but the fatal day had passed, and when the messenger met the Manchus advancing upon Eui-ju, he was seized. As war was now beyond peradventure Generals Kim Nyu and Kim Cha-jūm advised that the prefectural towns along the route that the

Manchus would come be moved back from the main road. This was ordered and the prefectures of Eui-ju, P'yŏng-yang and Whang-ju were moved from ten to a hundred *li* back. All the towns along the way were deserted by their inhabitants.

Gen. Kim Cha-jŏm forced the people at the point of the sword to rebuild the fortress at Chŏng bang Mountain, but he did not attempt to guard the Yalu, for he was possessed by the the infatuation that the Manchus would not come after all. There was a line of fire-signal mountains from Eui-ju all the way to Seoul but he ordered the fires to be lighted only as far as his quarters, in case of war, as it would cause great consternation in the capital. His criminal incredulity and carelessness were so great that when in the twelfth moon the double fires gleamed forth along the line from the north telling of the approach of an invading army, he still averred that it was nothing more nor less than the envoy heralding his return. He sent no messages nor warnings to Seoul. He sent a messenger north to discover where the Manchus were. This man came running back and announced that the north was full of them. Still the general would not believe it and wanted to kill the man for deceiving him. The report was however confirmed by so many eye-witnesses that he was at last compelled to believe it and sent word to Seoul that the Manchus had come. On the twelfth a letter from the prefect of Eui-ju announced in Seoul that the Manchus had crossed the river 140,000 strong. The next day a letter from the tardy Kim announced that the Manchus had already traversed the province of P'yŏng-an. This news was like a thunder-bolt from a clear sky to the people of the capital. They were thrown into a panic and are described as having resembled boiling water. The roads were choked with fugitives from the city. The king said, "Liberate all the captives and prisoners and grant an amnesty to all who have been banished." All prefects who had not gone to their posts were sent forthwith. The king desired to start at once for Kang-wha, and he appointed Kim Kyŏng-jeung to have military control there with Yi Min-gu as second. An aged Minister Yun Pang together with Kim Sang-yong took the ancestral tablets and went ahead to that island. Then followed the Queen and the Prince.

Finally the king appointed Sin Keul-wŏn to guard the capital.

On the fourteenth the Manchu army entered Whang-hŏ Province and almost immediately the news came that they had arrived at Chang-dan only 120 *li* from Seoul. There they caught the prefect, cut off his hair, dressed him in Manchu clothes and forced him to act as guide. At noon the next day the king and the Crown Prince passed out the South Gate on their way to Kang-wha, when suddenly messengers came hurrying up saying that the Manchu horsemen had already arrived at Yang-wha-jin on the river and that the road to Kang-wha was consequently blocked. The king and his immediate followers went up into the pavilion above the gate and conferred together. The native chronicler says that "their faces were white and their voices were like the croaking of country frogs." And well they might be. Chi Yŏ-hŏ said, "They have come down from the border in five days and must be very tired. I will take 500 men and go out and hold them in check until the king can get to Kang-wha." But Ch'oe Myŏng-gil said, "We must decide immediately, for the enemy is at our very doors. We cannot fight them, but I will go out the gate and parley with them and meantime the king can escape to Nani-han." To this the king eagerly assented and Ch'oe took ten cattle and ten tubs of wine and went out to meet the enemy. All the gates on the south side of Seoul were closed and the king and his suite started for the East Gate. The crown prince's groom ran away and the prince was compelled to hold the bridle himself. The people crowded around the royal party so closely that it was almost impossible to move, but finally the gate was passed and the party hurried forward. At seven o'clock that night the royal cavalcade entered the welcome gate of Nani-han. So rapid had been the pace that only six men in the king's retinue remained until they arrived at their destination. The rest arrived some time before midnight. They all urged the king to start at day light and reach Kang-wha by a circuitous route. This was determined upon, but a storm of sleet and rain came on, which rendered the roads so slippery that the king was compelled to dismount and walk. It soon became evident that this would not do. The king was very cold and the progress was hopelessly slow. So they placed

him in a litter hastily extemporised and brought him back to the fortress. It turned out that this was fortunate, for the Manchus had guarded every approach to Kang-wha so carefully that the king never would have been able to get through. Gen. Ch'oe, who had gone to parley with the enemy, went beyond the Peking Pass and met Gen. Mabudā and said, "We made a treaty with you some time since, but now you come down upon us with this great array. How is this?" The Manchu answered, "It is not we who have broken the treaty but you, and we have come to learn from the king the reason of it." Gen. Ch'oe replied, "Well, you cannot see him. He has gone to the fortress of Nam-han."

Together they entered Seoul and there the Manchu general had Gen. Ch'oe send a letter to the king as follows. "The Manchu general has come to make a treaty with us, but he says we are all afraid of him and that even the king has fled. He says that if the king wants to make peace he must send his son and the prime minister together with the man who advised the king to break the treaty. They demand an immediate answer." That night no answer came and Mabudā charged Gen. Ch'oe with having deceived him and wanted to kill him on the spot, but the rest dissuaded him saying "Let us go to Nam-han ourselves." They made Gen. Ch'oe act as guide and soon they stood before that renowned fortress. Gen. Ch'oe went ahead and entered alone. The king seized his hand and said, "You are come to save us." But the general said "The Manchu general was exceedingly angry because you did not answer my letter last night, so he has now come with a third of his whole force. In order to pacify him we cannot but comply with his three conditions." The king replied, "You are deceived by him. Do you think he has come all this way to be satisfied so easily as that?"

Chapter VII.

Manchu camps . . . the garrison of Nam-han . . . a trick . . . divided counsels . . . the king determines to fight it out . . . Koreans eager to fight . . . the garrison put on half nations . . . terrible cold . . . messages to the provinces . . . successful sallies . . . the king's kindness . . . the

Manchu fence ... the gift refused ... help from the outside ... unsuccessful venture ... plenty and want ... imperial edict ... the answer ... a night attack ... relief party defeated ... other attempts to relieve the king ... a cowardly general ... a clever trick ... Korean defeat ... mutual recriminations ... a ghastly trick ... desperate straits ... correspondence ... a starving garrison ... a heroic answer ... king wants to surrender ... Manchu demands ... fighting continued.

The Manchu army encamped along the southern side of the city from Mo-wha-gwan to the South Gate and outside the East Gate, and the air resounded with the sound of music and drums. At first the soldiers committed no excesses beyond the theft of a few cattle and an occasional woman, but now that it was learned that the king had run away to Nam-han the license became unbounded and men and women were killed in large numbers. The royal treasure houses were looted and nothing was too sacred to be dragged about the streets. That same night a band of the Manchus completely encircled Nam-han, which must be well-nigh ten miles around.

The king set a strong guard all about the wall, appointing Gen. Sin Kyōng-jin to guard the East Gate, Gen. Ku Kweng the South Gate, Gen. Yi Sō the North Gate and Gen. Yi Si-bŭk the West Gate. Generals Wŭn Tu-p'yo, Ku In-hu, Han Whe-il and Pak Whan went all about the wall with strong bodies of troops, to prevent the entrance of any scaling party. The whole number of troops in the fortress was about 12,000. Gen. Nam An-gap held the important position of Commissariat Chief. The king's retinue and court consisted of 200 officials, 200 of his relatives, 100 clerks, and 300 servants of different degrees. All these received their salary in rice. Officials of the first and second grades were allowed to have three servants and two horses, those of the third, fourth and fifth grades could have two servants and one horse, while those below these could have but one servant and one horse. The commander-in-chief was Gen. Kim Nyu. His advice to the king was to send the crown prince and the prime minister at once and make the best terms possible.

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The Peddlars' Guild.

The primitive methods of transportation and the inferior quality of Korean roads are responsible for the existence of a very large number of itinerant merchants or peddlars, who lay in a stock of goods at one or other of the country "markets", or fairs and then travel about a circuit selling their wares to the country people. Up to the beginning of the present dynasty these peddlars were not organized in any way, but after the establishment of the present capital and the founding of the various guilds at Chong-no and elsewhere the peddlars determined to form a combination and establish a guild. But two distinct kinds of peddlars were recognized: one kind did not use a *jigi* or porter's frame on the back to carry his goods. He simply carried his wares in a bundle on his back. These goods consisted mainly of pipes, pouches, face powder, bridal decorations, combs, laundry irons, jewelry, waist cords, pens, ink, spectacle cases, various garments, and a hundred other odds and ends that are likely to please the fancy of the country people. This class of peddlars was called *Po-sang* or "Bundle Traders." The other class used the *jigi* on which to carry their goods which consisted mostly of pots, jars, crocks, seaweed, dried fish, paper, fruit, bamboo, or almost any other country product that it would pay to transport. These were called *Pu-sang* or "Backload Traders." Very commonly both of these names are used together and these traders are known by the joint name *Po-pu-sang* or Bundle and Backload Traders. Very many of these traders

are employed in bringing up to the capital the natural and industrial products of the country and having traded them in Seoul carry back articles of luxury that are found almost nowhere except in the metropolis.

So the two kinds of peddlars formed separate guilds throughout the country. Each large town had its guild, and there was no organic connection between them, but a common name and common interests resulted, in a sort of general fraternity that worked harmoniously. These guilds were, in effect, mutual aid societies which would lend money to their members, if it was needed, and would furnish the money to bury a dead member if he left no means. It was a sort of free-masonry which worked to the benefit both of the members and the general public; because in the first place it guaranteed a more regular trade throughout the country, and in the second place offered a more dependable means of having goods transported from point to point, and in the third place afforded greater security for goods, for in case a district was infested with highwaymen the peddlars would band together and travel in companies of such size as to daunt the boldest bandit. In addition to this the peddlars acted as letter-carriers between the country and Seoul and between different points in the country. The Government supported no postal facilities except for official correspondence and consequently the people had to depend upon chance travellers or upon the peddlars, and as the latter were generally well known and travelled with considerable regularity they very often carried letters back and forth, receiving a gratuity large or small, as the generosity of the sender or receiver might dictate.

The working of the guilds was very harmonious even though the separate guilds of the brotherhood had no special territory within which they must carry on business. Any *Pu-sang* could carry his goods to any place and sell them as he was able. One would think that this would stir up difficulties but such was not the case. It is easy to see, however, that competition was not very common, for no peddlar would carry goods very far to sell to people who could buy from peddlars nearer by. The cost of transportation by man-back was so great as to restrict the operations of the guilds to those neighboring places which could be most easily

reached. The laws made by each guild for its own government were not necessarily similar to the laws of other guilds, though naturally there was a great likeness between them. These laws were very strict and infringement of them was punished in a summary manner. Each guild had its president, vice-president, treasurer, secretary, attorney and committees on trades routes, trade openings, audit, supply-markets, charities etc. All these were honorary positions but necessary expenses incurred in the transaction of guild business were paid out of the treasury. The treasury was kept supplied not by regular assessments upon the members but by a tax of one half of one per cent on all gross receipts, which would be an average perhaps of two thirds per cent on the net profits.

There was a general meeting of all the members of the guild four times a year, in Spring, Summer, Autumn and Winter; usually in the first, fourth, seventh and tenth moons. At these meetings each member narrated his experiences and reported on the trade conditions of the districts he traversed. At the same time he rendered an account of sales, receipts and expenses and paid over the proper amount of taxes to the treasurer. When a peddler starts out on a trip he has to report to the central committee the quality, amount and price of the goods he is taking so that when he returns his report of sales and receipts may be audited.

These guilds paid no regular stated tax or license to the government, but after the annual accounts had been made out and the books balanced whatever surplus there might be was used (1) to make presents to such members as had done most for the guilds during the year; (2) to buy some little delicacy in the way of food for each of the members; (3) to pay for a sacrificial ceremony in honor of the guild; and (4) to pay the annual tax to the magistrate. This tax was paid only in case there was money left over after all the other calls had been met and it varied in proportion to the net profits of the guild. That it was not a regular tax is seen from the fact that all other expenses took precedence of it, which is not at all the case with taxes in Korea. They are levied whether there be anything left or not. One would think the guilds might plead an empty treasury every time but it is probable

that the good will of the magistrate was worth too much to carry such excuses to their limit.

In case a member of the guild made a false statement of returns or in any other way acted dishonestly he was punished in proportion to the gravity of his offence. The heaviest penalty was expulsion from the guild, which would make it impossible for him to act as a *pu-sang* in that locality. He would have to take up some other business or else move to some distant place and get into a guild where he was not known. In case his offence was of a lighter character he might be fined or made to apologize or to treat the crowd as the case might be. Sometimes where the offence merited expulsion other members of the guild would go security for him and give bonds for his future good behavior and so secure a mitigation of the sentence.

Every *pu-sang* guild had a sacrifice once a year, in the tenth moon at the same time that all Koreans sacrifice to the "house spirit" or the *lares* and *penates*. It was performed at the guild headquarters, a pig always figuring as the *piece de resistance*. The guild had no tutelar deity of its own but the spirit of the house which was the headquarters of the guild was supposed to be able to bring good luck to the whole concern. They also had a sacrifice in the twelfth moon to say good bye to the old year, and another in the first moon to usher in the new year, but these were secondary to the one celebrated in the tenth moon.

In the above description of the *pu-sang* we have used the past tense for to-day the complexion of affairs is very different and while the *pu-sang* nominally exist they are a radical departure from the genuine *pu-sang*. The old regime fell into desuetude about thirty years ago when Korea was beginning to feel the first tremblings of the earthquake that threw down her doors and gave the world access to the hermit's quarters.

By that time the life had gone out of the institution, the laws had fallen into contempt because a process of disintegration had been working in Korean society which tended to break down the social barriers. The good old times when no man was deemed a *yangban* unless he could prove his noble descent were gone and anyone who had tact and persistence could climb into office. This led to disintegration in the low-

er strata of society and men who would never have presumed to aspire to the position even of a *pu-sang* began to be restive under their social disabilities. Gradually many poor fellows of no more honesty than means came into the ranks of the *pu-sang* and the status of the organization went steadily down till it deservedly fell into disrepute and became in the various provinces nuclei for the propagation of lawless ideas. As street boys in New York speak of "the gang," so the *pu-sang* came to be known throughout the country. It is more than conjecture that such social upheavals as that of the *tong-hak* had their genesis within the ranks of the *pu-sang*.

It was at this time, about thirty years ago, that a Seoul man named Kim Se-myŏng, of low extraction but of some influence, formed the idea of exploiting the *pu-sang* idea to his own profit. He therefore secured permission to form a general *pu-sang* guild throughout the country. He established headquarters in Seoul and sent all over the country rallying the thousands of peddlars about his standard with great promises and incidentally taxing them so much a head for the privilege of joining the movement. The plan was, nominally, to pay the government a handsome tax, but no one is aware that the exchequer ever benefitted much by it. But it did not take many years for the poor country fellows to find out that the widely advertised benefits that they were to derive from the transaction were coming pretty high, and so the whole business fell through, but not till Kim Se-myŏng had feathered his nest. But the *pu-sang* was not by any means extinct. It takes time to kill a custom that has survived four centuries or more. Lient. Geo. C. Foulk, Naval Attaché to the U. S. Legation in Seoul in 1864, in his vividly interesting account of a trip to the ginseng growing region about Songdo tells us how on a certain night when it was necessary for him to travel a mountain road, the local magistrate sent out for *pu-sang* to act as his escort and how with flaring torches they led him over the hills to the music of their wierd chants. The *pu-sang* were strong vigorous fellows who knew the roads well, who were accustomed to using torches and whom the magistrate frequently called upon for such service.

It was not until 1894 that the *pu-sang* ceased to exist as an organization. This was one of the numerous "reforms"

that were instituted in that memorable year. But it was destined to another resurrection in 1898 when the government was brought face to face with the Independent Club, and the radical platform of that organization. It was deemed unadvisable to use the government troops against this popular movement and so some of the leading conservative officials, especially Hong Chong-u, Kil Yŭng-su, Yi Keul-tong and Kim Yŭng-jŭk advised the re-establishment of the *pu-sang* as a counter-demonstration in favor of the conservative idea. It was done and the two organizations came to blows several times. The *pu-sang* were armed with clubs and had behind them the whole influence of the conservative government while the members of the Independent movement had no backing except their belief in the integrity of their motives. The result is well known. The conservatives won the day. From that time a complete change occurred in the *pu-sang* organization. It ceased to exist in the country where it had flourished for centuries, but grew to great proportions in Seoul. These men are not genuine *pu-sang*, for they perform none of the functions of that order, but they form a sort of silent reserve that may at any time be called out at the behest of the government. They are well paid and can be depended upon to do what they are ordered to do.

Mudang and Pansu.

The work of the *p'ansu* is comprised under two general heads, *chŭm* and *kyŭng*, the former meaning divination of all kinds and the latter meaning exorcism. As we have said, the former of these occupies by far the larger part of his energies, and we will therefore consider it first.

The different kinds of divination may be tabulated as follows: (1) When a man has committed an offence, to find out whether he will escape punishment; (2) when he has committed some meritorious act, to find out whether he will receive a reward; (3) when he has a particular piece of work to do, to find out whether it will be successful or not; (4) to find out what will happen during the day; (5) to find out

what will happen during the month ; (6) to find out what will happen during the year ; (7) to find out what will happen up to the point of death ; (8) to find out what was his condition during a former state of existence ; (9) to find out whether he carries in his body the seeds of some great misfortune ; (10) if he has lost something, to find out how to recover it ; (11) if someone has run away, how to find him or her ; (12) whether a journey will be prosperous ; (13) to find out the condition of a distant friend or relative ; (14) to find out the day of one's death ; (15) to find out when one will become wealthy ; (16) to point out the cause of a sickness or disease ; (17) if a person is about to move, to find out in what direction he should go and where he should settle ; (18) to find out whether he can repair his house without suffering any misfortune ; (19) to find out whether he will draw a prize in the lottery ; (20) to find out whether it will be wise to purchase a certain slave ; (21) to find out when a son will be born ; (22) to find out when one will attain official rank ; (23) to find out when he will be let out of prison ; (24) to find out when a fugitive will return ; (25) to find out what imp has caused sickness ; (26) to find out whether a son or daughter will have a successful life ; (27) to find out how a spirit may be propitiated ; (28) to find out when one must marry in order to secure a happy life ; (29) to find out where to get a good husband for one's daughter ; (30) to learn whether a dream that one has had means good or bad ; (31) to find out whether it will be safe to cut down a certain tree or not (because of spirits) ; (32) to find out whether it will be safe to move a grave ; (33) to cast a child's horoscope ; (34) to find out whether it will be well for a woman to bear a child at her own house or to go to some other place until after the child is born.

These are not all the kinds of divination practiced by the *p'ansu* but they are the principal kinds. It will not be necessary to explain all these in detail but the most important ones are worthy of more special examination.

We have already stated that divination is accomplished with the use of dice-boxes, coins or Chinese characters. Each of these systems is a science in itself and no *p'ansu* masters more than one of them. Any kind of divination can be accomplished with any of the three systems and therefore the

knowledge of only one is sufficient. It may be illustrated by a comparison between the alaphathic and homeopathic schools of medicine. Either one claims to cure disease but the methods are very different. The method in which the dice-boxes are used is called the *san-tong* or "number box" system; that in which coins are used is called the *ton-jum* or "money divination" system, and that in which Chinese characters are used is called the *ch'uk-chüm* or "book divination." Of these three kinds the "number box" divination is the lowest and is practiced only by the *p'ansu*. The "money divination" is a little more respectable but is confined almost wholly to the "profession." The "book divination," however, depending as it does upon the Chinese character is a much higher grade of the science and is practiced not only by professionals but any gentleman may learn more or less of it and use his knowledge for his own benefit.

We will begin with the lowest grade and work upward. We have already said that any of the thirty-four inquiries may be answered by means of any one of the three methods but certain kinds are *ordinarily* answered by special methods. Those that are answered by the lowest form, that of "dice-box divination," are numbers 1, 2, 16, 19, 23, 24, 27, 28, 29, 31 and 34. Those that are answered especially often by the "money divination" are numbers 15 and 25. Those that are answered by "book divination" are numbers 3, 8, 13, 14, 17, 18, 20, 21, 22, 30, and 32. All the remainder are answered with equal frequency by any of the methods. It will be seen from an examination of these that as a rule the more reasonable and the higher forms of question are answered by "book divination."

"Dice-box divination" consists in throwing from a small dice-box certain little square metal rods, about as large as a friction match, with notches cut in their sides. There are eight of these. On one of them there is only one notch, on another two notches and so forth up to eight notches. The dice-box was formerly in the shape of a tortoise, but this has now changed. Yet this is sometimes called still the "tortoise divination." These eight "dice" with their eight notches correspond to what the Koreans called the *palgwǎ* or 八卦, and four of them are found on the four corners of the Korean

national flag. The method of procedure is to throw a single die and mark the number of notches, then throw another and mark the number and finally to throw a third and mark the number. The combination is now complete and the *p'ansu* has to work out the problem in his mind. After each throw the die is put back in the box, so that it will be seen that according to the law of permutation and combinations there will be hundreds of possible events. For each combination the *p'ansu* has a little verse of poetry on his tongue's end, a formula which he repeats and from which the listener gathers a favorable or unfavorable augury. As there is a definite formula for each it will be seen that the formula must be in the form of an enigma, for whether the questioner be asking about a lucky journey or the recovery of lost property or the birth of a son the formula must contain the answer. The skill of the *p'ansu* is exhibited in fitting the formula to the question in hand. Let us suppose that a man has asked the question, "When will my friend Kim get out of jail?" The *p'ansu* makes the three throws and the formula elicited is, "If the net be old the *yi-ŭ* (the carp) will break through." The *p'ansu* will say, probably, that as the carp is always caught in the winter season the man's friend will languish in durance vile till the next winter comes around, and then break the net.

The second class of *p'ansu* is the one who practices divination by the use of coins. This is called the *ton-chum* or "money divination." Instead of using a dice box he carries, as the instruments of his profession, either four, six or eight ancient Korean coins. Those that have seal characters of China on them are considered the best but any old coins will do. We have before us four old coins that have been worn quite smooth by the *p'ansu*. They are the *Cho-sun Tong-bu* or "Cho-sŏn eastern treasure" and the *p'ansu* will tell you that they have come down from the time of Ki-ja, but this of course cannot be true for they are stamped with the square character. They were made at the beginning of the present dynasty five centuries ago.

With these in hand he is ready to answer any question that the curious or anxious Korean may ask. To do this he shakes the coins in his hand and then drops one. He gen-

erally has a helper who tells him what turns up. He makes three throws and then from the combination gives the formula or enigma and interprets it in accord with the sense of the question. Sometimes he throws all the coins three times in succession and so makes his answer. In the dice-box divination there is only one method but with the money divination there are many different methods or recipes, and a man will divine by that method that he has learned, just as a cook will make a dish according to the recipe with which he is familiar.

It is not only blind men who practice the money divination but "half blind" men very commonly do it, those who can see light and darkness but who cannot distinguish objects clearly. There is also a class of women who stand midway between the *mudang* and *p'ansu* and practice divination by means of coins. They are not blind. The peculiarity of their work is that having thrown the coins they claim that their "familiar spirit" tells them what to say and so tells the fortune or answers the question of the customer. Neither these women nor the half blind diviners can belong to the guild.

The third and highest form of divination is called "book divination." This is the least confined to the professional class. Very many gentlemen know and practice it for their own amusement, but never for a fee. It is the use of the Chinese characters that dignifies this form of divination.

The method of practicing "book divination" is to ask the question at what hour on what day of what month of what year he was born. These four dates taken two each in every possible combination give four characters and from these the diviner makes up a verse of poetry. Then he determines which of the four characters fits best the question of his client. Then using this character as an index he looks up the corresponding passage in his diviner's book, which he carries as faithfully as a surveyor does his logarithmic tables, and the passage which he finds will be the enigma from which the questioner must extract an answer to his inquiry.

(To be continued.)

Korean Relations with Japan.

THE JAPANESE RULERS

On the 21st year of King Sŏn-jo (宣祖) Hideyoshi killed the Shogun and usurped the office himself. In the 31st year of King Sŏn-jo (源家康) or *Minamoto no Iyeyasu* regained the Shogunate. In the 40th year of King Sŏn-jo (A. D. 1607) Wŏn Ka-gang's son, (源秀忠) or *Minamoto no Hidetada* became Shogun. In the 84th year of Kwang-hŏ (光海) *Minamoto no Iyeyasu* died. In the 1st year of King In-jo (仁祖) or *Hidetada* gave the Shogunate to his son (家光) or *Iyemitsu* and ten years later died. In the first year of King Hyŏ-jong (孝宗) A. D. 1650 Wŏn Ka-gwang died and his son (家綱) or *Iyetsuna* became Shogun. In the 6th year of King Suk-chong (肅宗) *Iyetsuna* died and his son (綱吉) or *Tsunayoshi* became Shogun; and in the 35th year of King Suk-chong *Tsunayoshi* died and his nephew (家宣) or *Iyenobu* became Shogun. In the 38th year of King Suk-chong (A. D. 1712) *Iyenobu* died and his son (家継) or *Iyetsugu* became Shogun. Four years later *Iyetsugu* died and one of his relatives, (吉宗) or *Yoshimune* became Shogun. In the 21st year of King Yong-jong (英宗) A. D. 1745 the Shogunate passed to the hands of (家重) or *Iyeshige*. In the 36th year of King Yong-jong the Shogun's son (家治) or *Iyeharu* came to the seat of power. In the 16th year of King Chŏng-jong *Iyeharu* died and his son (家齊) or *Iyenari* became Shogun. In the 3rd year of King Hŏn-jong (憲宗) A. D. 1837, (家慶) or *Iyeyoshi* became Shogun. In the 4th year of King Ch'ŏl-jong (哲宗) A. D. 1853, (家定) or *Iyesada* succeeded his father. The same year he died and was succeeded by (家茂) or *Iyeshige*. (We have given this list just as it is written in the manuscript so that it can be compared with the Japanese chronology. *Ed.*)

ENVOYS FROM JAPAN.

Formerly the Korean Government sent to and welcomed the envoys from the central Japanese Government but sub-

sequently envoys stopped coming from the Shogun and if there was any business to transact it was done through the Daimyo of Tsushima.

THE DAIMYOS OF TSUSHIMA.

(平義智) or *Taira no Yoshitomo* became the trusted companion of Hideyoshi and in the 21st year of King Sūn-jō Hideyoshi deposed (宗盛長) or *So Morinaga* and made *Yoshitomo* the Daimyo of Tsushima. In the 7th year of Kwang-hā (A. D. 1615) *Yoshitomo* died and his son (義成) or *Yoshinari* assumed the Daimyoship without permission. (This means without permission from the central Government, *Ed.*) In the 8th year of King Hye-jong (A. D. 1657) *Yoshinari* died and (義興) or *Yoshizane* assumed control without permission. In the 18th year of King Suk-chong (A. D. 1692) (義倫) or *Yoshitomo* became Daimyo but two years later he died and his father resumed the office and held it eight years more, when he died leaving the office to his second son (義方) or *Yoshikata*. In the 44th year of King Suk-chong (A. D. 1718) (義誠) or *Yoshinobu* acceded to the Daimyoship. In the 6th year of King Yong-jong (A. D. 1730) this Daimyo died and his younger brother (方熙) or *Katchiro* usurped the place. Two years later his nephew (義如) or *Yoshinuki* succeeded to the Daimyoship and held it twenty years, when he died and his younger brother (義壽) or *Yoshishige* in turn seized the office. Eight years later he turned the cares of state over to his nephew (義暢) or *Yoshinobu*. In the 2nd year of King Chŏng-jong the Daimyo died and his son 義功) or *Yoshinori* seized the reins of government. In the 13th year of King Sun-jō (義質) or *Yoshitada* succeeded his father. In the 5th year of King Hon-jong (A. D. 1839) (義章) or *Yoshitaka* seized the place upon the death of his father. Four years later he died and his younger brother (義和) or *Yoshikazu* assumed control. In the 1st year of King Chŏl-jong (A. D. 1850) (義達) or *Yoshitsato* received the office from his father.

ENVOYS FROM TSUSHIMA.

At the time of *Yoshitomo*, the yearly embassy came in twenty boats, but not all together. Three trips were made.

First came six first-class boats, afterwards seven second-class boats and lastly seven third-class boats. The number of men and the size of the boats were all agreed in upon advance.

BOATS CARRYING SEALS TO TSUSHIMA.

Five Koreans were sent at various times with seals of office for the rulers of Tsushima. They were Man Song-wŭn, Yu Pang-wŭn, Yi Ch'ang-am, P'yŏng Eun-sam and P'yŏng Hui-ju, (There seems to be a mistake here for the last name at least is that of one of the Daimyos. *Ed.*)

JAPANESE FROM TSUSHIMA WHO RECEIVED KOREAN RANK.

Five men were so honored. They were (平智吉) or *Tairano Tomoyoshi* (平智吉) or *Tairano Nobutoki*, etc.

After the war of the invasion of Korea, out of gratitude to these men they were given the rank of Sang-ho-gun (上護軍) and Pu-ho-gun (副護軍).

All these envoys came not to Seoul but only to Fusan, from which place they forwarded their messages to the Capital and they were feasted there. When, under this arrangement, the Japanese (玄蘇) or *Gemso* came as envoy he wanted to come up to Seoul as had been done when envoys came direct from the Shogun, but he could not gain the the consent of the Korean government. In the 14th year of Prince Kwang-hŏ (A. D. 1622) the envoy Hyŏn bung again asked permission to go to Seoul but was was denied. In the seventh year of King In-jo (A. D. 1629) Wachi'n (倭酋) (a term of reproach meaning "Dwarf Chief." *Ed.*) a Japanese ruler succeeded in getting an envoy (玄叻) or *Gembo* through to Seoul "in-cognito" but it was only because at that time the Koreans were disturbed by the coming of a Westerner.

Across Siberia by Rail.

As we have already explained, the best train from Moscow leaves daily at half past four in the afternoon for Warsaw or

'Varshava' as the Russians call it. It is a twenty eight hour's run. It will be necessary, in Moscow, to have all passports "vised" twice. The second one is to enable the traveler to get out of Russia. This will all be done by hotel people and they will charge two and a half roubles to put it through. However many days one may stay in Moscow he should go to the Smolenski station on his arrival in Moscow and secure a *place carte* for the train to Warsaw. If he leaves it until the hour for starting he will probably find them all taken and he will have to wait. He must secure a seat at least one day in advance.

At Warsaw it is necessary not only to change cars but to change stations as well. The station from which you leave Warsaw is clear across the city but upon your arrival you will find a train waiting to transfer you to the other station. Arriving at Warsaw at 8.40 in the evening, transfer your luggage to the transfer trains, leave it in charge of the guard, and ride around to the other station by carriage. A double carriage will cost only ninety kopeks and the drive will show you the most interesting portion of Warsaw.

The train starts for Berlin at eleven or a little later, but there are no sleeping cars. This will not make much difference, for you will be awakened anyway at half past three at the German border where your baggage will be examined by the German customs authorities and you will have to change cars again. From this point the speed is greatly increased and you reach Berlin a little before dark that same day. On every train from Dalny to the English Channel you will find a dining-car where food is served at a remarkably low cost.

Since arriving in London many questions have been asked implying considerable doubt as to whether the Siberian route is really as comfortable as one might want. The answer must be an emphatic affirmative. With one or two insignificant exceptions the whole trip is an easy and delightful one. Those of our party who came straight through without stopping off anywhere, reached London exactly sixteen days from the hour we left Dalny. In the near future this will probably be reduced by at least one day. This will mean that one can start from Chemulpo on the first of the month and reach New York city via London in twenty five days, at the

outside. But no one should pass Moscow without seeing some of the interesting points. Your guide will try to discourage your climbing the 271 stairs in the Tower of Ivan in the Kremlin, but do not listen to him. From the top you get as fine a view of Moscow as can be gotten of any city in any country. It is well worth while stopping over just to see the line of 860 cannon taken from Napoleon in 1812.

As has been already said we arrived in the city of Irkutsk on Friday afternoon at four o'clock, seven hours less than six days out from Dainy. The distance that we had covered was 3,300 versts or 2,200 miles and we still had 5,100 versts before us, or 3,400 miles, before reaching Moscow. We covered that 3,400 miles in almost precisely seven days, which shows that the rate of speed was very much greater west of Irkutsk than it had been to the east of it. The truth is that from Lake Baikal eastward the line is as yet very new and rough. There are many places where the train can go only five or six miles an hour with safety. West of Irkutsk the line has been in operation for some years and has assumed somewhat the aspect of a settled road though in parts there is still much to be desired.

Pulling out from Irkutsk about six o'clock Friday afternoon we ran directly northwest all that night and the next day to the town of Kievsk which is about $56\frac{1}{2}$ degrees north latitude. The weather became perceptibly colder and as we passed through a thickly wooded and hilly country we saw plenty of snow and ice. In fact, while winter had evidently said goodbye, spring had scarcely made her appearance as yet. From Kievsk we turned directly west and ran the better part of a day to Atchinsk which is the most northerly point reached though only a very few miles further north than Kievsk. Then turning southwesterly again we ran down to Kansk. This part of the journey was first through forests but afterward across an almost perfectly level and treeless plain. Here we found an almost continuous snow bank along the line, all the way from four to eight feet deep. It was caused by the low fences erected along the line to prevent the snow drifting upon the track. The slight obstacle had given an opportunity for the snow to lodge and it will be the end of May at least before it entirely disappears. So far as we could see the whole

region was practically uninhabited except for people connected with the railway in some capacity. There was no agriculture nor any signs of it. It appeared as if the occasional large centers like Irkutsk were distributing centers for vast stretches of country in which mining and fur hunting are carried on. Throughout this whole section from Irkutsk to the Ural Mountains the railway cuts the waterways at right angles. This must be of enormous value in the development of the country for each of these great rivers stretching north and south from the railway carry boats of considerable size and are the feeders of the railway, or will be. Westward from Kansk the aspect of things changes a little. We see an occasional plowed field and other slight evidences of work independent of the railways. Each day sees a slight increase in the speed of our train. We pass the important city of Omsk cross the great Irtysh River and push westward to the city of Ob and the mighty Obi river until the town of Petropavlovsk is reached, which is midway between Irkutsk and Moscow. It has taken us three days and a half from Irkutsk and unless the speed is accelerated it will take seven days to reach Moscow but as we drive westward across the plains we continually increase the speed, passing Chitabrinsk and entering the Ural Mountains. These are merely hills of moderate height thickly covered with pines. It takes one day to pass through this hill country and it is here that we find the best scenery between Irkutsk and Moscow. In the midst of the mountains we come upon a beautiful town on the margin of a lake that makes you think of Switzerland. Here you gain your first intimation that you are approaching Europe. As you come down the western slopes on to the plains of European Russia you find one boundless wheat field as far as the eye can reach in every direction, day in and day out. You do not see a single isolated farm house. The people all cluster in villages and of these country villages we saw not one that was superior to an ordinary Korean country village. At a distance one could scarcely detect the difference between them and Korean villages, but when you add to this that these Russian houses have only dirt floors you are almost forced to conclude that the Koreans are actually more comfortably housed than the Russian peasantry. There was this difference. Every Rus-

sian village had an imposing church edifice with green painted roof and bulbous spires.

The Volga was in flood. As we passed over the great Alexander bridge, over four thousand feet long, we could see a vast expanse of water. The banks were overflowed and the river was anywhere from four to twelve miles wide. Any number of houses were almost or quite submerged and the whole scene was one of mighty power. The snows of the north had melted too quickly and this was the result. After following down the Volga for twenty miles we struck westward over a rolling country and finally on Friday afternoon at half past one, some hours less than thirteen days out from Daluy, we caught the glint of gold on the minarets of Moscow. At Moscow you leave the train and transfer to another station called the *Smolenski Stauze* or Smolenski Station, if you are going through to Warsaw and western Europe. But no one goes through Moscow without stopping, unless he intends to come back to it later. It is the one great city of Russia to see, and surpasses St. Petersburg in historic interest though its buildings may not be so fine. At any of the leading hotels one can make himself understood in English. We put up at the Hotel Billo which is very central and at the same time perfectly comfortable. Nothing could exceed the efforts of our host to make us at home and to supply us with all necessary information. The English newspapers arrive daily and they are eagerly read by the new arrivals from the far east. But we should hasten to say that we did not have to wait till we reached Moscow before seeing an English paper. Far to the east of the Urals in the railway station at Krasnoyarsk and Chelabinsk we picked up copies of the *Standard* and the *Daily News* eight days out from London. There was only one copy of each and it was completely worn out by the time it had been read through (advertisements and all) by the dozen or more English people on the train.

It is not our purpose to describe the sights in Moscow. This paper is simply to give information as to the conditions of travel across the continent. It will be remembered that we had paid 119 roubles for second class and 158 roubles first class from the town of Manchuria to Warsaw. This, we found, entitled us to sleeping car privileges only as far as Mos-

cow and that to go by the best train from Moscow to Warsaw we must pay five and a half roubles extra which covered sleeping accommodations and excess fare for speed. The good train starts every day from Moscow at 4:30 P. M. and arrives in Warsaw 28 hours later. You must then buy another ticket for Berlin, Paris or London, whichever may be your destination. You wait in Warsaw from 8:40 P. M. till midnight before proceeding toward Berlin.

There are few additional remarks that should be made in regard to the conditions of travel on this Siberian Railway. We have already said that ordinary drinking water cannot be procured but boiling water can be secured at any time from the buffet free of charge, or from any station of any size. If one should have a few bottles or any other receptacle he could secure boiling water and let it cool. We would recommend strongly a Russian drink called *Kvass* which is a delicious effervescent beverage which tastes very much like cider but is entirely free from alcohol. It costs but twenty cents for a large bottle and is a great favorite especially with ladies and children. From Irkutsk westward the train is provided with a bath-room the use of which is charged for at the rate of two roubles for a bath. At almost any large station bottles of milk can be bought from the peasants and especially among the Urals one should be on the lookout for the delicious butter and cream that are eagerly sold by the peasant women for a few cents. It is certain that if a man is willing to take pains he can provide food for himself wife and three children at a maximum cost of three and a half roubles a day. We are writing now for those who find it necessary to economize. Others, of course, find it possible to spend six or eight roubles a day at the table. The entire cost of everything from Chempulpo to London via the Siberian Railway need not be more than 300 yen even though every meal is eaten in the dining car. This could easily be bettered by ten or fifteen dollars but it is hardly worth while. As we have already intimated, there will be a through service from Dalny to Moscow in July and then one can buy a ticket through instead of buying again at Manchuria. At the same time the fare will probably be reduced on the Manchurian section so as to correspond with the average price per mile on the regular Siberian line. This

will probably mean a saving of at least twenty yen on the above figures, though of this we cannot yet be sure.

A word as to the best time of year to travel by this line. In winter it is very cold, but the train is always warm enough. The difficulty is that one wants to get out and exercise at the stations and this might be dangerous especially for children. In the summer time certain portions of the route are exceedingly hot and dusty and the hundreds and hundreds of miles of marshy woodland breed innumerable mosquitoes so that one should go provided with some powerful lotion for the face and hands as a protection. The best time to travel is either the spring or the autumn, the former being preferable, because the daylight lasts from four in the morning until half-past eight at night while in the autumn the days are very short. One should be armed beforehand with a few of the most important words in Russian such as

Kleb=bread	Voda=water
Marsia=butter	Niet=no
Chai=tea	Da-da=yes
Moloko=milk	Kaffe=coffee
Skolka Stoit=what is the price?	

At least a month before starting out on this journey one should send to the agency of the Eastern Steamship Company at Shanghai and secure a time-table printed in English and any other printed matter they may have, for nothing of any description can be obtained in Dalny. It is very remarkable that they have nothing at Dalny, even in French, for the accommodation of travellers who do not understand Russian. This we believe will be changed soon and also there should certainly be someone at the terminal office at Dalny who can speak English.

But with all the minor drawbacks it still remains true that this is a magnificent piece of work. Grandly conceived and grandly carried out. The traveller can reach London from Shanghai in less than twenty days, whereas by any other route he must spend at least thirty-six days. From Shanghai the fare to London via the Siberian line is not much less than second class on the German or French steamers. It is the speed which will determine the question.

It is with much regret that we have to record the death at the British Mines at Mount Gwendoline, Corea, of Mr. George Mitchell, Engineer of the British and Korean Corporation, who died of dysentery on Sunday the 28th of June at the age of 34 years.

At the outset the attack did not appear very serious, and no fears were entertained as to the ultimate result. The patient was placed in comfortable quarters, a special milch-cow was put aside solely for his use, and Doctor Campbell, the physician of the mine, was in constant attendance upon him. But a few days before death the malady took a virulent turn, and from that time the patient gradually sank.

The remains were brought down to Chemulpo as soon as arrangements could be completed. Mr. Williams, the General Manager of the mines, himself taking charge of and accompanying the coffin.

The body was brought ashore from the steamer at noon of the 3rd of July, and a large number of friends, who had assembled at the jetty, accompanied the remains to the Chemulpo Cemetery. Mr. Jordan, H. B. M.'s Minister to Corea, and Mr. Lay, H. B. M.'s Consul at Chemulpo, were both present at the obsequies.

A most impressive service was held over the body by Rev. C. A. Bridle, officiating clergyman, assisted by the Reverend Father Drake and the Rev. A. B. Turner, both the latter of whom had volunteered their services, and had come down from Seoul to take part in the ceremony.

There were a very large number of floral offerings, and a photograph of the grave was taken after the interment.

Mr. Mitchell was born near London, of Scotch parents, whose residence latterly has been in Arbroath, Scotland. He arrived in Corea in October, 1902, where his genial nature gained him many friends, who mourn his loss and join in sympathy with the grief-stricken parents and relatives. *

Odds and Ends.

Kwan-ak Mountain.

Looking directly south from Seoul, across the valley of the Han one sees the bare rocky slopes of Kwan-ak Mountain. This means literally "Hat-peak Mountain," which seems to have no application at all. But formerly there was small a fortress near this mountain, named Keum-gwan Sŭng, or "Gold-hat Fortress." It was the stronghold of one of the tribes that flourished in Korea in early times. Then the *Keum* was dropped and the *ak* is simply another word for mountain. There are said to be fourteen monasteries on the slopes of this mountain.

A very Practical Joke.

He was a young and innocent looking boy as he came into the inn and looked about for a place to set down his load for the night, but in fact he was a thief who was in league with a band of robbers and he had come with the intention of "cleaning out" the inn. The inn-keeper was an old man with an extraordinary long white beard. The young scamp saw it and marked the old man for his prey. When all were asleep in the one large sleeping room the young rascal crept to his bag and fumbled about in it till he found some sulphur and a long string. Then he found the sleeping inn-keeper and filled his beard with the sulphur after which he tied the sleeping guests all together by their top-knots with the long string. Then he crept out the door and soon returned with an armful of stones. These he tucked into the wide sleeves of the sleeping guests until they were well ballasted. After this he collected all the things he wanted to carry away; but just as he was about to start he put his head in at the door and shouted "Wake up and catch the thief." The inn-keeper hastened to strike a light but in doing so his long beard caught fire and burned merrily. The poor old man was dancing about the room over the forms of the guests who found themselves all tied together and their sleeves so heavy that they could scarcely move. The young fellow watched the moving scene until he had extracted as much fun out of it as his dangerous position would permit and then made off with his booty.

Sharp eyes. It is said that from long long ago the people of Song-do have had the sharpest eyes of anyone in Korea. How this comes about we do not know. Perhaps the geomancers could tell, but we have not consulted them. This keenness of observation is illustrated in the case of a Song-do woman who came up to Seoul to have a *kugyŏng* of the capital. She was passing along the street near 'Hen Bridge' and she saw a shop where many pictures were exposed for sale. There were tigers and lions and dogs and cocks and other animals and birds represented, but her sagacious eye picked out an old and faded picture of a tiger which, in spite of its dilapidated condition, had a curious yellow gleam in its eye. She chuckled to herself as she paid the three cash which was demanded. When the bargain was completed she asked for a coal of fire from the brazier. It was handed out to her and she deliberately set fire to a corner of the paper. The bystanders thought she was crazy but they found out differently when the paper was all consumed *except the tiger's eyes* which fell to the ground with a thud! She picked them up, thrust them into her bosom and elbowed her way through the crowd saying with a broad grin, 'I'm not so old yet but that I can tell gold when I see it.'

**Costly
Arrows.**

A gentleman in Seoul having failed to gain an official position found himself reduced to the last cash. He looked about to see what he could pawn and found that there was nothing except a lot of old arrows which his father had somehow accumulated. He called in a middle man and told him to dispose of these as best he could and deduct his commission. The next day the middle-man came back with loads and loads of money. There were a dozen horse-loads at least. The gentleman looked upon this with amazement and wanted to know where it all came from. The middle-man answered him that it all came from the sale of the arrows. He then drew the gentleman aside and said, 'I found that every arrow was hollow and contained a rod of silver. This is why the returns are so large.' With this small fortune the gentleman bought fields and houses and became a flourishing member of society once more. But he never learned the secret of the arrows till one day there came from the country an old friend of his father's. The story

was told him and he instantly replied, "Don't you know how it came about? Your father went to China and there made a large fortune. He wanted to bring it to Korea but was afraid of robbers by the way, so he filled the hollow bamboo arrow shafts with silver knowing that though robbers might take the quiver they would not take such heavy arrows, for they never would shoot."

News Calendar.

TAKEN FROM THE KOREAN PAPERS.

The Korean Government has removed the telegraph poles planted by the Russian Government at Eui Ju.

The Post Office Department has ordered the Governor of South Pyeng Yang Province to put in 50 poles per day, covering a distance of 10 *li*, in order to establish a telephone line between Seoul and Pyeng Yang.

On the 14th of July the English, French and Russian Ministers were granted audiences with the Emperor.

The English Minister desired that Eui Ju be made a Trade Port.

The French Minister requests a mining concession in Chang Sung.

The Acting Russian Minister consulted the Emperor regarding the forest concession along the Am Nok River. He also expressed his disapproval of making Eui Ju an open port.

In a certain house in Seoul a curious wind is said to have been blowing for some time. One day a man's topcoat was blown right off his head.

On and after July 21, the laboring classes of Seoul are forbidden to smoke on the streets with pipes whose stems are longer than a span's length.

The Acting American Minister called on the Foreign Office about the 15th of July and demanded that the ten men, who, under the instigation of Sun Chin Moon, interfered with the traffic of the electric trainway, should be arrested and punished.

Prior to the middle of July the season was very dry in Korea. From that date to the present the rains have been frequent and copious.

On the 15th of July thieves entered the Government Primary School near the Government Hospital, bound all the teachers and carried away every thing of value which they could find.

On the 14th of July about twenty Koreans stationed themselves in the electric car station at Chong No and threw colored water on the clothes of all who traveled. This effectually stopped the Koreans from riding.

On July 14th the boys finishing their studies in the primary schools met with the scholars of the grammar grades, 105 in all, and received congratulations from the Minister of Education and the officials of his department. A number of prizes in the shape of paper, pens and ink were distributed.

The Korean Theatre was closed on the 16th of July "not to be opened again until October," was the announcement.

According to the recent census of Japanese residents at Chemulpo there are 1282 houses; the population is 5973; males 3413; females 2560.

The Chinese Minister sent a dispatch to the Foreign Office stating that he considered it wise to maintain the telegraph line between Fui Ju and Manchuria in order to facilitate communication between Seoul and Peking.

The Russian Minister returned on July 12th from Port Arthur where he went to attend a council of Russian officials met to discuss affairs in Manchuria.

General Chu Suk Myun was appointed Governor of South Chung Chong province in place of Hung Seang Heun, and Kim Chong Kin was made Governor of North Kyung Sang Province in place of Yi Heun Yong.

Yuen Yong Sik, Chief of the bureau for editing memorials to the throne, was appointed Governor of North Chulla Province instead of the former Governor Cho Han Kuk. General Yun Oung Yul was appointed Minister of War.

The Minister of the Foreign Office sent his resignation to the Emperor on the 19th of July as he was very sick, but it was not accepted.

The Korean Minister to America, Cho Min Hei, sent a telegram to the Household Department stating that Prince Fui Wha, now living in America, had been beaten by an American citizen who thought he was beating a Chinaman. The aggressor was arrested and the Prince appeased by a money consideration.

The English Minister Mr. Jordan sent a letter to the Foreign office asking when Fui Ju would become an open port.

The Prefect of Kang Neung sent a statement to the Home Department to the effect that there was a barley famine in his prefecture which had caused the death and immigration of many citizens.

The Minister of the Foreign Department Yi To Chai is so sick (July 20) that Vice Minister Yi Chung Ha has been made Acting Minister.

Due to the hot weather about the 20th of July the Emperor decided to hold no more audiences until Autumn.

A Japanese merchant recently brought 250 bags of rice from Shanghai to sell in Chemulpo. After disposing of this he brought in a shipment of 1500 bags. Evidently a paying investment.

Because of the continuous rains the telegraph line between Seoul and Fusan was rendered useless for a short time.

During the heavy rains about July 10th the Seoul Chemulpo Railroad was unable to move the trains for three days because of the heavy flow of water which rendered the stability of bridges questionable and in places submerged the track.

After the removal of the telegraph poles which had been planted in the North by the Russian Forestry company Minister Pavloff desired the Korean Government to inform him of the reasons the telegraph lines of the American and German mining companies were countenanced and the aforementioned line of the Russian company was not permitted. The response was that the Post Office Department had granted the privileges to the American and German companies but had not done so to the Russian company.

Kwang Jung Hynn, the Secretary of the Imperial Cabinet, was appointed the Chief of the Police Department of the Army.

On the 12th of July the graduation exercises of the Primary Schools in Kang Wha were held and the prefect Yon Chal Kin, presented a number of prizes of books, paper, pens, etc.

The Privy counselor Kim Sang Kye memorialized the Emperor, suggesting that a Loyalty and Truthfulness Guild be formed in Pyeng An Province and that all the young men be required to become members; that they be furnished a guild house in each village and provided with guns and uniforms. This would secure a body of possibly 100,000 of the finest young men in Korea as a militia reserve.

Owing to the dropping off of traffic on the Seoul Electric Railroad, the Acting American Minister Mr. Padloe's sent a statement to the Foreign Department to the effect that because of the intimidation which certain citizens had created, the business of the company was injured and the Korean Government was bound to make this good either by securing peaceable conditions or paying 200 Korean dollars per day to the company.

There is a rumor that the 30,000 lbs of Government ginseng raised last year will be sold to Rondon & Company for 1,000,000 dollars Korean.

July 23 the Financial Department paid to the Komni of Pyeng Yang a sum of money which was to be used in securing the release of a large number of the local shops which had been mortgaged to Japanese merchants.

The Belgium Legation is building on the site of H. B. Hulbert's former residence. The Mayor and Foreign Department recently sent men to define the limits of the property. It embraces about 8,000 meters.

The results of the census of Seoul (both inside and outside the wall) for 1903 gives.

Tile houses	8,091	Tile and straw	4,145
Straw houses	30,587	Total	42,821
Population	194,100.		

As compared with last year there are 115 less houses and a decrease in population of 2,546.

The Government has decided to employ a Belgian citizen in the Household Department at a salary of yen 1,000 per month.

The 26th of July was the hundredth day since Prince Yung Chin had been taken with small pox. His happy recovery was celebrated by banquets in the Government Offices and in the Palace. Many numismatic gifts were presented by the Emperor to his officials.

The Russian Government have announced that in place of a telegraph line across the country from Yong Am Po to Manchuria they will lay a cable line from Yong Am Po around the coast and up the Am Nok river to An Kong. To protect this project they propose to introduce 300 Russian soldiers into Yong Am Po. Sixty houses have been built and some seventy Russian citizens are resident there at the present.

A number of soldiers and employees of the Government have recently been engaged in destroying worms which were playing havoc with the pine forest surrounding the queen's tomb. To show his anger at this warlike destruction of the district devoted to the deceased queen and his loyalty to the Government, one of the soldiers ate a bowl full of the nauseating worms. The premier officials heard of it and he was made a captain. Another soldier who attempted to follow the example of the captain was sickened by the meal and failed to secure the coveted promotion.

The Acting Minister of the Foreign Department Ye Chung Ha has been replaced by Cho Pyung Sik.

The Chief of the Household Department, Ye Yong Ik, has been sick some time. July 30 he had recovered sufficiently to attend to his official duties at the office.

The Seoul-Fusan Railroad is preparing to build a station outside the South Gate. It will be necessary to remove about 1,000 tombs and to cut down a number of the large trees on the property where the Temple of the God of War stands. About 400 houses will be removed between the site of the new Hospital and the railroad.

The Governor of Kyung Kui Province Chung In Sung will remove to South Chong Chung Province of which he is to be Governor. And the former Governor of Chong Chung Province Chu Suk Myun will take the Governorship of Kyung Kui Province.

There are about 1,000 tombs which must be removed to make way for the yards of the Seoul Fusan Railroad outside the South Gate. The railroad company has agreed to allow the owner of each tomb three dollars to defray the cost of removal.

There are 177 Japanese boats fishing in Korean waters carrying 851 fishermen. This is an increase over last year of 14 boats and a decrease of 249 men, according to the records.

At ten o'clock of the morning of August 5th the mass for the repose of Pope Leo was held in the Roman Catholic Cathedral. The Emperor sent the Minister of the Household Department and the Chief of the Ceremonial Department to attend in his place and the entire Foreign Office, in all twenty-three Korean officials, paid their respects to the mourners for the deceased. The Foreign Ministers, Consul-Generals

and the foreign employees of the Korean Government with their ladies and many of the Missionaries also attended. In all there were 40 gentlemen and 30 ladies of the foreign community present.

On the 5th of August the Police Department inspected the prisons in Seoul. There were found to be 202 prisoners in confinement.

The recently appointed Governor of South Kyung Sang Province has resigned.

The Mayor of Seoul, Min Kyung Sik, has resigned and the Privy Counsellor Ye Pyung Sung has been appointed in his stead.

The Secretary of the Embassy to France, Ye Eui Chong has resigned.

The Prefect of the Yong Chon district on the northern border has resigned.

The Board of Generals are enrolling the new body of Korean Militia which they recently decided to organize. Six thousand are to be secured in Seoul and two thousand in the country. None under twenty years of age are to be received. The enrollment is compulsory.

The Department of Agriculture and Commerce have sent notice to the Police Bureau to make a list of all the shops in Seoul preparatory to the levying of taxes on merchandise. This is to be done by means of stamps which must be bought by the merchants and put upon their goods.

The Governor of South Chulla Province sent word that the month and a half of drouth was so severe in part of his district that crops were destroyed and there are no prospects of a rice harvest in the fall.

The former editor Chai Gang, of the Chai Guk News (The Imperial newspaper) is condemned to three years on the chain gang for seeking to secure a bribe of yen 7,000 in matters relating to the purchase of the man-of-war from Japan.

Whang Gyeong Pill of Ham Heung has so gained the love of the people of his neighborhood that they insist the Government should give him noble rank.

The treasurer of the Railroad Bureau Hyun Yong Un has gone to Japan with his wife on business connected with the railroad.

On August the first the Minister of War sent a memorial to the emperor in which he objected to the proposition that the war vessel, recently purchased from Japan, be used for trade purposes and he further drew the emperor's attention to the fact that Korea being a peninsula had especial need for a navy. Years ago in fact she had possessed a large fleet, and now this boat was the beginning of an effort to establish the nation on a strong naval basis such as she had held long ago.

The students at the public school in Wonsan have completed their Summer examination and are enjoying a vacation. The closing exercises were the occasion for the presentation of a number of prizes. There are fifty students in the school. Some are studying the Japanese language and others the elementary branches in Chinese.

On Aug. 3rd a gathering of the Korean Government officials was held to discuss the views of the War Minister regarding a Korean navy and the proposition of Kang Hong Tai, Superintendent, of the Imperial Hospital Bureau, that troops be stationed along the northern and western borders of the country, also the advisability of allowing certain districts, when money is scarce, to pay their taxes in rice.

The representative of the Korean Government at St. Petersburg, Ye Binn Un, is so troubled with a throat malady which prevents his speaking that he has sent in his resignation to the Foreign Office.

Since the decision of the emperor to attach blame on the officials who failed to attend to their duties at their respective offices, a number of them have been found guilty. Min Yung Sen, of the Bureau of Records has been guilty of a "Blame" for five days' absence and the Minister of the Foreign Department Ye To Jai and the Minister of the War Department Yun Oung Yul were each guilty of "Great Blame" for ten days' absence.

A statement comes from Yong Chuan Prefecture to the effect that there is a band of about one hundred and fifty robbers armed with guns and swords who are burning, robbing and committing outrages through that district. A force of one hundred soldiers is requested to assist in the capture of the band.

The Bureau of the Seoul-Enju railroad have promised to buy of French manufacturers yen 10,000 worth of machinery to be used in the construction of the road.

The Korean Minister resident in Peking, Pak Jai Sun, sends word to the home office that the Chinese Government requests that Enju-be made an open port.

On the 3rd of August about 2 P. M. the Imperial Cabinet held a meeting to consider the following matters:

1. The request of the Hok Po section in An Pynn district that it be hereafter joined to Heup Kok and the seat of government be removed to Hok Po.

2. It was decided that Seoul property in the shape of land and houses should no longer be subject to pawn. The mayor is directed not to put his stamp upon the deeds brought to him by pawn brokers. This deprives such transactions of their legality.

3. In districts infested by robbers special police, fifteen to a district, shall be furnished by the Government.

4. A discussion was entered into of the method of making contracts between the Government and the teachers of the foreign language schools.

Pak Won Kwan of Kwang Ju, formerly Privy Counsellor, recently made a gift of 1160 Korean dollars to the residents of his home district with which to pay the taxes their famine condition rendered them unable to pay. He also gave funds amounting to 900 Korean dollars for the purchase and distribution of rice.

About eleven years ago the Korean government purchased property in Tientsin, China. During the Japan-China war the Japanese troops

took this property for war purposes. Payment has just been made for this property, through the efforts of the Korean Representative in China.

Some of the Japanese residents in Mokpo have become interested in the island of Quelpart. About ten have taken up their residence there.

Sim Soong Simg who has studied seamanship in the Japanese government schools will be appointed captain of the recently purchased man-of-war.

Yi Fnn Gwo has been appointed Governor of North Kyung Sung province.

The acting Minister of the Home Department, Kim Kin Hong, has resigned and the regular official Kim Cha Hyeon has been fulfilling the duties of the office since August 18th.

Word comes from Kiung Kui Province that rains between the sixth and eleventh of August were so heavy that the land was overflowed and great damage resulted to crops.

After reading the text of the proposed contract between the Russian forestry company and the Korean Government, the Japanese Minister in Seoul sent a dispatch to the Foreign Office to the effect that this contract gave the Russian Government an absolute position within the confines of Korea and if the contract is granted the Japanese Government will demand an equivalent right within the country or will use like extraordinary methods in securing the interests of Japanese residents in Korea.

The great Jubilee Celebration will be held the sixth of the eighth moon or September 6th 1903.

In each of fourteen districts in Korea twelve special policemen have been appointed to protect the inhabitants from robbers.

The large pond near the Independence arch outside the West Gate is being filled in to make way for the depot and yards of the Seoul-Emju railroad.

A viaduct similar to the one now crossing the West Gate street will be built to connect the Palace with the former site of the German Consulate.

The Household Bureau have contracted with a French trader to purchase and import before the end of October 36,000 bags of Annam rice.

The British man-of-war Talbot was in Chennulpo harbor for five days this last month. This is the first British war boat to visit Korea for over a year.

The Annual Council of the Presbyterian denomination in Korea will open in Pyeung Yang on September 22.

There is a mistaken impression on the part of a few of the foreign residents in Korea that the work which is being conducted by Mr. D. W. Deshler in sending Koreans to work in the sugar fields of Hawaii is contrary to U. S. law. There is a clause in these laws which permits any State or Territory to advertise the advantages of and solicit

immigration to that place. The Legislature of Hawaii has appropriated a considerable sum of money for the printing of literature soliciting immigrants, in conformity to the United States laws, and a portion of this literature is being circulated in Korea. Those Koreans who have been in Hawaii for sometime seem, so far as the letters we have seen convey intelligence on this point, to be getting along very well, and their children are within reach of modern schools and advantages.

In our last issue we mentioned the reception of a letter from Mrs. Dye. This is Mrs. J. H. Dye, widow of the late J. H. Dye, of Korea.

Rondon & Company propose to send 50,000 lbs. of the ginseng purchased from the Korean Government to Shanghai.

The Korean scholars in Ka Chun are raising 3,200 Korean dollars to build a school in their city. It is the intention to teach Confucian literature and Chinese language beside geography, history and arithmetic.

On August 9th the British minister sent an urgent notice to the Foreign Office to the effect that Fuiju must be declared an open port inside of seven days.

The Korean Superintendent of the Forests in the northwest has come back to Seoul after defining the limits of the grant to the Russian Company.

The Korean representative to England, Min Young Ton, has returned to Korea because he was suffering from ill health which prevented his attention to the duties of the position.

The Belgian Consul General sent a notice to the Government suggesting that they should have a representative at the gathering of the delegates of the railroad companies of the world to be held in Washington, U. S. A., in May, 1905.

The island Oolung To off the eastern coast of Kang won To is being settled by Japanese immigrants. There are at present sixty-three Japanese houses. Complaint was recently made by the Korean Governor to the chief of the Japanese police stationed there that the Japanese residents were cutting the trees on the mountain sides. The response was that it was permitted by the agreement between the Japanese and Korean Governments under which the former's citizens are permitted to settle on the island, and to stop the cutting of trees it is necessary for the local police to have an order from the Japanese Legation in Seoul.

The notes of the new Central Bank, which is being founded with the backing of the Government, are being put into circulation by the President, Yi Yong Ik. The mint is at present preparing one, five, ten and one hundred dollar bills to be issued by this bank.

The census of South Chulla province gives a return of 108,809 houses: 231,909 males and 138,362 females.

In buying the land outside the South Gate for the site of the new depot and yards the Seoul Fusan Railroad paid 128,937.00 Korean dollars for 2,346 kan of houses. The price per kan of the best tile houses situated on the main street was 140.00 dollars. Situated in the small streets the best grade of tile house cost 120 dollars. The second grade of tile house on the main street cost 100 dollars, on the side streets 60 dollars.

The straw houses on the main street cost 50 dollars on the side street 40 dollars.

In Tok Char. of South Pyeng An Province the rains have been so heavy that ten houses were destroyed and two men drowned in the overflowing streams.

In Im Sill a town of South Chulla Province seven houses burned about July 1st. Four days later fifteen burned, and again in two days five more were consumed.

The following agreements have been made between the Superintendent appointed by the Korean Government to oversee the matters relating to the forest concession recently allowed the Russian company and the inspector in charge of the interests of said company in Yong Am Po.

1. The said district in Yong Am Po shall be rented to the Russian company.
2. The boundaries of said district shall be defined by the Russian Minister and the Minister in charge of the Foreign Office of the Korean Government.
3. The Russian company shall pay a land tax to the Korean Government.
4. If the owners of tombs within this district wish to remove them the expense of removal shall be borne by the Russian company.
5. If the company wish to utilize wood which Koreans have cut and are bringing down the river it must reimburse the owners with a fair and proper price.
6. The Russian company shall not raise any stock within this district except what is to be used therein.
7. Korean offenders within this district shall be dealt with by the Korean courts. Russian offenders shall be dealt with by Russian civil officers.

These contracts were signed July 20th by the Korean official Cho Sung Hyup and the Russian Inspector Bojisco.

The Japanese residents in Chin Go Kai have installed a waterworks system by utilizing the springs on the side of Nuni San near which a reservoir has been built. From here pipes have been laid to the houses below. Korean residents in Chin Go Kai are given the privileges of the system upon the payment of a proper fee.

The Italian Charge d' Affaires recently took a trip to Tokyo because of ill health.

Table of Meteorological Observations,

Seoul, Korea, July 1903

V. Pokrovsky, M. D. Observer.

Day of Month	Quicksilver barometer at 100 centigrade	Thermometer in open air in Meteorological cage, Dry bulb.	Minimum thermometer in shade	Absolute barometer at 100 centigrade	Relative barometer at 100 centigrade	Rainfall, Millimeters
1	752.4	27.2	23.9	12.1	78	
2	752.2	27	23.9	12.2	81	
3	751.7	27.1	23.6	12.1	83.1	
4	752.2	27.2	23.7	12.2	80.2	4.1
5	752.2	27.2	23.7	12.2	80.2	1.5
6	751.7	27.1	23.6	12.1	83.1	
7	751.7	27.1	23.6	12.1	83.1	
8	751.7	27.1	23.6	12.1	83.1	
9	751.7	27.1	23.6	12.1	83.1	
10	751.7	27.1	23.6	12.1	83.1	
11	751.7	27.1	23.6	12.1	83.1	
12	751.7	27.1	23.6	12.1	83.1	
13	751.7	27.1	23.6	12.1	83.1	
14	751.7	27.1	23.6	12.1	83.1	
15	751.7	27.1	23.6	12.1	83.1	
16	751.7	27.1	23.6	12.1	83.1	
17	751.7	27.1	23.6	12.1	83.1	
18	751.7	27.1	23.6	12.1	83.1	
19	751.7	27.1	23.6	12.1	83.1	
20	751.7	27.1	23.6	12.1	83.1	
21	751.7	27.1	23.6	12.1	83.1	
22	751.7	27.1	23.6	12.1	83.1	
23	751.7	27.1	23.6	12.1	83.1	
24	751.7	27.1	23.6	12.1	83.1	
25	751.7	27.1	23.6	12.1	83.1	
26	751.7	27.1	23.6	12.1	83.1	
27	751.7	27.1	23.6	12.1	83.1	
28	751.7	27.1	23.6	12.1	83.1	
29	751.7	27.1	23.6	12.1	83.1	
30	751.7	27.1	23.6	12.1	83.1	
31	751.7	27.1	23.6	12.1	83.1	
Av.	751.7	27.1	23.6	12.1	83.1	1.5

Barometer	Temperature in Air	Relative Moisture	Rainfall
Maximum.....752.4	Maximum.....27.2	Minimum.....	Maximum.....
Date.....	Date.....	Date.....	Date.....
Minimum.....751.7	Minimum.....27.1	Maximum.....	Minimum.....
Date.....	Date.....	Date.....	Date.....

TOTAL OF DAYS									
Raid	Snow	Hail	Sleet	Fog	Thunder, hear	Thunder, distant	Lightning	Clear	Heavy strong wind
12				1			3	19	1

Wind	N	NE	E	SE	S	SW	W	NW	NNW
Total of winds.....	26	6	13	6	7	4	17	1	4
Total of force.....	10	10	35	17	18	1	30	1	10

KOREAN HISTORY.

It was decided to deceive the enemy if possible, so Neung Pong-sn, a distant relative of the king, assumed the name of the king's younger brother and Sim Chip assumed the role of crown prince. Together they sailed out to try their hand on the Manchus. When they came before Mabuŕa, that hard-headed warrior looked them over, turned them inside out and sent them back to the king with the curt reply that, "As you have been trying to play a trick on us we will now consent to treat with no one whatever except the crown prince himself. If you will send him we will talk with you." This they demanded in spite of the statements of the messengers that the crown prince was still in mourning for his mother.

When this ultimatum was delivered to the king there was a division of opinion. Gen. Kim Nyu and several others averred that there was nothing to do but comply with the demands. But the king said, "I will die first." Kim Sang-hŏn took the other side and said, "Whoever talks of surrendering so tamely is a traitor." On the seventeenth the king sent Hong Sŏ-bong to the Manchu camp and said, "I am willing to send my second or third son to you but they are all in Kang-wha." They answered as before, "We will see no one but the crown prince." The king then despatched a letter to Kim Cha-jŏn in P'yŕng-yang, saying "We are hemmed in here and our forces are small and food scarce, but we have determined to fight it out even though it ends the dynasty. So hasten and come to our aid with all the forces at your command." The next day the guard of the North Gate made a successful sally, returning with six Manchu heads. This excited the soldiers almost to frenzy, and they were eager to rush out and engage the besiegers. Unfortunately all the rice that had been stored at the river for the provisioning of Nam-han had been seized by the Manchus, but the arms and ammunition were safe within the walls. The king took advantage of the elation of the soldiers over this successful sally to make them a little speech, in which he

remarked, "Shall we surrender or fight? It is for you to say." Sim Kwang-su answered grimly for them all and said "Show us the head of the man who advised to surrender." This referred to Gen. Ch'oe Myōng-gil, but the rest did not dare to second the request. From that time the walls were guarded with renewed vigilance. Day after day the smoke of the Manchu camps went up to heaven round about the beleaguered fortress. On the nineteenth the king sacrificed at the tomb of On-jo, the founder of the ancient kingdom of Pāk-je, of which Nam-han was for many years the capital. On the same day Gen. Ku Kweng made a sally from the West Gate and took twenty Manchu heads. This again excited the garrison almost beyond control. The following day a renegade Korean who had gone over to the Manchus came near the gate and parleyed with the guard, urging that the king surrender and make peace; but when the king heard of it he ordered that if the man came again he should not be met at the gate but that the guard should only talk down at him from the top of the wall.

The matter of provisions was one of prime importance, and the king called the chief of commissariat and asked him how many days' rations there were remaining in the store-houses. He replied that there were enough provisions to last sixty days, but that if great economy were exercised it might last seventy days. He said the horses could have but one measure of beans a day and the servants must get along as best they could, on barley and oats. Someone suggested that as there were a large number of people present who held no important position, the king ought not to feel obliged to support them, but the king vetoed this by saying, "They came here trusting in me and now shall I deprive them of food? No, we will all eat or go hungry together." The weather was very cold and the men exposed upon the wall suffered severely. Their cheeks, being frost-bitten, cracked open in a very painful manner. In view of this the king ordered that night guards be dispensed with and that no old or feeble men should be put on picket duty in these exposed positions.

The king again sent out a letter to the governors of the different provinces saying, "We are here hemmed in; our life

hangs by a thread. Let all loyal men rally to our support, and march against the besieging force." To Kim Cha-jūn he wrote, "For seven days we have now been immured and we have come to the brink of destruction. Come immediately to our aid."

On the twenty-first there were two simultaneous sallies, from the East and West Gates respectively, and each resulted in the securing of a few trophies. For the encouragement of the soldiers Kim Sin-guk suggested that a schedule of rates be issued offering prizes for Manchu heads. The king's intention not to surrender was still unshaken, for when a courtier memorialized him urging surrender he burned the document in anger. On the twenty-second a Manchu messenger rode up to the gate and asked if the king were ready to surrender yet. The answer came in the shape of fierce sallies on the South and East sides in which forty heads were taken and in which Gen. Yi Chi-wŏn, with an iron club, killed two mounted generals. The soldiers were so elated by these successes, which of course could make no difference in the strength of the besieging force, that on the following day they made simultaneous attacks on several sides, in each of which the Koreans had some advantage. The Koreans lost but twenty men while the Manchu loss was much greater. As the Manchus carried their dead from the field, however, the exact amount of their loss is not known. The king celebrated the victory by making a circuit of the wall. The next day was wet and foggy and the cold was even harder to endure than when the weather was clear. Both the king and the crown prince came out in the rain to encourage the soldiers and they and many of the officials gave mats and blankets and the mud-guards of their saddles to help the soldiers to keep dry. The inmates of Han-beung Monastery, inside the fortress, presented the king with forty quires of paper, and several bags of vegetables, but the king distributed them all among the soldiers. Other monks presented three large bowls of honey, for which the king thanked them and gave presents in return.

On the twenty-fifth the Manchus completed a wattle fence completely encircling the fortress. It was thirty miles long and twice the height of a man. Some idea can be form-

ed of the numbers in the Manchu army when we know that this was completed in seven days. Every eighty paces a bell was attached in such a way that if anyone attempted to break through, warning would be given to the sentinels.

There were those outside who sincerely desired to give succor to the king and the court. Gen. Kwŏn Chōng-gil, of Wŏn-ju, gathered a small force and camped on Kŭm-dan mountain in plain sight of Nam-han, and the king was greatly encouraged, hoping that the Koreans were rallying to his support. When this loyal band attacked the Manchus they were immediately overwhelmed and cut to pieces.

The Manchus caught every Korean they could lay hands on. The more vigorous of these they forced into their ranks, the old men were made hewers of wood and drawers of water, the young women were made concubines and the older women were compelled to cook and wash.

On the twenty-eighth the king sent a present of a bullock and ten bottles of wine to the Manchu headquarters, but received the reply, "Heaven has given us all Korea and we have no need of these things. Take them back to your starving soldiers."

Chōng Se-gyu, the governor of Ch'ung-ch'ung Province, was consumed with grief on hearing that the king was reduced to two side-dishes with his rice; so he gave a monk two pheasants and told him to effect an entrance in some way or other and give them to the king. The governor himself came with a handful of men to Ma-hani-ch'ŏn, only forty *li* from the beleaguered fortress, and there he was attacked in the rear by the enemy. His whole force was annihilated, though he himself escaped by leaping into a deep gorge, intending to commit suicide. But the fall was not fatal. Nam Yang, also, the prefect of Ynn-gye, wanted to do what he could, and when he learned of the distress of the king, he arose even on his wedding night and started for the seat of war. His little force was surrounded and he was ordered to surrender, and then it was that he made that memorable reply, "You can conquer my neck but never my knees." His tongue was cut out and his body was dismembered.

Gen. Kim Nyu had the idea that the Manchu force was weakest on the south and that if a sudden, determined attack

were made the line might be broken through. So on the twenty-ninth he called all the generals and gave his orders. They all disagreed with him and considered the project hopeless, but would not show insubordination. A considerable body, therefore, emerged from the South Gate, hastened down the valley against the surrounding line of besiegers. These men had no faith in the plan, however, and were prevented from turning back only by the sword of Gen. Kim Nyu which he used on a few as a warning to the rest. Gen. Sin said, "This is actual suicide. Let me take my company and go out here and show you at the cost of my life that this cannot be done." He pushed rapidly forward and was soon surrounded by the Manchus who had lain concealed in a bend of the hills, and he and his men were all cut down. When the ammunition of his men was gone they clubbed their muskets and fought to the bitter end. Two hundred Koreans fell in this rash adventure and Gen. Kim returned crest-fallen and ashamed. Having no excuse, he tried to lay the blame on others, claiming that they did not support him properly. He also told the king that only forty men had been killed.

Sim Keui-wŭn who had been left as guardian of Seoul sent a letter to the king saying that he had made a fierce attack on the Manchus encamped at A-o-gā outside the West Gate, but the king afterwards learned that this was false, and that Sim had fled incontinently from before the face of the foe.

When the last day of the year 1636 arrived it found the relative position of the Koreans and Manchus as follows: The Manchu camps were filled with plunder and with women which the soldiers had captured; but what of the children? These the soldiery did not want, and so they were killed and their bodies thrown outside the camps. There they lay in piles and a pestilence was prevented only by the intense cold of winter. In Nam-han the greatest distress prevailed. The provisions had not held out as had been hoped. Food was all but exhausted and horses and cattle were dying of starvation. The king slept in his ordinary clothes, for he had given all his blankets to the soldiers. All he had to eat with his rice was the leg or wing of a chicken. On that last day of the year some magpies gathered and began building a nest in a tree near

the king's quarters. This was hailed as a hopeful omen. It shows to what straits the garrison was reduced that it should have pinned its faith to this childish superstition. It was the sole subject of conversation for some time, but it did the caged Korean king no good.

The next day was new-years day of 1637 and the king sent Kim Sin-guk and Yi Kyūng-jik to the Manchu camp to offer the compliments of the season. They were there informed that the emperor's son had arrived and had inspected the army and the forts. Consequently on the following day Hong Si-bong, Kim Sin-guk and Yi Kyūng-jik hastened to his headquarters and were met, not by the emperor's son but by a general who said, "You have called us slaves and thieves but our course has been straight and consistent throughout." He then laid before them an edict of the emperor written on yellow paper, and they were ordered to bow before it. Its contents were as follows :

"The great, the good, the wise, the kind Emperor to the king of Korea. As you preferred allegiance to the Ming Emperor rather than to us and, not content with throwing us over, despised and insulted us, you now have an opportunity to see the fruits of your choice. Of a truth you acted wickedly in breaking your oath, in throwing off the Manchu yoke and in offering us armed opposition. I have now brought an immense army and have surrounded your eight provinces. How can you longer hope to render assistance to your "father," the Ming Emperor? The Mings are now hung up by the heels, as it were."

On the next day the king sent his answer couched in the following terms: "The great, the glorious, the righteous Emperor. The little country has indeed sinned against the great one and has drawn upon herself this trouble which lies hard by the door of destruction. We have long wanted to write thus but we have been so surrounded and hemmed in that it seemed well-nigh impossible to get a letter through the lines; but now that the Emperor's son himself has come, we rejoice, and yet we tremble. The Ming Emperor is no longer our suzerain. In this we have completely reformed. The people on the border have acted badly in ill-treating the Manchu envoys. We are truly on the brink of destruction

and we confess all our sin. It is for us to confess and for the Emperor to forgive. From this day forth we wash from our mind all other thought of allegiance and enter upon a new line of conduct. If the Emperor will not forgive, we can only bow the head and die."

When this abject document was read before the court, before sending it, some thought it too humble, but the leaders said it was the only course left; so it was forwarded to the Manchu camp. Answer was returned that the Emperor's son had not yet arrived but that when he came he would reply. Strange to say no truce was made and the Manchu soldiers, fearing perhaps that a truce might rob them of the pleasure of scaling those walls that had defied them so long, approached the wall that very night and with scaling ladders a considerable number effected an entrance. But they had underestimated the determination and courage of the defenders, and those who got in were quickly dispersed by Gen. Yi Si-bak. Many Manchus fell in this desperate assault. Almost at the same hour a similar attack was made on the south side but there also the Manchus were check-mated by the watchful guard.

And now a diversion occurred. Generals Hō Wan and Min Yōng from the provinces approached with a force of 40,000 men and seriously threatened the Manchu flank. They were stationed on two opposite hills with a line of sharpshooters between. In the fight which ensued the Koreans held their ground gallantly and at first even made the invaders retreat; but this exhausted their ammunition and when the enemy reformed his lines and came on again to the attack there was nothing to do but retreat. The retreat became a rout and large numbers of Koreans were cut down, including Gen. Hō Wan. The other part of the army under Gen. Min Yōng held out a little longer but an unfortunate accident occurred which threw his troops into confusion. A large quantity of powder which was being paid out to the soldiers suddenly exploded killing a large number of men and depriving the rest of means for continuing the fight. So they met the same fate as the others. Those that the Manchus killed they stripped and burned but many fugitives likewise died of exposure and fatigue.

Gen. Sim Ynn had been fortifying Cho-ryang (Pass) but when he heard of the rout of the 40,000 men he took fright and retreated precipitately, telling all he met that there was no use in attempting to do anything. Gen. Kim Chua-yong, however, had more perseverance and came and encamped twenty miles from Nam-han, occupying a position that was specially annoying to the enemy. A fight was the result, in which the Koreans were at first successful, but during the night the Manchus were reinforced and cannon were brought to bear upon the Koreans. All the next day the Koreans fought desperately. Night put an end to the battle and the Koreans finding that all their ammunition was gone, silently separated, burning all bridges as they went.

The admiral of Chŏl-la Province desired to render aid to the king and so getting together a little fleet of boats he came north to Kang-wha and joined the royal forces there. The governor of Kang-wŏn Province excused himself from taking active part in the relief of Nam-han on the score of scarcity of food. For this he was afterward banished.

Singular events were happening in the north where Gen. Yang Keon lay with a considerable force a short distance north of Seonl. He was however a coward and dared not move hand or foot. Two other generals felt that they might get into trouble if they did do not something, and they had the happy thought that they ought to report to their superior, Gen. Yang Keon, for they knew he would do nothing, and thus they would be safe, for their responsibility would cease. So they went to him and urged him to advance against the Manchus. But he declined to do so, and even gave them a written statement to that effect. Armed with that they felt quite safe. So there they lay a month till they heard at last of the fall of Nam-han.

Of another stamp was Gen. Yu Rim. He was on the road between Seonl and P'yŏng-yang and, being attacked by the Manchus, he and his little band defended themselves with such good effect that the Manchu camp resounded all night with wailings for their dead. The Koreans, finding that their ammunition was almost exhausted, then planned an ingenious retreat. Loading their muskets they tied them to trees, attached fuses of different lengths and then silent-

ly retreated. The guns kept going off all night and so the enemy knew nothing of the retreat until it was discovered in the morning.

Another effort that was made about this time was that of Generals Kim Cha-jŏm and Yŏk-dal who had a following of some 7,000 men. Starting from the north they came down to the vicinity of Song-do. Unfortunately they had no scouts out and suddenly falling in with a Manchu force in the narrow passage a few miles beyond Song-do, they were thrown into a panic and it is said that 5,000 men were killed, though it seems almost incredible that only 2,000 men survived out of 7,000. Gen. Kim escaped by scaling the steep mountain side but his second was caught and bound. The two thousand survivors rallied and attacked the Manchus with such fury that they were forced back and the captured general was rescued. Gen. Kim Cha-jŏm then made his way to where Gen. Yang Keun was idling away his time, and together they awaited the surrender of the king. We may anticipate a few months and say that after peace was made these two generals were banished to distant places for their criminal cowardice.

Gen. Sin Kyŏng-wan, stationed at Ong-jin in Whang-hŏ Province, was surrounded by the enemy, but the place was so difficult to approach, owing to the roughness of the ground, that they could not reduce it; so, hoping to draw out the garrison they feigned retreat. Gen. Sin was not to be caught thus, and sent out one of his lieutenants to reconnoitre. That man happened to be just recovering from a wound, and so he did not go far, but spent the night in a neighboring inn. He came back in the morning and reported the enemy gone. Gen. Sin then led out his troops to take them to the vicinity of Seoul; but the Manchus, who were lying concealed in the vicinity, rushed out upon him and captured him. He was released only after peace had been declared.

At Nam-ban a severe mental struggle was going on. They well knew that surrender and humiliation were inevitable but their pride revolted at the thought, and each tried to throw the blame on the other. This may be illustrated by a single case which will show how mutual recriminations were being made in the very presence of the siege-weary

king. Yu Pak-jeung memorialized the king in these words : "Gen. Kim Nyu who holds the rank of General-in-chief is a man of no military skill, a man of jealous, vindictive temperament and his house is full of bribes. When the king came to Nam-han it was almost without retinue, but he, forsooth, must bring sixty horsemen at his back. And the females of his household came in litters. He it was who urged the king to give up the crown prince to the tender mercies of the Manchu wolves. He it was who compassed the humiliation of the king by advising him to send that self-effacing letter which, though so humble, was rejected." This is all the work of Kim Nyu." Here as elsewhere we see that personal spite has always been the rock on which the interests of Korea have been wrecked.

The emperor knew that he had the king secure, and he determined to delay the ratification of a treaty until his captive was reduced to the last crust, in order to brand upon the memory of all Koreans the indubitable fact of their vassalage and to teach them a lesson that they should never forget. And so the days slipped by.

On the sixth of the moon Korean messengers succeeded in getting through the Manchu lines and brought the king letters from his two sons on the island of Kang-wha, but the Manchus were aware of this and redoubled their diligence in guarding the approaches, and so the king was completely cut off from the outside. A few days later a costly joke was played by the Korean Gen. Kim On-yun. He led a small party outside the West Gate and soon returned with two heads. The king praised him and gave him presents of silk. The heads were raised on pikes, but behold, no blood came from them. A soldier in the ranks cried out, "Why is my brother killed twice?" The truth is that the General had beheaded two corpses of Koreans whereby to obtain praise and favor from the king. The king replaced the heads by those of the general and his second.

On the twelfth the king's emissaries went into the Manchu camp bearing a letter from the king. They were told that a great Manchu general was about to arrive and that they must come again the next day. The people in Nam-han were in desperate straits. All who had advocated continued

resistance now urged surrender, excepting Kim Sang-hŏn and Chŏng On, who said, "Not till every soldier is dead, and all the common people as well, will it be time to think of giving in."

The next day the messengers presented themselves in the Manchu camp as ordered. The general who received them said, "You broke your former treaty with us. Are you prepared to keep it if we make another?" The messengers beat upon their breasts and cried, "It was our fault and not the fault of the king. We are willing to prove this with our lives." "But why do you not come out and fight?" "We are an insignificant power and how can we hope to cope with you?" was the humble reply. The Manchu then broke the seal of the king's letter and read, "When we signed the former treaty you were the elder brother and we the younger brother. When a younger brother does wrong it is for the older brother to correct him, but if it is done too severely a principle of righteousness is broken, and the Supreme Being will be offended. We are dwellers in a corner of the sea. We know nothing but books. We are no warriors. We are weak and must bow before superior force. So we accept the clemency of the Manchus, and we are now vassals and you are our suzerain. When the Japanese invaded our land and we were on the verge of destruction, China sent her hosts and saved us. Our gratitude to them lives in the very fiber of our bones. Even at the risk of incurring your anger we could not bear to cast them off. If now the Manchu power shows us kindness and goes back across the Yalu, our gratitude toward them will be the same. We have been a long time imprisoned here and we are tired and cramped. If you consent to overlook our faults we will engage to treat the Manchu power rightly. These sentiments are engraved on our very hearts and we surrender ourselves to the clemency of the Manchu emperor."

Food was now practically gone. The officials themselves were put on half rations and even the king's daily supply was diminished by one third. At the very most there was enough to last but twenty days more. At this time the Manchus burned the buildings in connection with the royal tombs outside the east Gate, and also those near Nam-han. The smoke of the burning went up to heaven. These acts of

vandalism must have been a bitter drop in the cup that was being put to the king's lips. On the sixteenth Hong Sŏ-bong again went to the Manchū camp and asked why no answer was sent. The truth is that the Manchus had determined to first send and reduce the Island of Kang-wha. They answered, "Gen. Kong Yu-dŏk has gone with 50,000 men to take Kang-wha. We must wait till he returns." The next day they sent the king an insulting letter saying, "Why do you not come out and fight? We thought we would get at least a little fight out of you. Have not your soldiers learned to load and fire? China is your good friend; why does she not send and help you? Now you are starving and yet you have the impudence to talk about righteousness. Heaven helps the good and punishes the evil. Those who trust us we aid, those who oppose we decapitate. As we have become your enemies you see us here in force. If you will come back to your allegiance we will treat you as a brother. If you wish to live, come out and surrender; if you will come out and fight so much the better. Heaven will decide between us." This received from the Koreans, starving though they were, the following memorable reply, "We will die and not here in our fortress before we will surrender thus. Then there will be no one to answer your insulting summons."

On the eighteenth a Manchū general came near the South Gate and demanded that the king should come out and surrender or else come out and fight. The king thereupon sent a letter to the Manchū headquarters saying that he wanted to come out and surrender but that he did not dare to do so while the Manchū soldiers were prowling about the wall. As the king handed this letter to the messenger Kim Sang-hŏn snatched it from the messenger's hand and tore it in fragments saying, "How can you bear to send such a letter. Heaven will still favor us if we are patient, but if we send this we are truly undone." Then followed a scene in which the courtiers almost came to blows. Ch'oe Myŏng-gil took the fragments of the letter and pasted them together and the next day in company with another general took it to the Manchus. They were met with the gruff reply, "We do not want your letters. We want your king to come out and surrender." That night the Manchus scaled the wall on the east side and a great panic

followed, but Gen. Yi Keni-ch'uk, with a body of picked men succeeded in driving back the enemy. On the twentieth an answer was received from the emperor who said, "The reason why we demand that you come out and surrender is that we may have a visible proof of your sincerity. If we depart now leaving you still king of Korea all will be well. Why should I deceive you since I am conquering the whole world besides? Need I use guile? I desire to punish only those who advised you to cleave to China and prove untrue to us. Before surrendering you must send those men bound to me. I shall kill them but the rest of you will be safe. One thing is certain. I will read no more of your letters." When the king saw this he cried, "I cannot send those men bound to him." In spite of the ominous closing words of the emperor's letter the king again wrote saying, "Korea to the worshipful, glorious, puissant, merciful emperor, greeting. We are narrow and provincial people and very deficient in manners but the contrast between our present mental attitude and that of a few months ago is surprising. Among our councillors some argued one way and some argued another but now starvation has brought us all to the same point and we know that we must become subjects of the Manchu power. But since the days of Silla there has never been seen such a thing as a king going out from his fortress to surrender. We cannot do it in that way. If you insist upon it you will soon have nothing left but a fortress full of dead. I have signified my willingness to surrender but if I should go out to you the people would never again recognize me as king and anarchy will result. I long ago banished the men who opposed the making of peace with the Manchus, so I cannot send them to you, but the emperor must now be gracious and forgive our mistake." When the Manchu general was about to send this scornfully back Yi Hong-ju told him that it was written by the officials and that nothing more was possible; and that if anyone suggested to the king the advisability of coming out it would mean instant death. But the Manchu drove them away in a rage. One official named Ch'ong On violently opposed all these attempts at securing a cessation of hostilities and said it would be better to sit there and rot than to surrender. He urged that the fighting be continued.

Chapter VIII.

The refugees on Kang-wha .. crossing the ferry ...the Princess blames the commander....gra'n saved....cross-purposes .. Manchu rafts .. Manchus gain a footing on Kang-wha ... Gen. Kim's flight .. Koreans massacred ... royal captives ... suicide ... ancestral tablets dishonored ... list of the dead ... from Kang-wha to Nam-han ... fierce attacks ... hubbubulent ... the king learns of the fall of Kang-wha .. Manchu victims sent ... arrangements for the surrender .. the Manchu conditions ... the king comes out of Nam-han .. the ceremony ... disgraceful scramble ... the king enters Seoul ... condition of the capital .. Manchu army retires ... a high-priced captive... king and Crown Prince part ... rewards and punishments ... the island of Kodo taken ... an unselfish act.

We must leave the king and his court, facing starvation on the one hand and the deep humiliation of surrender on the other, and see how it fared with the people on Kang-wha. This island had earned the reputation of being impregnable, because of the failure of the Mongols to take it when the king of Koryo found refuge there. Kim Kyŏng-jeung was the commander of the garrison there and Im In-gu was second in command. Chang Siu had charge of the naval defenses. When the king sent the Crown Princess, the royal concubines, the second and third princes and the aged officials and their wives to Kang-wha a few days before his flight to Nam-han they were under the escort of Gen. Kim Kyŏng-jeung, who was also taking his wife and mother to the same place for safety. It was a long cavalcade, stretching miles along the road. Arriving at the ferry which was to take the party across the narrow channel to the island, Gen. Kim deliberately began by filling the boats with the members of his own family and fifty horse-loads of furniture which they had brought along, and the Princess and the other royal fugitives had to wait. For two whole days the Crown Princess was obliged to stay on the farther side in imminent danger of seizure by the Manchus. At last she summoned Gen. Kim and said, "Are not these boats the property of the king? Why then do you use them only for your relatives and friends while we wait here in danger?" As there was no possible excuse

for his conduct he was obliged to accede to the demand, but only just in time : for, though there were thousands of people still waiting to cross, a foraging band of Manchus arrived on the scene and the terrified multitude rushed headlong into the water, "like leaves driven by the wind," and multitudes were drowned. Large store of government rice was lying at Kim-p'o and Tong-jin, and as the Manchus had not as yet discovered it, Gen. Kim was able to get it across to the island ; but no one excepting the members of his own family and following were allowed to have any part of it. He had such faith in the impregnability of Kang-wha that he set no guards and spent his time in feasting and playing chess. Prince Pong-in suggested that it would be well to keep a good lookout, but the general replied sharply, "Who is in command of this place, you or I?" This Gen. Kim was the son of Gen. Kim Nyu who had charge of the defence of Nam-han and between them they managed things about as they pleased. There was a running fire of dispute between Gen. Kim and the other leaders on Kang-wha and anything but good order and concerted action prevailed among the forces set for the defence of the people there. The Manchus, although without boats, had no intention to leave the island untaken, and so they pulled down houses far and near and made rafts with the timbers.

As it was in the dead of winter there was much ice on either bank of the estuary, and as the tide rises some thirty feet there the crossing was a difficult feat, even though the actual distance was small. Soon the message came from the ferry guards that the Manchus had finished their rafts and would soon be attempting the passage. Gen. Kim called them fools for thinking the Manchus would dare to cross in the face of such obstacles, but when it was announced that they had actually embarked in their improvised craft he bestirred himself. He sent a force under Yun Sin-ji to guard the upper ferry, Yu Ch'ung-nyang took charge of the middle ferry, Yu S'ung-jeung guarded the lower ferry and Yi Hy'ung was on guard at Ma-ri san, still lower down. Gen. Kim stationed himself at the middle ferry. There was a great lack of arms, but as there were plenty in the Kang-wha arsenal the soldiers demanded them ; but Gen. Kim refused. It was the intention

of the Manchus to cross under fire of certain huge cannon which they had planted on the opposite bank. When the shot from these began kicking up the dust about Gen. Kim he found he was urgently needed elsewhere and was hardly restrained by the indignant outcry of his lieutenants. The Manchus were then seen boarding their strange craft and in the very fore front came a raft with seventeen men who held shields in one hand while they paddled with the other. Admiral Chang Sin was lower down with a fleet of boats and he made desperate efforts to come to the place where this crossing was taking place, but the tide which runs there like a mill-race was against him and he could make no headway at all. He simply stood in his boat and beat his breast with anger and chagrin. Kang Sin-sök was farther up the estuary with other boats and he hastened to come down; but it was too late. The first raft full of Manchus had gained a foothold on the island. The Koreans found their powder wet and the arrows exhausted. As a consequence the whole force, numbering about two hundred men, turned and fled before seventeen Manchus. These men paced up and down the shore waiting for reinforcements, for which they had signalled. Gen. Kim had already fled in a small boat, which finally landed him far down the coast. Then the whole Manchu army made its way across, some on rafts and some in boats which were sent from the island. The Crown Princess wanted to make her escape with her little two year old boy, but the Manchu soldiers at the gate of the fortress would not let her come out. She then gave the boy to Kim In and he managed to get through the lines and escape to the main land with the child, which he took to Tang-jin in Ch'ung-ch'ung Province. The Princess attempted suicide with a knife but did not succeed. The Manchus called out to Minister Yun Pang and said, "We will occupy the right side of the fortress and you and the royal personages and other persons of high degree can occupy the other side." They then took all the common people outside the North Gate of the fortress and set them in long lines. These people were all wondering what was about to happen, when out came a standard bearer carrying a red flag and behind him came a soldier with a bared sword.

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Mudang and P'ansu.

The book-divination of the *p'ansu* is of very many kinds. We have described one in our last issue. Another form of divination is carried on by use of a book called *Chân-sâng-nok* or "Record of Previous Existence." This form of divination is based upon the fact that many Koreans believe that the ills of the present life are the punishment for sins committed in a previous life and that present happiness is a reward or offset for suffering in a previous existence. It is only when one is in trouble or danger that he has recourse to this form of divination. Suppose, for instance, that a woman is constantly abused by a drunken husband and is driven to desperation. She will go to a *p'ansu* and ask him to consult his "Record of Previous Existence" for her. She tells him the year, month, day and hour of her own and of her husband's birth and asks what their previous existence was like and what the future seems to promise. From the dates given the *p'ansu* hunts up the corresponding formulae and finds perhaps that in a previous existence the woman was a bullock driver and her husband was the bullock, that she beat and abused the animal and as a consequence she is doomed to suffer at the hands of her husband. But he then proceeds to give her directions how to put an end to the unpleasant conditions of her life. For instance he may tell her to buy a bundle of sticks which have formed the inner part of flax stalks, tie them together in seven places like a corpse and set it up in the room. When the husband comes home drunk, she must

hide in an adjoining room. The husband will mistake the bundle of sticks for his wife and will fall to beating them. She must scream and cry as if she were being hurt. Presently the sticks will be broken into small pieces. This will be the sign of the breaking up of the husband's evil temper and from that time on he will not beat his wife.

Or perhaps a woman will ask the *p'ansu* to explain the enigma of life to her. He consults the book and then says, "In a past existence you were well off and you were kind to a poor starving dog that lived in your neighborhood. So when the time came for you to come to this world the Supreme Being decreed that the dog should come too, as your son. If you bring him up well and treat him kindly he will be your support in old age. That should be your chief care."

One of the favorite stories told of divination by the "Record of Previous Existence" is that of the country gentleman who made an honest if humble living by bringing wood to Seoul on a bullock and selling it. One day he came as usual and sold a load of wood to a famous *p'ansu* who lived near Yŏn-mot-kol in the eastern part of Seoul. Having deposited the load and received his pay he went toward the Northeast Gate but was overtaken by a severe thunder shower. In the middle of the storm his bullock was struck by lightning and killed. The poor man, thus suddenly deprived of his means of livelihood, could not reconcile himself to the loss and was determined to find out why it had happened. The bullock was skinned and its flesh sold but the hide and horns were taken home. The owner then looked up his records and found the very time when the bullock was born. Such records are frequently kept by farmers in the country. He then tramped in to Seoul and consulted the *p'ansu* to whom he had sold the wood, but to test the powers of the diviner he said that a son had been born to him at a certain time and asked to be told about his previous condition and his prospects for happiness. The *p'ansu* looked up the references and then turned to the farmer and said:

"This is no son of yours, it is a bullock and it is already dead. It was an evil being in a past existence. If you want to find out all about it go home and on the bullock you will find the proof of the truth of my statement."

The farmer, more mystified than ever, went home and examined the hide carefully but could find nothing. He was about to give it up when he found on one of the horns an inscription in small Chinese characters which read thus:

唐時丞相李林甫
九世娼妓三世牛
一生大惡姑未盡
天使霹靂殄餘罪

This by free translation means: "In the days of the Tang dynasty lived a prime minister named Yi Rim-po. After his death he was transformed nine times into a dancing girl and three times into a bullock but even so he could not expiate the crimes which he had committed; so Heaven smote him with a thunder-bolt and thus wiped out the debt." It is only necessary to add that this Yi Rim-po was one of the most corrupt officials that China has ever seen; which is saying a good deal.

Another form of divination is called Ok-c'hu-gyung, or, by free translation, "Thoughts on the works of the Jade Emperor of Heaven." If a man is afflicted by a disease caused by the presence of a demon so malignant that only the direct command of the deity can exorcise it, recourse is had to this book. Insanity is considered the worst disease in Korea and is believed to be caused by the most malignant imp. The method of exorcism is as follows. The *p'ansu* comes into the presence of the afflicted man and food is laid out as for a feast. The *p'ansu* then invites the various spirits to come and feast, such as the house spirit, the kitchen spirit, the door spirit. He orders them to go and invite to the feast the evil spirit that has caused the disease and if he will not come to call upon the master spirit to compel him to come. When he arrives the *p'ansu* bids him eat and then leave the place and cease to torment the patient. If he consents the fight is over but he probably will not submit so easily, in which case the *p'ansu* gets out the book and chants a stave or two. The mystic power of the book paralyzes the imp and he is seized and imprisoned in a stone bottle and securely corked down. In some cases he is able to burst the bottle, and then he will have to be invited again to a feast and sub-

duced by the hook. He is then put into a bottle, but this time the cork is made of peach wood which has peculiar power over imps, and the bottle is beaten with peach twigs to reduce the imp to complete helplessness. The bottle is then delivered to a *mudang* and she is told to go in a certain direction, which will prevent the return of the imp, and bury the bottle in the ground. The cure is now supposed to be complete.

Another kind of divination is called the *Ch'uk-su-gyŏng* or "Prayer Divination." This is accomplished without the use of any book and is used only in case of sickness. Ordinarily the *p'ansu* commands the evil spirits to do his bidding but in this instance he imitates the *mudang* by beseeching the imps to cease their torments.

The *Chi-sin-gyŏng* or "Earth-spirit divination" is used in deciding upon a good site for a house or what direction to go when moving from a house and how to secure good fortune in relation to the spirits of specific localities; or how to get rid of evils caused by the enmity of such spirits. The *p'ansu* advises the man by means of his supposed occult power. It is done by word of mouth but the formulae are all stereotyped ones and are handed down from generation to generation as secrets of the craft.

Such a large part of the *p'ansu's* work depends upon exact dates that he must have at his tongue's end the complete calendar for the past seventy-five years and the next seventy-five years. If you tell him, for instance, that you are forty-five years six months and nine days old he will tell you instantly the month and day of your birth, which is not a very simple thing to do seeing that he must remember on what years the intercalary month comes. For in Korean they go strictly by the moon and this requires the interjection of an extra month every two or three years or else they would soon have January come in mid-summer.

The *Song-sin-gyŏng* or "Spirit-sending divination." This is practiced when it is desired to cure a sick person who is far away and cannot be reached in time. Food is prepared, and the spirits are summoned who have charge of the five directions. They are told that in a distant province a good man is afflicted by an evil demon and one of the spirits is asked to go to the distant place and drive it away.

The *Man-sin-gyŏng* or "Ten-thousand spirit divination." Every year or two the *p'ansa* all get together and then summon all the spirits to a banquet. This looks very much like friendship but it differs from the relations subsisting between the *mudang* and the spirits. She is supposed to be inferior to the spirit while the *p'ansa* while often assuming a friendly attitude is supposed to be able to force his will upon the spirits.

The *Su-sin-gyŏng* or "Spirit-imprisoning divination." This is practiced only in the case of weak and wicked spirits who are themselves outcasts. They are supposed to interfere wantonly in men's affairs, to interrupt them in their work, to make them change their minds when bent upon some good undertaking. To overcome such a spirit the *p'ansa* gives the afflicted man a written formula or charm which he is to wear secreted on his person. If this does not suffice the *p'ansa* asks the spirits of the five directions to imprison the offender, which is promptly done.

The *Pung-sin-gyŏng* or "Spirit liberating divination." Suppose, for instance, that one of these lesser spirits, having been imprisoned as related above calls upon some spirit friend to get him out of trouble. This friend hastens to earth and afflicts some man. When called upon by the *p'ansa* to explain he says, "My friend has been imprisoned and I am in duty bound to help him. If you will see that he is liberated I will go surety for his future good behavior." The *p'ansa* therefore appeals to the spirits of the five directions and they let the incarcerated spirit out on bail, as it were.

(To be continued)

The Taiku Dispensary.

A DAY'S CLINIC.

During the forenoon the evangelistic helper sits in the waiting-room with a pile of tracts and Testaments before him, which he sells and explains to all who come. As patients from the country come early and have no-where else to stay

in town they make the dispensary waiting-room their headquarters and generally form a good audience. Each patient brings one or two friends to lend him sympathy and support.

Meanwhile the two medical students clean the drug and operating room, prepare instruments, dressings and everything else that is necessary for the afternoon's work.

After dinner the clinic opens with a religious service in the waiting-room, the physician, helpers and audience sitting together cross-legged on the floor. A passage of scripture is read and explained by the physician and a short gospel talk follows. All then bow in prayer. It is surprising to see how readily they prostrate themselves, although most of them have never before bowed to anything except their ancestral tablets and the graves of their parents.

The physician and students then cross the narrow yard to the combined consulting, drug and operating room and the patients are seen in the order of their arrival.

The first who appears is a boy called *Tori*, a stone. He had small-pox so badly several years ago that the scars on his nose contracted the orifice of one nostril completely and the other almost completely. A week before, a preliminary operation had been performed and today a round steel rod the size of the little finger is passed into each nostril and left there a moment. This is being done each day and it prevents recontraction.

A young man of twenty-four next enters and says "Peace be with you. I have had a sore on my left shoulder for thirteen months. I have used all kinds of medicine, but in vain. What can you do for it?" Examination shows it to be covered with hard black wax and a piece of paper stuck on tightly, which serves to keep all discharges in. Twenty minutes with soap and warm water discloses the ulcer which is dressed with zinc ointment and strapped with adhesive plaster. He is encouraged to learn that by coming a few times his shoulder will be well in three weeks at longest.

Then comes a man apparently in great pain carrying his arm in a sling. "Please look at my finger" and he sits down and begins to unwrap that member, laying the filthy rags carefully at his side. "Oh no! Throw those things away" says the helper. "But I shall want them again" he answers

in surprise. "We will give you fresh ones." He obeys grumbling at such unnecessary waste and shows a badly swollen hand and finger and an ugly wound.

"How did this happen?"

"A man hit me there." A common result of quarrelling in Korea.

"Well, my man, we will have to give you the *chim* (knife)."

"Can I stand it?" he asks.

"You'll have to. You are not prepared to take any 'sleeping medicine' (anaesthetic) today nor is there time to administer it. This wound will not wait another day. You may lose your finger."

"Go ahead then, since there is no help for it." He grits his teeth while counter openings are made, the wound is flushed with antiseptic solution and drainage introduced. He nearly faints but does not complain. He is a coolie and stands pain well compared with any other class of people in Korea.

"Now take this leaflet. It explains the Christian doctrine. Go home, read it carefully and come every day after dinner and have your hand dressed." To every patient who does not buy a book a leaflet tract is given.

Two cases of chronic dyspepsia follow. One explains his condition by showing his fist.

"I have something just this size in here," pointing to his stomach, "which I can't get rid of. I want some medicine to break it up."

After this a child of three years is brought in on a slave girl's back. The father accompanies her. I recognize the case as one for whom an appointment had been made ten days before, to operate and remove dead bone from the leg.

"Why did not you bring this child at the time agreed upon?"

"Because 'The Guest' came (small-pox) and the child could not leave the house." He removed the outer garment and showed the child's body covered from head to foot with

small-pox pustules. An abscess on the leg was opened and the father told to bring the child for the operation on the bone as soon as 'The Guest'* left.

Young Kim now appears, whose father beat him so unmercifully last year for gambling.

"Father presents his respects and begs you to accept this unworthy gift," and he advances and deposits a hundred eggs done up in straw in rows of ten.

"How is your father?"

"He is well and is studying the doctrine every day."

"And you too, I hear, have become a Christian."

"Yes, I too have become a believer," he says modestly. He then uncovers his thigh which was so denuded of skin and muscle by the beating which had cured him of gambling. It had healed once but had broken down again from lack of cure. This was the occasion of his visit.

After him comes a small boy with the itch and is given a clam shell full of sulphur ointment to rub in after a hot bath. Clam-shells are the cheapest form of ointment box obtainable and they answer the purpose very well. Coolies pick them up along the river and bring them in by the sack full to sell.

A man from a town sixty miles away comes in and says his boy is an idiot with spinal trouble and can neither stand nor walk. It is sad to hear him plead for medicine but of course it is useless.

Next comes a bright looking fellow of twenty-eight who greets me pleasantly and adds:—

"Will you please look at this?" There is a whitish spot on the brown skin just above the knee. I prick it with a pin and find that there is a space as large as the palm of my hand that has no feeling.

"You have no other spots like this?"

"No," he answers.

"I am very sorry but I fear I cannot do anything for you now. Next year when the new hospital is ready I may be able to give you some treatment." I do not mention leprosy but he understands.

*They always speak politely of the small-pox spirit, fearing to anger him and thus cause a more virulent attack of the disease. *Ed.*

Here is another patient who has been successfully operated on for harelip. He brings a friend similarly afflicted. A date is fixed for an operation and he promises to be on hand. From my experience Koreans are more solicitous about their looks than Westerners. Harelip even among coolies and farmers is a decided bar to marriage and many are operated on for this reason.

Medical treatment in the Far East is often very unsatisfactory. Of what use is it to give a man with chronic dyspepsia medicine when he eats a big bowl of under-done rice, raw pickled turnip and red pepper three times a day? When I tell them to eat wheat or buckwheat flour, soup, well cooked ground beans or eggs and chickens, if they can afford to do so, they answer, "How is it possible to live without rice? The other grains are cheaper but they have no taste."

The clinic is over and on the way home I take the road skirting the old city wall toward the inn where the boy stops who is being operated on for a skin disease and is brought every day on his father's back. Half way there I hear the sound of crying and overtake my young patient shaking with sobs trying to bubble along. His father sits in the gutter vomiting the excess of native wine which he has imbibed.

"He's all well," the father hiccoughs. "He can walk as well as I can." I return and direct the hospital assistant to see that the boy is carried home; and I decide then and there to do no more operating till the new hospital is done and there are wards to put patients in after operation. But even as this resolve is made I have a vision of suffering cases without hope of relief save from the foreign doctor. Is it not better to let them try to convalesce even in a Korean inn than to leave them to the tender mercies of the native druggist and his long black *chim* (needle for acupuncture)?

W. O. JOHNSON, M.D.

Korean Relations with Japan.

(*Second paper*)

ENVOYS FROM VARIOUS JAPANESE RULERS.

In the last year of Kwang-hŭi's rule in Korea two envoys came from Japan; Gembo (玄坊) and So Sanukino (宗續). They asked that they be allowed to put up at a guest house in Fusan called the Yu-pang-wŏn. The request was granted. But in 1637 the Daimyo of Tsushima asked the Korean government to take back this seal. It was done but the seal was returned two years later.

When Taira no Yoshitomo (平義智) became Daimyo of Tsushima he asked the Korean government in 1612 to confer a seal upon him in consideration of the faithful services of Chong Ung-man (宗熊滿). The government answered: "As you have mended your mind and followed the example of a patriot it is right to show you favor." So the seal was given. In 1616 Taira no Yoshinari (平義成) became Daimyo in place of his father. It was his duty to send back the seal to Korea but he was very anxious to keep it, so he wrote saying, "My mother holds the seal and I cannot well obtain possession of it, please let it stay here until I have a son to succeed me as Daimyo? The government graciously consented. But in 1658 when this Daimyo died the government sent and took back the seal, and for a time the sending of envoys was discontinued.

Whenever a gift (進上) came from Japan each portion was in charge of a separate Japanese. Each of these had three men under him and forty boatmen. The length of stay at Fusan and the feasting were according to the ceremonial observed from former times. The presents consisted of black lacquered objects; writing paper; ink-stones for several colors of ink (like a palette. *Id.*); of each of these there was one bundle; 300 pounds of black pepper; 300 pounds of sonok (蘇木) (Sapan-wood, or Brazil-wood, a dye-wood *Id.*); 14, 3 pounds 5 1/2 oz. of copper; 400 pounds of lead. This was received by the Korean government and the government sent back to Japan in return one pound of ginseng; one tiger-skin; one leopard skin, two pieces of grass-cloth; two pieces of white silk;

two pieces of dark linen; five pieces of cotton cloth; twenty brush pens; twenty pieces of ink; two falcons; five figured mats; two oil paper canopies; and if the Japanese were particularly insistent there were added ten ounces of ginseng; ten pens; ten pieces of ink; two falcons; two mats; three quires of white paper; two seam pressers; two brushes; two ink-water cups; two ink-stones; four fans; four fine tooth combs; six measures of honey; six measures of buckwheat flour; a kind of pearl barley, six measures; six measures of wild sesamum oil; two pecks of brazil-nuts; two pecks of English walnuts; two pecks of jujubes; two pecks of chestnuts; two pecks of pine nuts; two tigers' galls; two dogs; one quire of umbrella paper.

If the Japanese were not able to bring the copper and lead and other specified articles they brought 928 pieces of common cotton cloth and in addition, for trading, 3414 pieces.

Taira no Yoshizane (平義真) was the son of Yoshinari (義成). In 1641 he sent two envoys to Korea, Sekijo (碩恕) and To-Tomonawa (藤智縄) and asked for the royal recognition, but the Korean government replied that it could not be done until the seal which had been sent to his father was returned according to custom. So the envoy sent word to Tanshima and the seal was sent to Fusan. The envoy then said to the government, "Yoshizane was born in Yedo (江戸) and is greatly beloved by the Shogun. So Korea must treat him better than it did his father and must give him more than is specified in the convention of the Man-song-wün." Two years the king waited before answering this request and then he said, "These dwarfs try to treat us like 'three in the morning and four at night' and they seem to think we are children. They do not show any gratitude for our favors. Give them what they want this time but let it clearly be understood that this is to form no precedent." (The allusion to 'three in the morning and four at night' refers to the man who had some tame squirrels and fed them three chestnuts in the morning and four at night but every alternate day fed them four in the morning and three at night. The silly animals complained about it whenever they received three in the morning, not recognizing that they received one more at night to make up the difference, so this reference is a slur on the Japanese as if

they had not wit enough to see when they were well off. *Ed.*) It was not until 1655 that Yoshizane became the Daimyo of Tsushima and announced the fact to the Korean Court and was given a seal. In 1703 he died and for a time the sending of envoys was discontinued.

THE YEARLY ENVOY.

The first boat of the year brought the New Years greetings. In the second moon the envoy put up at the I-jüng-am. In the third moon the envoy was put up at the Mansong-wün. In the sixth moon a special envoy came from Tsushima. If any occasional boats came they received no favors from the Koreans. Each man connected with these embassies, from the chief down, received one peck of rice a day for his sustenance. Upon disembarking they drank tea and the length of their stay was discussed and agreed upon.

Up to this time the Koreans had been accustomed to use the Ming calendar but in 1636 they changed to the Manchu calendar, but only used the name of the cyclical year and not the name and year of the ruling sovereign in China.

THE YEARLY ENVOY BY THE FIRST BOAT.

Each of the seventeen boats that came yearly brought a letter addressed to the *Cham-eui* of the Board of Ceremonies. The envoy, the commander of the boat and the custodian of the gifts each had three men in his suite. There were forty boatmen and fifteen men to procure wood and water. They came to Fusan and stayed eighty-five days. Every day the envoy received:

Rice	4 measures	Millet	1 measure
Rice flour	1 ..	Honey	½ handful
Beans	6 ..	Shell fish (<i>Haliotis</i>)	2 ..
Rice for wine	2 .. 4 handfuls	Shelled Chestnuts	3 handfuls
Condiment	4 ..	Jujubes	3 ..
Vinegar	4 ..	Codfish	1 ..
Sesamum oil	1 ½ ..	Sand-fish	4 ..
Small shell fish	6 ..	Cuttle-fish	1 ..
Salt	3 ..	Dried Persimmons	2 sticks
Mustard	½ ..	Beche-du-mer	5 handfuls
Dried fish	5 ..	Hen	½ ..

Seaweed	2	ounces	Eggs	3
Herrings	4		Chestnuts	1 measure
Buckwheat	1	measure	Yeast	7 handfuls

The commanders of the boats and the custodian of the gifts each received the same as the envoys except that the hen, the eggs and the chestnuts were omitted.

Of the three attendants one received nothing, because the rule was that only two should come, but the Japanese tried to increase the number by sending three. The two who were recognized by the Korean government received each :

Rice	3½	measures	Seaweed	2	oz.
Rice flour	1	"	Herrings	4	
Beans	4	"	Buckwheat	1	measure
Rice for wine	3 4/10	"	Millet	½	"
Vinegar	4/10	"	Honey	3/10	handful
Condiment	4/10	handful	Shell-fish	1	
Oil	1	"	Cuttle-fish	4	legs
Shell-fish	7/10	"	Beche-du-mer	¼	measure
Salt	2	"	Hazel-nuts	3	handfuls
Mustard	4/10	handful	Yeast	7	"
Dried fish	3				

The forty boatmen each received two measures of rice a day and all together received other things as follows :

Rice for wine	5	bags	12	pecks	
Rice for vinegar	1	"	2	"	
Gluten rice	2	"	3	"	2 measures
Condiment	1	"	1	"	9 "
Buckwheat	2	"	11	"	5 "
Yeast	9	bundles	9	cakes	4 handfuls
Oil	4	pecks	8	measures	9 2/10 handfuls
Honey	1	"	7	"	4 3/10 "
Salt	10	"	7	"	2 "
Seaweed	32	lbs	14	oz.	
Mustard	1	peck	5	measures	6 handfuls
Injubes	7	"	4	"	7 "
Chestnuts	8	"	3	"	
Shelled chestnuts	7	"	4	"	7 "
Dried persimmons	40	bundles	8	sticks	
Hazel nuts	4	pecks	9	measures	8 handfuls
Live hens	50		Eggs	249	

Shellfish	2 pecks	5 measures	5 handfuls
Fresh fish	219		
Shell fish (huliotis)	6 packages	6 sticks	4 pieces
Beche-du-mer	1 bag	3 pecks	7 measures
Cuttle-fish	31 and	1 leg.	
Sole	124	Fish fry	352
Herring	83 bunches of 100 each		
Dried fish	174	" " " "	"

In all it amounted to 58 bags and 14 pecks of rice, 14 bags and 11 pecks of beans, wine and side-dish rice 115 bags, 14 pecks, 3 measures, 7 $\frac{15}{100}$ handfuls.

Review.

Evolution of the Japanese, by Sidney L. Gulick. It is surprising to note how few, comparatively, are the books on Japan written by people who have lived long enough to see things in their proper perspective. This book, which is before us, is such a work. Mr. Gulick has been in close contact with the Japanese people for upwards of fifteen years and starts with the very true but often controverted statement that Japan is neither a purgatory nor a paradise. That it is a serious attempt to get at the basic characteristics of the Japanese is shown by the headings of the chapters; Sensitiveness to environment, heroes and hero worship, cheerfulness, industry, suspiciousness, jealousy, ambition, conceit, patriotism, courage, aesthetic characteristics, memory, imitation, originality, inventiveness, imagination, moral ideas, etc., etc. As there is nothing in the book bearing directly upon Korea we cannot discuss at length the excellencies of this book, but this much we can say that up to the present time no other book has come under our notice that treats the Japanese with such *sympathetic impartiality* as this. We believe that it is one of the books that will live. It is printed in splendid shape by the Fleming H. Revell Company, at \$2.00 net.



A Catalogue of the Romanized Geographical Names of Korea, by B. Koto, Ph. D., and Prof. Kanazawa, both of the Imperial

University, Tokyo. This is a neat 12 mo. volume of about one hundred and seventy-five pages, giving something over 6,000 Korean geographical names in romanized form together with the Chinese characters and the name of the province in which each place is found. It includes the names of towns, rivers, mountains, passes, plains, islands, ferries, valleys, promontories, bays, harbors, bridges, rapids, etc., etc.

The work is carefully done and the result is satisfactory in many particulars. The authors are to be complimented upon the accomplishment of their task, but we are in justice bound to point out one or two facts that seem to have been overlooked. It is called a romanization but in fact it is a transliteration. The system of transliteration is a mixture of several systems, which is very unfortunate. No account is taken of the two very different sounds of the letter ㅍ which is always transliterated *p*. For instance the word ㅍ means variously either a plain or a bee according as it is pronounced *pul* or *pol* but the authors make no distinction. It is well recognized that the double vowels after the letters ㅏ and ㅗ are pronounced as single vowels: e.g. ㅗ is *sang* not *syang*, and yet the authors of this book have constantly introduced the *y* which no one pronounces. The laws of euphony are handled carelessly in such cases as *Am-nok-gang* which should be *Am-nok-kaug* for the sonant *g* cannot follow the surd *k* in a Korean word. The use of *ai* for the ㅐ seems to us cumbersome. Why the accent? The *ai* alone or the *ǎ* alone would have been better. We do not consider the use of the letter *x* in such words as ㅗ산 to be practical. It has become the well recognized practice to write this word *Wonsan* and we doubt if there is any use in trying to make a change. They spell the name of this port *Uonsan* in which there are two serious blemishes, namely the *u* and the *õ*. The first syllable is pronounced precisely like the English word "won." Who would recognize the Korean word for boulder or precipice in the transliteration *hukoi*. No Korean word begins with a sonant. The first syllable should be *pa* not *ba*. If we follow the spelling, *hoi* might be proper for the last syllable ㅜ but Koreans universally call it *ui*, so that the authors have evidently transliterated and not romanized. Their system is literal and not phonetic, which we deem to be the difference between

transliteration and romanization. They transliterate the Chinese character 咄 as *djyōi* when in truth simple *je* is quite sufficient. We are given the word *chhyōng-chhyūn-bahoi* when *ch'ōng-ch'ūn-pawi* would have been much nearer the Korean pronunciation of the word.

On the whole we do not see to what considerable use such a book can be put. It gives simply the bare names of places and the provinces in which they are but we are not told the distance from the capital, the relative size or importance of the place nor any other facts that would be of general or specific interest. The only use for it seems to be to show foreigners how the names of Korean places should be transliterated. In this it follows no one of the various systems heretofore formulated but adopts a new one of its own. We very much doubt whether in the face of the existing French system of transliteration and the system of romanization adopted by the Korea Branch of the Royal Asiatic Society there is room for a third system.

Odds and Ends.

Good Cutlery.

A gentleman was making repairs about his house. While a wall was being demolished he heard the sharp ring of metal. He called the workmen and demanded what it was that had fallen. The men produced a small knife and handed it to the gentleman. The latter grasped it eagerly and looked at it with utmost interest. It was evidently some long lost heirloom that he had recovered. At about the same time a merchant was making ready to go China to buy in a stock of goods. The gentleman called him in and said, "When you are in China I wish you would buy me a few thousand books and bring them over with you." The merchant of course had to assent but as the gentleman made no mention of money to pay for the books he lingered about the door. At last the gentleman took out the knife he had recovered and held it out saying, "Well, then, take this," but without any kind of explana-

tion. The merchant was mystified but went away with the knife. On opening it he was almost blinded by the light that flashed from its blade, reflected from the sun. So he pocketed it and sailed for China. One of the articles that he intended to buy was jade mouth pieces for pipes, so he went to the jade cutters and saw them laboriously chipping away at the hard substance. He drew out his knife and said, "Try this knife on the jade." They did so and found that they could cut it like chalk. The jade merchants congregated and examined the knife with awe. Such an instrument was never heard of before. "How much for the knife?" "A million cash!" "Nonsense, you don't mean you will sell it for that!" "O, no, (with true Korean astuteness) did I say one million? I meant *ten* million." "We should be ashamed to take it for such a low price, we will give fifteen million." So fifteen million it was, and the merchant went home with a long string of carts loaded with books and the remainder of the money, which amounted to five million cash. He deposited the books at the gentleman's house and offered to give up the cash, but the gentlemen grew angry at the mere mention of money and threatened to have the merchant beaten, "What, do you mean that I am to bargain and haggle about a little money? I have the books and that is all I want. Keep the vile trash!" The merchant accepted the rebuke with some complacency and asked about the knife.

"That knife," said the gentlemen "was one of two that were made by the first Emperor of the Chin dynasty in China. One is still there but one disappeared. How it got to Korea I do not know, but it has been in my family for several generations."

Archery Under Difficulties.

Ch'oe Myŭng-geui was an archer. Not one of the kind that goes to war and shoots to kill but the kind that likes to foregather with his cronies of a summer afternoon and shoot at a mark. The only thing that troubled him was that he was never able to provide a lunch for his friends when his turn came round. He was too poor to do it, and one day one of the fellows chaffed him about it good-naturedly. He was deeply chagrined and averred that on the next day he would provide the crowd with a good lunch in spite of his poverty.

He went home and asked his good wife what he was to do about it for he had pledged his word to set out a feast. The poor woman looked blank for a moment but then said he need have no fear; she would have everything ready. Ch'oe was surprised at this but supposed that she knew what she was talking about; and so he dismissed the matter from his mind. The next morning the wife cut off her hair and sold it for four dollars. With the proceeds she bought the materials for a feast and when all was ready she sent it out to the archery grounds on the head of a slave woman whom she hired for the occasion. All the men were waiting impatiently for the food and Ch'oe was getting restive. At last he got up and strode down the hill to find what was the matter. There he found the slave woman seated on the ground with the good things all scattered about and the dishes broken. She had stumbled and fallen with her load. Ch'oe went back to his friends and explained the situation. He declared that he never would meet with them again, he was so ashamed. So he bade them all good-bye and hurried away. He had determined to become a thief. That night he broke into a rich man's house and demanded a hundred ounces of silver. As the rich man had no choice but to be murdered or pay the money he handed over the hundred ounces of silver in bars of ten ounces each. On his way home Ch'oe lost one of the bars, but discovering his loss he hurried back to find it. He met a man standing in the corner who said, "What is your hurry? Have you lost something? Is this it?" and he held out the silver bar. Ch'oe was startled. Here was a man that not only would not steal but would not even keep silver which he found in the street. He took the silver bar, thanked the man and hurried home. It was nearly morning but he still had time to carry the silver all back to the man from whom he had stolen it and when that gentleman politely asked him to accept one bar as a gift he refused. From that day he was not only honest but diligent and in due time he secured a good position in the army. So, after all, his wife's sacrifice of her hair was not in vain.

**The Crying
Seed.**

We do not know whether botanists generally are aware that the tree scientifically known as the *Saphora japonica*, if it lives three hundred

years, will, from that time on, bear each year a "crying seed." Of course it bears thousands of seeds each year but only one of them will be able to cry. If anyone is so fortunate as to secure one of these and eat it he will be ten times as bright as ordinary men. That is why Yun Häng-in of the 18th century was such a remarkable scholar; and others might be named. But the trouble is that every year the magpies secure the "crying seed" and do not give us poor humans a chance. This is why the Koreans say that magpies have more sense than any other bird. There is only one way to secure a "crying seed" and it takes time and patience. When the late summer comes and the seeds are forming, the tree must be covered with a net to keep the birds away. When the seeds are ripe they must be picked by hand with utmost care. Take them into a room, divide them into four parts and put the separate parts in the four corners of the room. Just at midnight the "crying seed" will cry and you can tell which corner it is in. Throw away the seeds in the other three corners and on the following night divide the remaining seeds as before and listen for the cry. After a couple of weeks you will, by a process of elimination, discover which is the valuable seed, and having found it, swallow it immediately. You will never hear the end of it.

**Dragon Gate
Mountain.**

In the town of Yang-geun, 320 *li* to the east of Seoul, there is a famous mountain called "Dragon Gate Mountain." It is believed that once in many hundred years a dragon assumes the shape of a horse and comes forth from the ground somewhere on this mountain. The last time one appeared was about two centuries ago but as there was no one worthy to ride it the horse finally died and was buried there with great honors. The grave is shown today as well as a depression or hollow in the ground which marks the spot where it emerged.

This particular liar was the best fisherman on the river. The subjects of the Dragon King were daily decimated by the skill of this man. The Dragon King therefore determined to teach him a lesson. It was winter and the fisherman sat patiently on the ice beside the hole through which he was fishing. Presently he nodded and fell asleep. The Dragon

King appeared to him and said, "You are a terrible man. None of my people are safe with you around. I am going to teach you a lesson and let you see how it feels to be caught." Instantly the fisherman perceived that he was changed into a fish and was swimming about under the ice. After a while the novelty of the situation wore off and he began to get hungry. He saw a little fish before him and took it at a single mouthful; but in another instant he felt a cruel pain in his mouth and found that he was securely hooked. He was drawn to the surface and jerked out of the water unceremoniously. He looked up and saw that it was one of his own cronies who had caught him. If he only could speak and explain matters! But this was impossible. He was taken away to fish market and laid upon his side on a board. People came along and felt of him. Some of them were his own friends. By and bye someone caught him by the gill in a most cruel manner and carried him home. He was laid on a block of wood and someone took a knife and began scraping off his scales. This was altogether too much and the fisherman suddenly awoke and found that one of his friends was punching him with a stick to awaken him. Without a word he drew in his line and trudged home, but he was never seen on the river again. He knew how it felt. He had *been there*.

Well up in Literature.

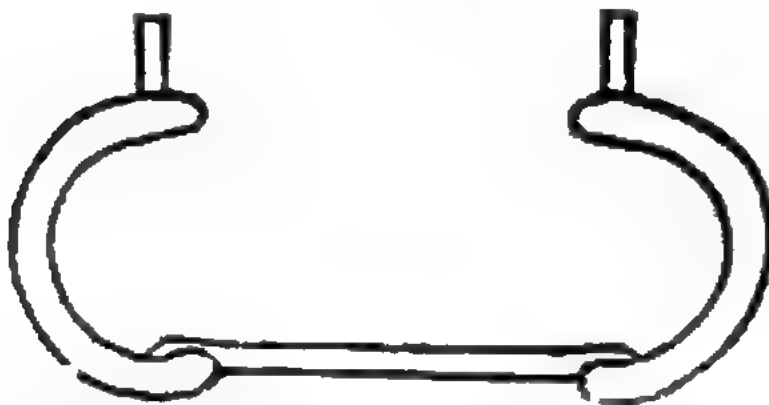
Koreans rejoice in stories of men who had the classics at their fingers ends and could quote volume and page. They say that the finest palace ever built by an emperor of China was built by *A-hang Kung* (阿房宮) an emperor of the Tsin dynasty which flourished 255-209 B. C. When an enemy set fire to it three months were required to complete its destruction. The tiles on the roof were of especially fine make and those placed along the edge bore an inscription in the Seal Character. The fire hardened these tile to such a point that in after years when one was dug up it was used as an ink stone. One of these stones found its way to Korea and was used by kings early in this dynasty, but was finally lost. About the year 1840, as one of the small ponds in the "Old Palace" was being cleaned out, this tile was found, but neither the king nor any of the courtiers could tell what the inscription was. At last they called up a celebrated scholar of that day named Kim

Ch'ing heui, gave him the fragment of earthen ware and asked him what it was. He studied carefully a few minutes and then said:

"This is a tile from the palace of A-bang Kung of the Tsin dynasty. If you will look in the four hundred and thirty-seventh volume of the Sa-go Ch'ün-Sō (四庫全書) and the nineteenth page you will find a verification of my statement." They were incredulous but when the book was produced from the library it was found to be even as the scholar had said. His literary name is Chu-sa.

The boats of Sung-jin.

It is curious to note how, within such a limited area as Korea, such different styles of boats are used in different localities. One of the strangest is that used on the north-eastern coast in the vicinity of the new port of Sung-jin. Two great pine logs are hollowed out in the form of a dug-out. They are then laid side by side, the hollowed side of one facing the hollowed side of the other. At one end they are fastened firmly together but at the other end they are drawn apart a distance equivalent to one third their length. A floor is then inserted and planks are put along the sides on top to prevent the waves from dashing in. The cross-section of such a boat would look something like this.



They look exceedingly clumsy and are much heavier than boats of the same size in other parts of the country, but those who use them affirm that they are the best boats used. Which reminds us of the Korean proverb that "Even the hedgehog says her young ones are smooth."

**Cure for Canker
Sores on the
Tongue.**

Koreans say that canker-sores on the tongue are caused by drinking water out of a gourd dipper that has been scraped over a sandy surface and some of the grains of sand have adhered to its under surface. The certain cure is to find a dipper of such a kind, take off some of the grains of sand and apply them to the tongue.

**A new kind of
Faith Cure.**

A gentleman was sorely afflicted with sore eyes and came to the doctor for treatment. The doctor looked him over and then suddenly remarked: "You have a much worse disease coming on than your eye trouble. It will attack you in the groin and will probably prove fatal. The only way to prevent it is to keep the two thumbs pressed against the groin on either side. If it can be held off for four days you will recover. But you must never take your hands away or it will be of no avail. The frightened man went home with his hands on his hips and for four days and nights maintained the required posture. During that time his eyes got well. He came back to the doctor and said, "I have felt no trouble in the groins at all." The doctor laughed and said, "That was only a trick to make you keep your hands away from your eyes. I see they are well now." The patient was somewhat disgusted but had to join in the laugh against himself.

Editorial Comment.

In recent issues of the *Review* have appeared several short letters on the Siberian railway. Since our return to Seoul *via* that same route we find that many statements are circulating which are quite contrary to what we there affirmed from personal observation. For instance it said that fees and tips are excessive. This is directly contrary to the experience of everyone on the trains by which we travelled both east and west. Some have said the food is poor. This again is a statement not warranted by the facts. The fare is excellent. Some complain of the slow rate of speed, but if one gets through to London in seventeen days from Dalny why should he com-

plain, when any other route would take him twice as long? In those letters we stated frankly all the valid objections that can be raised against this route and we have nothing to alter or retract in the statements there made.

The press of the Far East has given a good deal of attention to the Russian request for a concession at Yongampo near the mouth of the Yalu River. It is not our purpose to discuss the right and wrong of the question. Of course the Korean government has a perfect right to grant or to refuse the request, but the question is a complicated one and the balance is so nicely adjusted that an error one way or the other might easily be fraught with momentous consequences. It is our purpose rather to give a little sketch of this port which, we think, will throw some light upon the refusal of the government to turn it over to Russia or to a Russian syndicate. It is one of the ten great historic ports of Korea. They are, in order, beginning with the northwest border, (1) Yong-ampo, (2) Cheung-nampo, (3) Kangwha, (4) Nam-yang (Near Asan), (5) O-ch'ŏn (North of Kusan), (6) Mokpo, (7) Masampo, (8) Fusan, (9) Wonsan, (10) Kyŏng-heung (mouth of Tuman River). We have heard so little about some of these places that it is difficult for us to realize the importance that they assume in the Korean's mind. In the days of ancient Ko-guryŏ a Chinese army of 300,000 crossed the Yalu and encamped at Yongampo and from that point were driven by the Ko-guryŏ forces and handled so severely that the records say that only seven thousand ever got back across the Yalu alive. This alone would make the place a very important one to the Korean. During the Koryŏ dynasty 918-1392 A. D. the Mongols assembled at this point in force and began their depredations. When the Manchus invaded Korea this place was guarded so carefully by the Koreans that the invaders left it and passed by to the west. Thus we see that it has figured prominently in Korean history and the Korean government is bound by sacred tradition to guard it as sedulously as any other portion of the peninsula.

The present indications are that Korea will be blessed with the largest rice crop that she has enjoyed for the last

ten years. This of itself might not mean so much, but the fact that the crop in Japan is also very heavy makes it improbable that the export of Korean rice will largely deplete the storehouses in Korea. The result must be that the price of this great staple will fall and that the people will benefit by it. One thing is very apparent. People who earn their living by honest labor in Korea are better off than ever before, while those who stick to the old regime and consider work beneath their dignity are being driven to desperate straits. At the present moment the condition of hundreds of the poor gentry that live on the slopes of Nam San is most pitiable. They have never worked and would not work if they had the opportunity and the consequence is that they are starving to death. We believe that the rising generation will to some degree shake off this unworthy *yangbanism* and acknowledge the dignity of labor. If they do not they will receive their just dues at the hands of society.

One of the outward signs of the times is the decrease of interest in education. All the schools both public and private are languishing. One of the leading private schools in Seoul, that once had sixty students, now has seven. It is said that the boys believe that the names of all students who attend these schools are inscribed in the books of the Police Department and that they are held as government suspects. In other words the idea of a liberal education is assuming something of the aspect that it has in Russia. Instead of being considered the very bulwark of the state and the guarantee of national prosperity it is looked upon as a disintegrating force inimical to the state. And yet the government does not supply any substitute for a modern education to occupy the minds and arouse the enthusiasm of the young men. The re-establishment of the old-time *kyang* would be preferable to the present condition of stagnation in educational lines. Many people have rejoiced over the abolition of the *Kyang* but we should remember that it was the one great centralizing force which helped to keep the distant province in touch with the capital. It was one of the great safeguards against disaffection. It was less an educative than a political factor but as

such it was of great importance. Its abolition without the substituting of anything in its place was a calamity to the state.

News Calendar.

FROM NATIVE PAPERS.

Kwak Kwang-heui, secretary of the Korean Legation at St. Petersburg came back to Seoul on important business during the early summer but started again for his post on August 30th.

On August 22nd the government decided to make Eui-ju an open port and place a custom house at Yongampo. The distance between the two is about the same as between Pyeng Yang and Chinnampo.

During the past month the mortality among Korean cattle has been very great. An attempt has been made to quarantine them at the city gates and not allow diseased cattle to enter but probably with little success.

Gen. Pak Sŏng-geon and Gen. O Po-yŏng have been detailed to go to Japan and attend the military review to be held there this Autumn.

Kim Keui-chung of Tong-pok in Chulla Province subscribed several hundred bags of rice to save the starving people. They propose to rise a monument in his honor.

Koreans in the far northeast who sell cattle in Vladivostok complain because their cattle are stopped and held in quarantine by the Russians and they ask the government to open a sort of port at the mouth of the Tuman River called Ling-grui-po or "Bear Harbor."

Yi Kyŏng-jik the newly appointed prefect of Yung-ch'ŏn, where Yongam-po is situated, writes that the Russians have erected eighteen common tents and two large ones and that there are 128 Chinese huts. That the Russians number over seventy and the Chinese 1300. He affirms that they have seized many Korean houses and torn them down without payment and that they have made it impossible for Koreans to live in the neighborhood.

The Japanese Minister informs the Korean government that many Koreans finding it quite impossible to obtain legal redress through the governor of South Kyung Sang Province have applied to the Japanese Consul in Fusan, and the government is urged to appoint a governor who will attend more strictly to his business.

On August 26 one hundred and thirty-one Koreans were shipped to the Hawaiian Islands.

A Korean salt merchant in Wonsan having been, according to his statement, cheated out of some money by a Japanese and being able to obtain no redress in that port came up to Seoul and tried to interest the

Japanese Minister in the matter. Being unsuccessful he grew desperate and one day in August seeing the Japanese Minister riding by in a jinriksha he gave the vehicle a violent push which overturned it. He was promptly arrested but it is said that the mayor finds it hard to pronounce sentence as this offence is without precedent in Korea.

On August 25th the Russian Minister went to the Foreign office and urged that the lease of Yong-am-po to Russians be granted. In spite of his urgent appeal the minister declared it was impossible. On the 27th the Russian Minister went again to the Foreign office at noon and remained till seven in the evening but the Minister being ill did not put in appearance. The Russian Minister then declared that he would have nothing more to do with the Foreign Minister relative to this business but would appeal directly to the emperor. On the same day the Japanese Minister sent a letter to the Foreign office saying that if Korea should grant the Russian demands relative to Yong-am-po it would be equivalent to repudiating all friendly relations between Korea and Japan.

The French Minister has applied to the Foreign office for a permit for the Roman Catholics on Quelpart to select a site for a cemetery.

The *Whang-sung Sin-mun* grows facetious. Its issue of August 30 contained the following imaginary conversation between two boys, one from the Eastern part of Seoul and one from the Western part. It took the form of a series of conundrums.

EASTERN BOY: Who is it that makes the best interest on his money?

WESTERN BOY: Korean country prefects (referring to purchase of office).

WESTERN BOY: Who is it that condemns whether there be any crime or not?

EASTERN BOY: Korean wealthy men (referring to extortion on the strength of false charges).

EASTERN BOY: What is the great make-believe?

WESTERN BOY: Korean Education (a mere pretense).

WESTERN BOY: What is no better than nothing at all?

EASTERN BOY: Korean soldiers.

WESTERN BOY: What is it that looks well on the outside but means nothing at bottom?

EASTERN BOY: The Anglo-Japanese Alliance.

EASTERN BOY: Who is it that fears the strong and ridicules the weak?

WESTERN BOY: Japan (who fears Russia and ridicules Korea).

EASTERN BOY: What is it that has the heart of a wolf and where does it show its teeth?

WESTERN BOY: Russia in Manchuria.

WESTERN BOY: What is it that can be heard but is nowhere visible?

EASTERN BOY: The war between Japan and Russia.

On September 1st the Law Department laid before His Majesty a complete report of the difficulties between the Roman Catholic and Protestant people in Whang-hā Province which Yi Eung-ik was sent to investigate last Spring. The report stated that Yi Eung-ik had carried out his work in a thorough and commendable manner and it was apparent that the conditions in that province were quite unbearable. The Emperor replied commending the work of the commission and ordering that the recommendations of the commission be carried out. The recommendations were that the chief offenders among the Roman Catholics be arrested, brought up to Seoul and tried, and that the secondary offenders be dealt with by the Governor of Whang-hā Province. The native papers of September 9th state that many people in Whang-hā province in recognition of the splendid service rendered by the commissioner Yi Eung-ik, have raised a monument in his honor, and that the French Minister, learning of this, sent a despatch to the Foreign Office that the two French priests Wilhelm and Dolcet had, by false accusations been deprived of their reputation and therefore it had been made difficult for them to live here. He asked what Yi Eung-ik had done that made him worthy of having a monument raised in his honor, and demanded that orders be given for the destruction of the monument. He also demanded that as Yi Eung-ik had attacked these priests with false testimony he should be brought face to face with the priests and the case should be tried. The Foreign Minister replied that the case had already been tried and there was no call for a new trial.

On Kangwha seventy-seven houses were destroyed by heavy rains early in August and rice fields that required 360 bags of rice to sow were destroyed.

Because of the failure of the spring crops in South Hamgyōng Province the governor sent an open letter to all the wealthy men of the province urging them to subscribe for the relief of the starving. The response was a contribution of \$21200 with which a great deal of the suffering was alleviated. The people are loud in their praises of the governor.

About the end of August a band of armed robbers rushed a market place near Chemulpo and shot right and left. They carried away whatever they wanted and business was effectually suspended.

The Minister of Agriculture, Commerce and Public Works proposes to hold a national Korean Exposition in 1905.

The Japanese rice crop is estimated to be a maximum one and it is expected that there will be little or no export from Korea.

The Japanese papers in Japan are lavish in their praises of the Minister of Foreign Affairs in Seoul for his determined stand in the matter of a Russian concession at Yongampo.

Rev. C. D. Morris of Pyeng-yang and Miss C. Louise Ogilvy of the United States were married in Kobe on Sept. 10th. The ceremony was performed by Rev. E. A. Walker, pastor of the Union church in Kobe. Miss Hillman and Miss Miller of Chemulpo and Mr. Kenmore of Seoul

were present at the ceremony. The bride and groom arrived in Seoul on the 24th inst. on their way to their home in Pyeng-yang.

On Sept. 4th the Foreign Office announced to the Foreign Representatives that Pyeng-yang which is now an open port would be closed and Hui-ju on the Yalu River would be opened instead. The Japanese, English and American Representatives urged that both be open ports but the Russians and French opposed the opening of Hui-ju. It is understood that the other Representatives took neutral ground, neither advocating nor opposing the measure.

The French Minister is pressing for the payment of an indemnity of \$15,000 on account of the religious riots on the Island of Quelpart last year. It appears very doubtful whether the money will be paid, for the Koreans are not quite satisfied as to where the blame for the whole trouble lies.

Sin Sun-sung has been appointed commander of the new Korean war-vessel, the *Yang-mu-ho*. He is a graduate of a Naval College in Japan. The crew consists of seventy-three men.

The Emperor has ordered the Commission on Weights and Measures to complete their work soon and put out a complete standard of measurements, and to send throughout the country and see that all merchants conform to the new standards.

Twenty-two *kun* of the "Ten-thousand Year Bridge" at Ham-heung have been swept away by high water in the river. This is the most celebrated bridge in Korea and is nearly a mile long.

The island in the mouth of the Yalu River is called *Kan-do* and it is disputed territory, both the Koreans and Chinese claiming it. There are 9862 Korean houses on it. Their value is estimated at \$123,061, and the fields contain 6,942 *lyul* 3 loads and 4 bundles and their value \$2,953,435. The Koreans living there say they can prove their contention that it is Korean soil.

Some rather bold thieves stole five thousand feet of telegraph wire from the Japanese line along the foot of Namsan inside the city wall. Communication with Chemulpo was broken for a time.

A French resident of Seoul has contracted with the Korean government to mine anthracite coal at Pyeng-yang for five years. He is to mine 30,000 tons a year for the government, all expenses to be paid by the Household Finance Bureau. His salary is yen 3,000. We trust this is the beginning of the end so far as the fuel question is concerned, but we fear it will not be in time to help us out this winter.

On August 31st a son was born to Rev. and Mrs. A. F. Robb, of Sung-jin.

On Sept. 1st a daughter was born to Dr. and Mrs. R. A. Hardie of Wonsan.

Since Sept. 13th Yi Keun-myŏng has resumed the position of Prime Minister.

On Sept. 13th the Foreign Office sent a despatch to the Russian Representative stating that the building of Russian houses at Yong-ch'ŏn was contrary to the arrangements made between Russia and Korea and

asking that the work be discontinued at once. At the same time the Government sent strict orders to the prefect of that place to stop the building.

It is stated that an order for coal mining machinery has been placed with Rondon & Co. of Seoul to the tune of ¥170,000 and in addition to this the Household Department puts down ¥100,000 to begin the work. The work is in French hands and the business will all be carried on through the above named firm.

The Emperor's birthday fell upon the 16th of September and was signalized by special ceremonies. The Diplomatic Corps and the foreign employees of the Government were received in audience in the morning and in the evening the Korean officials were entertained at a grand banquet at the palace. The Emperor is fifty-one years old.

Mr. Raymond Krumm, who for the past five years has been in the employ of the Survey Department of the Korean Government, has severed his connection with this Government and started for America via the Trans-Saharan Railway.

The prefect of Kwa-ch'ou informs the Foreign Office that a Japanese citizen in that district attacked three Koreans with a sword and killed them all. Police were sent to arrest the offender and he is now imprisoned in that place. The prefect asks that the matter be tried at once.

Wolves have been causing a panic among the people of Yang-ju, only twelve miles from Seoul. On Sept. 7th a five year old boy was killed, on the 10th a four year old girl was killed and on the 13th a thirteen year old boy was killed in broad daylight. A band of soldiers has been sent to exterminate the beasts.

Officials connected with the new Central Bank held a conference on the 18th of September to discuss the putting on the market of the new currency. Mr. Kato, the adviser to the Department of Agriculture &c., advised that the specie he held as reserve and that bank notes be issued but the Minister of Finance said that so long as he was Minister of Finance consent to this plan would not be given because then there would be more counterfeiting than ever. This attitude is causing delay in the execution of the plans of the Bank.

On August 17th H. A. dos Remedios, Esq., and Miss Kani Katsu Maria were married at the Church of St. Paul in Chemulpo. No curds.

On September 15th heavy rains flooded the banks of the Yalu at Huch'ang about 120 miles above Eui-ju. Three hundred seventeen houses were destroyed and eleven people perished.

The Koreans, generally, are much exercised over what they consider the probability of war between Japan and Russia and they profess to see signs of the coming conflict on all sides. The one question that is on the lips of every Korean is When will it begin? as if the fact of its beginning were beyond doubt.

On October 1st a painful accident occurred on the electric street railway in Seoul. A young boy was run over and killed. Great excitement ensued. The Korean populace, which does not attempt to decide

which party is in fault, attacked the car, and a rather noisy time ensued. Two of the foreign employees of the road arrived on the scene but were speedily driven off by the mob one of whom was a Pyeng-yang soldier whose mode of attack resembled that of an American negro in that he lowered his head and used it as a battering ram. One of the foreigners was considerably hurt but succeeded in extricating himself from a rather dangerous situation. Such accidents are very deplorable but they are almost inevitable where the children are so very careless as they are in Seoul and where they all play on the street. A Japanese who aided one of the foreigners to escape was attacked. He took refuge in a Japanese shop but this did not avail as the mob attacked the building and razed it to the ground. We wonder what the Korean police were doing all the time. One would think that such mob violence would call for police interference if anything would.

The annual contest between the Chemulpo and Seoul tennis players for the cup which was secured by Chemulpo last year, came off during the closing days of September and the first few days of October. During the year since Chemulpo won the cup there have been several changes in the personnel of the players. Seoul has lost two men but gained two others of superior ability while Chemulpo exchanged two men for other of about equal skill. On the whole the changes worked for the benefit of Seoul and the score shows the result. Seoul captured the cup by a score of five matches to three. The detailed score is as follows:

- (1) Messrs. Bennett and Sabatin of Chemulpo against Messrs. Davidson and Baldock of Seoul; won by the latter by a score of 1-6, 2-6.
- (2) Messrs. Henkel and Lay of Chemulpo against Messrs. Porter and Stacker of Seoul; won by the former by a score of 6-3, 6-2, 7-5.
- (3) Mr. Bennett of Chemulpo against Mr. Davidson of Seoul; won by the latter by a score of 1-6, 3-6.
- (4) Messrs. Wallace and McConnell of Chemulpo against Messrs. Turner and Hulbert of Seoul; won by the former by a score of 6-2, 2-6, 6-3.
- (5) Mr. Wallace of Chemulpo against Mr. Hulbert of Seoul; won by the latter by a score of 6-3, 2-6.
- (6) Mr. Sabatin of Chemulpo against Mr. Turner of Seoul; won by the latter by a score of 6-2, 2-6, 2-6.
- (7) Messrs. Wolter and Atkinson of Chemulpo against Messrs. Chalmers and Gillett of Seoul; won by the latter by a score of 3-6, 6-4, 2-6.
- (8) Mr. McConnell of Chemulpo against Dr. Baldock of Seoul; won by the former by a score of 7-5, 6-6.

The prefect of Yongchŏn sent a telegram to Seoul stating that the Russians are preparing to erect a telegraph line from Yongampo to the timber concession on the Yalu and have brought in over a hundred telegraph poles for that purpose. The Foreign Office replied that if this were done the prefect should go and pull down the line.

It is stated that a Japanese was seized and imprisoned by the Russians at An-dong-byŏn in Manchuria near the Yalu River. The Japanese Consul at Chinnampo has made a demand for his release.

F. Stein, Esq. the Secretary of the Russian Legation left Seoul with his family near the end of September.

Yi Pm-jin the Korean Minister in St. Petersburg has sent a telegram to Seoul urging that the concession at Yungampo be granted to the Russians.

In Chang-dong, Seoul, near the Japanese Consulate, the Japanese are about to erect a miniature representation of the Nagoya Castle which has been brought from Osaka. It will be used as a bazar.

On Sept. 21 sixty-five Koreans started from Chinnampo and forty-nine from Chemulpo, to go to the Hawaiian Islands.

About the end of September a new law was promulgated setting the dates of the annual medicine "markets" or *phang* in Korea. They will hereafter occur twice a year at five points namely, Taiku, Chin-ju, Kong-ju, Ch'ung-ju and Ch'un-ch'ŏn.

The Italian Minister, who went to Japan during the Summer because of ill-health, returned to Seoul on September 13rd.

The Remington type-writer company is at work on a Korean type-writer which will be on the market in the course of a few months.

The New York Times Saturday Review announces that the Century Company is about to bring out a book named "A Search for a Siberian Klondike," being an account of the adventures of Mr. W. B. Vanderlip in northern Siberia and Saghalien, as narrated by Mr. H. B. Hulbert of Seoul. The book will contain about fifty full page illustrations made from photographs taken by Mr. Vanderlip.

Table of Meteorological Observations, Seoul Korea, August 1903.

V. Pokrovsky, M. D., Observer.

Day of Month	Quick-silver Barometer at 0° centigrade	Thermometer in open air in meteorological cage. Dry bulb	Adjoining Thermometer Centigrade	Absolute Moisture of air in millimeters	Relative Moisture of air in percentage	Rainfall, millimeters
1	745.5	24.7	21.5	21.5	93.6	1.7
2	745.3	27.1	22.0	23.1	89.4	5.9
3	744.1	24.4	21.0	19.5	86.7	22.1
4	753.5	27.0	24.0	30.4	76.4	—
5	753.5	25.1	19.5	19.5	83.0	10.1
6	754.5	24.3	21.0	19.5	84.6	2.3
7	754.4	26.2	24.0	22.5	87.7	8.7
8	751.5	25.1	23.0	21.2	91	3.1
9	749.4	24.4	22.5	22.5	97	34.1
10	752.1	24.5	20.0	19.0	81.0	7.4
11	752.2	23.4	20.5	20.2	95	37.3
12	753.0	23.5	22.0	22.2	85.6	48.4
13	756.1	22.0	18.0	16.0	79	—
14	757.0	23.0	18.0	16.2	73	—
15	757.2	26.2	20.0	17.1	67.3	—
16	746.1	26.3	20.5	19.0	75.3	—
17	754.1	24.1	19.5	17.4	87.5	40.4
18	754.6	23.5	22.0	19.5	90.6	5.0
19	755.0	24.0	22.0	23.1	86.6	1.5
20	756.0	23.6	21.2	23.0	77.3	—
21	755.0	24.3	22.0	19.5	80	—
22	752.4	23.4	21.5	17.5	93	20.0
23	754.6	25.2	22.5	19.0	82.5	1.7
24	752.0	24.6	22.0	19.3	86.3	19.6
25	755.5	23.4	21.5	19.1	81.6	—
26	751.6	27.2	22.0	21.3	82	—
27	754.4	26.4	21.0	18.5	84.6	—
28	757.5	27.2	20.5	19.2	81.6	—
29	755.4	25.7	19.4	19.4	80.5	2.6
30	750.5	26.1	22.0	20.2	85	4.2
31	757.2	25.0	21.5	21.1	85.6	14.9
Avg.	754.1	25.2	21.2	19.6	84	T. 504.5

Barometer	Temperature of Air	Relative Moisture	Rainfall
Maximum.....758.5	Maximum.....27.0	Maximum.....87.5	Maximum.....54.0
Date.....August 27	Date.....August 28	Date.....August 15	Date.....August 22
Minimum.....744.7	Minimum.....18.0	Minimum.....67.3	Minimum.....1.5
Date.....August 24	Date.....August 13	Date.....August 14	Date.....August 14

TOTAL OF DAYS.					
Rain	Snow	Hail	Sleet	Fog	Thunder, near
20	—	—	—	6	—

TOTAL OF WINDS.											
Calm	N	NNE	NE	E	ESE	SE	SSE	S	SSW	SW	NNW
29	0	1	0	16	1	2	0	4	7	9	0
Total of force.....	0	1	0	16	7	4	0	4	47	14	0

KOREAN HISTORY.

Walking along the lines they cut down every one of these innocent, unoffending people. The Manchus issued passes to the Koreans in the fortress and no one could go in or out without showing his credentials. All the people living in the vicinity who did not run away were massacred.

Having thoroughly subdued the island, the next move of the victors was to rejoin the main army encamped before Nam-han. As a preparatory measure they burned all the government buildings on the island and put to death all the people they could find, that had not already perished. Then taking the Crown Princess and her retinue, and all the officials, they crossed the ferry and marched toward Nam-han. The Princess was treated with all deference, as befitted her exalted station. As the company was about to leave the fortress of Kang-wa on their way to Nam-han, the aged Minister Kim Sang-yong was so deeply moved that he determined to end his life. He entered the pavilion above the South Gate where he found a box containing powder. Yun Pang also accompanied him, saying that he too was weary of life, but Minister Kim said to him, "You are in charge of the ancestral tablets, you must not prove recreant to that sacred trust." So Yun Pang sadly went about that task. Divesting himself of his outer garments the Minister gave them to an attendant and told him to bury them in place of his body. Then lighting his pipe with flint and steel he thrust it into the box of powder. The explosion which followed blew the whole gate to fragments and Minister Kim Sang-yong and Kim Ik-kyŏm and Kwŏn Sun-jang and the minister's little grandson, thirteen years old, were blown to atoms. In order to convey the ancestral tablets in safety to Nam-han, Yun Pang put them in a bag, but the Manchus, who did not care to be burdened with such impediments, threw the whole thing into a ditch. Yun recovered them and cleaned them off as well as he could, and managed to carry them along. Perhaps it

was only because the Manchus wished to show an indignity toward these most sacred of all the royal treasures. These people died, some by the sword, some by strangling and some by drowning. There were darker crimes than murder too, for the Manchus did not hesitate to seize and insult many honorable women, and even to this day a slight taint clings to one family of the nobility because the wife and daughter-in-law were subjected to indignities than which death were preferable. From among the women taken there, the daughter of Whe Wŏn, a relative of the king, became sixth wife to the Manchu Emperor, but shortly afterward he gave her to one of his favorites as a present. And so we leave this long line of captives winding their way eastward and find ourselves again within the grim walls of Nam-han.

The ravages of hunger were beginning to make the Manchu proposition seem more feasible. The council came to the conclusion that the men whom the Manchus demanded must be bound and sent to their fate. When the Crown Prince heard of this he said, "I have a son and several brothers and there is no reason why I should not go myself." Then Chŏng On said "I am the one who have most strenuously opposed the Manchu claims. Let me go." Kim Sang-hŏn exclaimed, "Who opposed them more than I? I am surely the one to send." Yun Whang, Yun Chip and O Tal-ch'e all offered to go and immolate themselves on the altar of Manchu vengeance. While the council was going on many of the soldiers came down from the wall and looked in at the doors and shouted, "As the Manchus have demanded these men why do you not send them rather than let us come thus to skin and bone?" It was with difficulty that they were sent back to their places. It was remarked that the soldiers under Gen. Yi Si-bŏk did not participate in this unruly demonstration. That night at nine o'clock a party of Manchus approached the West Gate and one of them actually scaled the wall before the guard was aware of it. He was speedily driven back with a battle-club, and stones and other missiles were rained down upon the assaulting party. Gen. Yi Si-bŏk was twice wounded but did not make it known until the skirmish was over. At the same time an assault was successfully warded off on the eastern side by Gen. Sin Kyŏng-jin who, not content with

simply driving off the attacking party, sallied out and killed their leader and many of his followers.

The Manchus next tried to reduce the fortress by bombardment, and it is said that the projectiles came over the wall with such force as to bury themselves twenty inches in the earth.

On the morning of the twenty-fifth the Manchus sounded a parley at the West Gate and three of the officials accompanied them to the camp of the enemy. There they were told, "The Emperor is very angry because you do not surrender, and has ordered the destruction of the kingdom. He is to leave tomorrow and then you will have no opportunity to surrender, though you should wish." The bombardment was renewed and many breaches were made in the wall and many of the garrison were killed, but the survivors quickly piled bags of sand in the breaches and poured water over them. This instantly froze and made a good substitute for a wall. But the soldiers were discouraged and came to the king in crowds demanding that the men whom the Manchus had called for be sent. It was evident that something must be done at once, and Hong Sŏ-bong undertook another visit to the enemy's camp, where he said, "Tomorrow the Crown Prince and the other men that you have demanded will come out to you." But they answered, "We do not want to see the Crown Prince, but the king himself." To emphasize this, letters were shown proving that Kang-wha had fallen into Manchu hands, and a letter was delivered to them from one of the captive princes to the king. They were likewise told, "The Crown Prince and one of his brothers must go to Manchuria as hostages. The king must understand that there is nothing to fear in coming out. The kingdom will in that way be preserved." So they took the prince's letter and wended their way back to the fortress. When the letter was opened and read a great cry of sorrow arose from the whole court. Someone suggested that the Manchus were trying to deceive them, but the king answered, "No, this is my son's own hand," and he added, "As Kang-wha is taken of course the ancestral tablets have been destroyed. There is then no longer any need to delay our surrender." As a preliminary to that final act the king ordered that all documents in which the Manchus were spoken of slightly be collected and burned.

The next day a letter from the king was taken to the Manchu headquarters, wherein he said, "As the emperor is about to return to the north, I must see him before he goes. If not, harm will result. If evil befalls me in this step it were better that I take a sword and end my life here. I pray you make some way whereby I can surrender without endangering my kingdom." The messenger explained that the king feared that the Manchu soldiers might fall upon him when he came down from the fortress. The Manchu general answered, "Wait till you get orders from me; then come down." Kim Sarg-hŏn could not endure the thought of surrender and so attempted to take his own life by hanging, but someone cut him down. Chŏng On likewise after an apostrophe to his "frosty sword" plunged in into his bowels, but the wound did not prove fatal and the king had him well cared for.

On the next day, the twenty-eighth, two men who had most strenuously opposed the Manchus, O Tal-ch'e and Yun Chip, were made ready to send to the Manchu camp to meet their fate. Before setting out they were brought in before the king who wept and said, "Is it possible that we have come to this? I am ashamed to look you in the face." But they answered cheerfully, "There is no cause for mourning on our account. It is our own fault." The king then made them sit while a eunuch brought wine and poured it out. This was the greatest honor the king could show them. Then he said, "I will see to it that your families are well cared for." Then they set out to meet their fate. The emperor was pleased at this sign of submission and gave Ch'ŏb Myŏng-gil a fur robe and a cup of wine. Calling the two men before him the emperor asked them why they had always opposed the Manchu rule. They answered that after so many centuries of adherence to the Ming dynasty they found it impossible to give it up or to advise to do so. The emperor then ordered them to be loosed but to be kept in the camp under strict surveillance.

The next day Hong Sŏ-bong, Ch'oe Myŏng-gil and Kim Sin-guk repaired to the Manchu camp and said they had come to complete arrangements for the surrender. They were told that an altar had already been prepared at Song-p'a and that the ceremony must take place on the morrow. The Manchu

general said, "We have a special form of ceremony for surrender. First, the one who surrenders is placed in a coffin; but as this is rather humiliating we will waive it this time and begin with the second article." Ch'oe asked, "Shall the king come out in his royal robes?" "By no means. He must come out dressed in blue." This was because blue is the color corresponding to east, and was therefore appropriate for Korea, which has always been called the "East Country." "Shall he come out the South Gate?" was the next question asked. "No, how can one who has done wrong come out the South Gate? He must come by way of the West Gate. After the surrender he will proceed to Seoul and he need fear no danger, for we have recalled all our foraging parties and no one will offer to molest him. We will send back all the Koreans that we have taken to Manchuria and we will have a new royal seal cut for the king." That night the Manchu general Yong-golda brought the king a letter from the emperor saying, "Are you indeed afraid to obey the command to come out and surrender? You may rest assured of your safety, and not only so but I will make it to your great advantage to come. I will put you back on your throne, I will forgive the past, I will make a firm and binding agreement with you as between vassal and suzerain. If you would have your son and your grandson reign after you, you must receive a new seal of office from us. You must stop sending embassies to China and you must discard the Chinese calendar and adopt ours. The Crown Prince, the Prime Minister and the latter's son must go with us as hostages. When you die I will send the Crown Prince to rule in your stead. I am about to invade China and you must give us boats and troops. I must first take the Island of Ka-do and to this end you must furnish us fifty boats and sailors to man them, and you must give us bows and arrows. Before our troops leave this place you must feast them. Hereafter you must observe the birthdays of the Manchu empress and Crown Prince. You must treat our envoys exactly as you have been accustomed to treat Chinese envoys. I will send back across the Yalu all our Korean captives but you must pay for them. Your people must intermarry with ours. You must release and return all Manchu captives that you hold in your border fortresses along the Tu-man River. As for com-

merce with Japan you may do as you please. I make no law about that. You must build no more fortresses. Now, behold, I lift you as it were from the very dead. I have recreated your Kingdom. Do not forget my great kindness and mercy. Beware of harboring guile in your heart. Every year you must send tribute; one hundred ounces of gold, a thousand ounces of silver, ten thousand bags of white rice, two thousand pieces of silk, three hundred pieces of white grass-cloth, ten thousand pieces of colored cotton, four hundred pieces of fine linen, one thousand pieces of coarse linen, one thousand quires of fine paper, one thousand quires of common paper, two hundred bows made of sea-cow's horns, twenty-six swords the length of a man's stature, four fine window screens, forty mats with red flowers, twenty common swords, two hundred pounds of dye-wood, ten pecks of black pepper, one thousand packages of tea, one hundred tiger skins, one hundred deer skins, four hundred otter skins, two hundred squirrel skins. You will commence sending this tribute three years from now. As I have taken one of the king's relatives to wife I will remit nine thousand of the bags of rice."

Such were the conditions on which the Manchus proposed to give the kingdom of Korea a new lease of life. The demand for tribute was so enormous that the Koreans never seem to have taken it seriously, and they never once attempted to fulfill more than the merest fraction of the demand.

It was on the last day of the first moon of the year 1637 that at last, having exhausted all other means, having endured the rigors of a winter siege in a fortress but half prepared for the emergency, having seen his faithful soldiers die about him from hunger and exposure, the king was driven to surrender to the Manchu power. The day broke with a great bank of fog enveloping everything. The West Gate of the fortress swung open and the royal cavalcade appeared, bearing manifest signs of the long confinement. The king and Crown Prince, according to the directions of the victors, were clad in blue. Behind them came the hollow-cheeked, but loyal soldiers who would have stayed and defended the walls to the bitter end had the king but given the word. As the royal party descended the winding road to the valley below, they came upon long lines of heavy-armed Manchu cavalry drawn

up on either side of the road. The king was startled, and anxiously asked what it meant, but was told that it was simply in honor of the coming of the king. Soon the party met the two Manchu generals, Yonggolda and Mabuda. The king dismounted and the proper salutations took place between them. Then they sat down and went through a formal interchange of civilities, seated so as to face east and west according to the proper rule of etiquette. When these formalities were completed, they escorted the king to the place where anciently the town of Kwang-ju stood, at which point there was a short pause. The king's immediate staff consisted of three ministers of state, five officials of the second rank, five of the rank of royal scribe and one or two others. Besides these there were only the Crown Prince and his tutor. In front, and at a considerable distance, was a raised platform covered with a yellow silk awning, under which the emperor sat upon a throne. In front were drawn up a company of trumpeters. General Yonggolda and the king dismounted and the former led the king toward the imperial dais. Upon reaching the eastern entrance to the imperial presence they bowed three times and struck the hand on the back of the head. Then they entered and bowed on a mat before the emperor. The king was then told to ascend the platform. The emperor sat facing the south and the king sat on his left facing the west. To the left of the king and also facing the west sat the emperor's three sons, and finally the king's sons who had been brought up from Kang-wha. Below the platform sat the Korean officials and at a distance the common people. The emperor's gilded throne sat on a dais raised nine inches above the platform, beneath a yellow silk umbrella and the "plume banner." The emperor sat twirling an arrow in his hand. A cup of tea was handed the king. Then the emperor said to the Korean Prime Minister through an interpreter "Now we are inmates of one house, let us try our skill at archery." The Minister answered, perhaps with a shade of irony, "We know letters, but we are not skilled in archery." Food was brought in and placed before the king, the same in quality and amount as that placed before the emperor. Each drank three cups of wine and then the food was carried away. This was simply a formality intended to put the king at his ease. A servant then brought

in the emperor's dogs and with his own hand he cut meat and threw it into the air for the animals to catch. Descending from the platform the king had the pleasure of meeting the Crown Princess. Their brief conversation was interrupted by General Yonggolda who came up with a magnificent horse sumptuously caparisoned, and with a splendid sable robe. These he announced were a gift from the emperor, but at the same time he asked why the king had not brought the royal insignia that had been given by the Chinese emperor, that it might be destroyed. The answer was that it had been lost at the time of the making of the former treaty with the Manchus, but that it would be hunted up and handed over to the Manchu general. General Yonggolda also presented each of the ministers about the king with a sable robe. At five o'clock in the afternoon, as night was coming on, the emperor gave word that the king might proceed to Seoul. It will be remembered that the Crown Prince and Princess, together with Prince Pong-im, were to be taken away to Manchuria as hostages. Before starting for Seoul the king bade them adieu and then with a heavy heart turned toward his capital.

The retinue that followed the king was so numerous that when they came to the ferry at Song-p'a and found there were too few boats to convey them all, there was a disgraceful scramble for first place, and the king was hustled and dragged about in a most unbecoming manner. Finally the crossing was effected and as the cavalcade proceeded toward Seoul they saw the Manchu camps along the way crowded with Korean women, some of whom were wailing as if their hearts would break, while others were making merry over the prospect of being carried away to the north.

The Manchu soldiery had been ordered out of Seoul to make room for the king and so the royal party found the way blocked by an immense crowd of Manchu soldiers loaded down with booty and leading hundreds of captives. As the king passed by, these miserable beings cried out to him to save them, but their captors urged them on with word and lash. The crowd was so dense, and the out-going stream of men pressed so closely against those entering, that many in the king's retinue were taken for captives and were seized and

carried away. Even some men of noble blood were thus, in the darkness and confusion, spirited away and never heard of again.

It was seven o'clock when the king entered the gate of Seoul. The city was almost deserted. Dead men lay in heaps along the streets. The houses on both sides of the street were in ashes. All the poultry and pigs were gone and only dogs remained, and these had been transformed into wolves and were gorging themselves on the dead bodies along the way. As the Ch'ang-gyōng Palace was nearest the East Gate the royal party went there to spend the night. All night long, in spite of the Emperor's orders, Manchu soldiers scoured the streets, burning and pillaging and working their terrible will for the last time on the deserted capital.

Two days later the Manchu army was to start on its long journey to the north and the king went three miles outside the East Gate to bid adieu to the emperor, for it was determined to pass around Seoul on the east and so strike northward. It took thirteen days for the whole army to get on the move. There were 120,000 men in all. Thirty thousand of these were Mongols and they took the road to the east through Ham-gyōng Province and crossed the Tu-man River. There were 70,000 Manchus and 20,000 Chinese from Liaotung. Generals Kong Yu-dŭk and Kyōng Myōng-jung with 20,000 men took boat at Yong-san and sailed north to strike Ka-do Island.

The day following that on which the king took leave of the Emperor, the generals Yonggolda and Mabuda came to the palace to confer with the king. The Minister Kim Nyu, as if to anticipate them, said "The relation between us now is that of son and father. We stand ready to fulfill our obligations on that basis even though you ask for soldiers to help on the invasion of China and the seizure of Nanking." Hong Sō-bong asked that in view of the scarcity of gold in Korea part of the tribute be remitted, but it was not granted. Kim Nyu's daughter had been carried away captive to Manchuria and he had plead with the two generals and the king himself had aided him but without avail. He now offered a thousand ounces of silver for her ransom. It was accepted but the result was disastrous to others for it set a precedent,

and a like sum was asked for each of the high-born captives, with the result that few of them were ever ransomed.

The Emperor's ninth brother had charge of all the captives, and on the fifth day of the second moon the crown prince was allowed to go to the king to say farewell. He was accompanied by a guard of six Manchus who cut the interview very short and hurried him away to the camp outside the East Gate. On the seventh the king and his court went out to this camp to say good-bye, and the Manchus set out a fine banquet, at which some of the Koreans ate greedily while others would not touch a morsel. The next day the order was given to start on the long march into Manchuria. The royal hostages were accompanied by fifteen high officials. The king and his court accompanied the party twenty *li* out, as far as Chang-neung, where with many tears the final separation took place.

The work of reconstruction was now to be commenced, and of course the first work was to punish those who had proved unfaithful and to reward those who had proved loyal. First Gen. Kim Cha-jūn, who had lain so long at Yang-geun and would not move to help the king, was banished and with him Sim Keui-wūn, Siu Kyōng-wan and the governor of Kang-wūn Province who had hesitated to throw away their lives and those of their men in the perfectly hopeless task of breaking up the siege of Nam-han. Admiral Chang Sin, who had been prevented by the swift outflowing tide from opposing the crossing of the Manchus to Kang-wa was killed by strangulation outside the Little West Gate. Kim Chyōng-jeung who had been in command of Kang-wa, and his lieutenant Yi Min-gu were both banished to distant points. The king gave a great feast at Mo-wa-gwan to those who had aided him while besieged, both nobleman and common soldier. The four most prominent generals each received the gift of a horse. All the courtiers were advanced one step in the ladder of officialdom. Other gifts and positions were distributed. Those who had deserted the royal party when on that hard ride to Nam-han were seized and imprisoned. Sim Chip, who had refused to lie about his companion who went to the Manchus camp to personate the king's brother, was banished to a distant point. Kim Sang-hōn had fled to the country when

the king came out of Nam-han to surrender. Being now included in those who received marks of royal favor, he wrote declaring that he could not receive them, for in the first place he had urged the king not to surrender and in the second place had run away and had also torn to pieces the letter written by the king. "But," he added "though weak and forced to surrender, the king must always keep these things in mind and seek for means to be avenged on the Manchus."

The king had sent Generals Yu Rim and Im Kyōng-ūp to aid in the taking of Ku-do Island in the north. In the third moon Gen. Mabnda took fifty boats and crossed over from the mainland to the west side of these islands, which the Chinese garrison had left unprotected. Landing his force he ascended at night a hill to the rear of the Chinese camp. With the morning dawn he made a sudden and fierce attack. Meanwhile the Korean general Im Kyōng-ūp had arrived with forty boats and had disembarked on the eastern shore. The Chinese, thrown into confusion, rushed down to the shore and tumbled into these forty boats that they found unguarded. But the crowd was so great that only a small fraction could be accommodated. As a consequence they swamped most of the boats and hundreds perished. The Chinese commander, seeing that all was lost, committed suicide. There were still great numbers of Chinese among the mountains fighting desperately. These were all cut down. It is said that in this short campaign between forty and fifty thousand Chinese were killed. During the unequal battle the Chinese kept calling out, "What cause for enmity is there between Korea and China?" This was of course addressed to the Koreans who fought with the Manchus. After the battle the Manchu general Kong Yu-dŭk gave generals Im and Yu a present of 250 Chinese captives, but the former said, "I do not care for these men. Exchange them for a like number of Korean captives who are going into Manchuria as slaves." This was done, and Gen. Im's name has come down to posterity fragrant with the odor of this unselfish deed.

Chapter IX.

The Manchu tablet...the inscription...the Manchu claim to suzerainty valid Japanese proposition a contumacious Korean other victims spirits of the dead Chinese Emperor commiserates with the king...introduction of tobacco...Korean contingent for the Manchu army...Koreans secretly aid the ChineseKoreans sent home...reconstruction...a Manchu court of inquiry Japanese ask for the enlargement of settlement at Fusan Prince Kwang-hū dies a plotter punished Japanese ancestral temple. ...a Korean betrays to the Manchus the king's dealings with China...the Manchus take revenge....The Ming dynasty falls a Korean adventurer royal hostages return...quarrel over the succession a curious custom...palace intrigue...the new king Korea accused of disloyalty the death fetich ... wise legislation Westerners in China Hendrik Hamel preparations for war...dress reform

It was during the year 1637 that the stone tablet was set up beside the road to Nam-han, commemorating the Manchu victory. It had been sent thither by the Emperor, but was not immediately set up. A Manchu envoy came to superintend its erection. It is said that there were two stones, one of which was set up; the other, remaining on the bank of the river, was finally washed into the stream. The envoy announced that he had come to erect the monument at the point where the surrender had taken place. A solid foundation was built, with an ascent of several steps. The stone was put in place and over it a pavilion was built to protect it from the weather. On one side the inscription was in Chinese and on the other side in Manchu. The inscription is as follows:

"The Emperor Ch'ung Tê' of the Great Ch'ing Empire, in the twelfth year of his reign, learned that we had broken our treaty with him and he was angry. He gathered his forces and entered our territory. He marched through it, for there was none to say him nay. We, a weak and insignificant king, fled perforce to Nam-han. Our fear was like that of one who walks on ice in spring-time. We sojourned there fifty days. Our soldiers from the east and south fled before the Emperor's troops. Those of the north and west hid among their mountains and could lift neither hand nor foot. Famine stared us in the face. If the Emperor had stormed our fortress then

we would have been like the leaves in autumn, or like hair in flames. But the Emperor did not wish to destroy us. He said 'Come out and I will be your helper. If not I will destroy you.' Generaals Yonggold⁸ and Mabud⁸ and other great men were in constant communication with us. Our councillors, civil and military, assembled, and we said to them 'For ten years have we been at peace, and now we have been blind and foolish to bring all this upon ourselves. Our people have become like meat or fish beneath the chopping-knife. We alone are to blame for it all'. The Emperor was patient and did not destroy us utterly but told us to surrender. How could we refuse, for by so doing we saved our people. All the courtiers were agreed. With a score of horsemen we went forth from the fortress to the Emperor's camp and there confessed our faults. He treated us with kindness and by his goodness calmed our agitated minds. When we beheld him our heart went out to him. The Emperor's goodness extended even to our courtiers. He then sent us back to the capital and recalled the Manchu cavalry who were scouring the south. Our people, who had been scattered like pheasants, now returned. All things became as they had been. Snow and frost were gone and spring smiled forth again. After the drought showers fell. All that had been destroyed revived again. Things that had been broken grew together. Here beside the Han at San-jun-do where the great Emperor rested, here is the altar and the enclosure. Here we, a weak king, through our Minister of Public Works, have made the altar higher and broader than before and have placed this monument to keep alive in the minds of generations yet unborn the memory of these events, to show that the goodness of the Emperor is as high as heaven itself. Not that we alone have seen it, for all Manchuria as well was witness to it. Throughout the world that gracious voice cannot be resisted. Though we write with characters as broad as the very earth and as clear as the sun and moon we could never describe his greatness and his glory. For such cause is it written here. Frost and dew are both from heaven. One kills the other vivifies. Thus it is that the Emperor shows goodness in the midst of terror. The Emperor came with over 100,000 soldiers. Many of them were like the

tiger and the dragon. Before them, brandishing their spears; went the savages from the far north and the distant west. Fearsome men! But the Emperor's gracious words came down in a letter in ten lines clear and beautiful, whereby our blinded minds were enlightened. The Emperor's words are luminous and precise, and we, a small king, confessed and surrendered; not so much because we feared his terror as because we delighted in his graciousness. He treated us kindly, paying all attention to the ceremonies and the rites. Then we were glad and laughed, and every weapon sought its sheath. Then we donned the garment of peace. The people of Seoul, both men and women, burst into singing and said that the Emperor had given us back to our palace. The Emperor pitied the distress of the people and encouraged them to till the fields again. To the dead roots of the tree was brought back spring-time. This stone is lofty and it stands here at the head of the river to show forth the Emperor's goodness to the Sam-han."

Such was the statement that the Manchus put into the mouth of Korea and until recent years they have claimed Korea as their vassal state. The claim originally was perfectly good. Never did a country make herself more abject in her acceptance of a vassal's position. And the only line of argument that can be used to prove that that condition did not hold till the treaty of Shimonoseki was signed in 1895, is in China's occasional disavowal of it, to shield herself from responsibility for Korea's acts.

The Japanese had been keeping watch of events that were transpiring during these troublesome times, and at this juncture an envoy came from the island empire announcing, as between friends, the name of the new Japanese year. This letter was not received by the king, who asked what use it would be to him. The Japanese replied, "You have given up China and are now a masterless dog. Why is our name not good as any?" It shows how pride had been crushed out of the Koreans to find that Ch'ôé Myŭng-gil himself said, "We have done wrong to surrender to the Manchus. Now let us make friendly advances toward Japan." From that time on it was customary to receive politely the annual message from Japan, but there seems to have been no more *rapprochement* between the two countries than this.

As the Manchu emperor passed north through P'yŏng-an province he gave orders to the prefect of Cheung-san to seize and deliver up to him the person of Hong Ik-han who had been especially virulent in his opposition to the Manchus. It was done, and the man was carried captive to the Manchu capital at Sim-yang (Mukden). There he was decently lodged in a house of detention called the Pyŏl-gwan, until a certain day when he was called before the emperor, who sat in state surrounded by soldiery. Being asked why he had opposed the Manchu influence he replied in writing, "All men within the four seas are brothers but there can be but one father. From the first the king of Korea acted uprightly and mannerly. In Korea we have censors who chide and correct him. Last year, being censor, I heard that you, who held to us the relation of elder brother, had styled yourself emperor and by so doing had ruptured the actual relations subsisting between us. From the earliest times we have owed allegiance to China and how could we then advise the king to hold to a false relation? This is the reason I advised the king to stand out against you. This war and all its attendant miseries are my work alone and I would that you might decapitate me ten thousand times." The emperor, who seems to have cherished the idea that he had overawed the man, was thrown into a great rage by this brave avowal and instantly threw the man into a dismal dungeon where he doubtless starved to death, for nothing more is heard of him.

The two men who had been delivered up by the king in Nam-han were also carried north. They were also arraigned before the dreaded chieftain Yonggoldŏ who attempted to flatter them into making a complete surrender to the Manchus and taking up their abode permanently in Manchuria; but they utterly refused and asked to be killed at once. The Manchu chief argued, urged and threatened, but the men were not to be moved. Being ordered to execution they looked the chieftain in the face and cursed him. Chŏng No-gyŏng, an attendant of the Crown Prince, begged for their bodies that he might carry them back and bury them on Korean soil, but the favor was not granted.

That summer the people of Seoul and of the country immediately to the south, were thrown into a panic by the antics

of what they call *ch'ak-ch'āk*, a species of imp or demon which appeared nightly in various places and terrified the people. The Koreans are peculiarly subject to such hallucinations. They said they were the spirits of those who had died at the hands of the Manchus and the popular fears were not alleviated until the king had ordered a monstrous sacrifice in their behalf at two places near Nam-han, called Ma-heui-ch'ün and Sang-nyūng.

The king despatched an envoy to China in the ninth moon to inform the Chinese emperor that he had been forced to surrender, but he assured his former suzerain that the act was by no means voluntary. To this the emperor replied in a tone of commiseration, attaching no blame to the king's enforced allegiance to the Manchus. He himself was destined ere long to feel the full weight of the Manchu arm.

We have at this point an account of the first general use of tobacco in Korea. It is stated that tobacco was first brought to Japan by the Nam-man or "southern barbarians" and from there was brought to Korea, thirty years before the date of which we are now writing. It was first used by a man named Chang Yu who was closely connected with the royal family, being the father of a Crown Princess. It was called *tam-p'agwe* which is the Korean pronunciation of certain Chinese characters which were used to translate into Chinese the Japanese words for tobacco, which is *ta-ba-ko*. It is commonly supposed that the Japanese took their word from the occidentals, but we here have the word embedded in Korean history back in the very first years of the seventeenth century before it had even yet firmly established itself in European countries. It seems almost incredible that the spread of its use should have been so rapid as to have arrived in Korea within ten years of the beginning of its common use in Europe; but it may have been so. Portuguese traders came in large numbers to Japan and the fragrant weed was probably brought by them. At the time of which we are writing, namely the end of the Manchu invasion, its use had become common. It was supposed to possess valuable peptic qualities and was recommended especially to those who ate much meat. The Manchus had become much addicted to the habit, but so many conflagrations were the result that the Manchu emperor attempted

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A Korean Poem.

Korean poetry having fallen into disrepute and become mainly one of the allurements of her whose "house inclineth unto death," the better class Korean will not acknowledge his acquaintance with it. One might study with a teacher for several years and not discover that there is such a thing as a Korean poem. Yet when he delves into the somewhat difficult language of a book of songs he finds much that gratifies.

Some idea of one style of Korean poetry may be gained by studying a few extracts from a poem on woman's devotion, the 우리 연가 or "The Song of U, the Pretty One" (U being her surname and Pretty One her personal name). The setting is Chinese. Perhaps it is a translation, but its similarity to poems that seem to be purely Korean would indicate otherwise. A faint attempt at translation and some romanization is made for the benefit of those readers who are not acquainted with Korean.

After a brief description of the place and time the heroine is introduced and described.

미 연 알 골 고 골 시 고 미 연 티 모 비 상 찬 다
단 청 어 로 그 러 낸 닷 백 우 으 로 각 가 낸 닷
팔 주 아 미 고 혼 모 약 구 롱 속 에 먼 산 어 오
록 변 흥 안 고 혼 알 골 류 강 상 에 반 월 이 라

Miin ilgol kobensigo.

Miin t'ado pisang bada.

Tanch'ungeuro keuryŏ nŏndat.

Pŏgogeuro'gokka nŏndat.

From this romanization of the first four lines an idea may be gotten of the occasional play upon the sounds of the words and the repetition of the same syllable in corresponding parts of the couplets. This takes the place of rhyming, which would be impossible in Korean.

It will be noticed that the stanza consists of couplets, each verse containing four trochaic feet. This is the usual form of Korean verse and the easiest to write. This is one of the greatest obstacles to the making of hymns in Korean, as our corresponding verse is all iambic,

"Mi-in's face, how sweet it is!
Mi-in's carriage how refined;
Like a painting in red and blue
Like a carving from whitest jade.
The figure eight (八) of her butterfly brows,
A distant peak above the clouds.
Raven locks, pink cheeks, her pretty face
A half-moon lighting the autumn river.

Her age, at the time the story begins, is referred to as

이 팔완갑 소년 사에

"In the flowery youth of twice eight years."

Again, speaking of her beauty:

붉은호치고 흰얼굴
오색치단그려낸듯

"Red lips, white teeth, her pretty face
A picture painted in many colors."

Then follows a description of the mighty chief and his warlike hosts.

범갓흔우미대왕
함정에드단말가
앵무갓흔우미현아
그물속에드단말가

Pöm katheun uri Tāwang
Hamjōnge tendan malga
Angmo Katheun umiini
Keumul soge tendan malga.

Notice the arrangement in these verses. The following is a translation.

"Like a tiger, our great chief,
Fallen in a pit, you say;
Like a parrot, U mi in,
Taken in a net, you say."

This is how it happened. The enemy above the camp played "The Thoughts of Home," the national air of our hero and his forces, and they were scattered "like falling leaves in the Autumn wind." Or in the words of the poem,

구 중 산 길 혼 밤 일	적 팍 허 누 엇 스 니
후 풍 온 소 소 홀 고	야 월 온 침 침 홀 배
계 명 산 추 야 월 에	육 통 소 술 피 부 나
소 할 곡 술 곧 소 리	팔 손 매 不 릇 허 전 다
초 가 성 술 곧 소 리	대 왕 님 이 드 로 서 고
자 연 장 울 늘 나 셔 여	팔 처 장 금 손 에 붙 고
육 장 막 에 셔 여 나 와	사 면 을 돌 니 보 니
가 련 학 다 우 리 군 소	울 품 학 열 되 단 말 가

Behind nine ridges, in the depths of night
In a lonely place they laid them down.
The Autumn winds were blowing cool
The midnight moon was shining dimly
On the Koe-ryŏng Mountain, in the Autumn moon.
They mournfully blew on their flutes of jade ;
Sad notes of the tune of "Thoughts of Home."
And the eight thousand followers are scattered abroad,
The mournful song of his native land
Fell on the ears of the chieftain great ;
With a start he awakened from his sleep,
Took in his hand his eight-foot sword.
Leaping he left his tent of jade
And looked around on all four sides.
Sad to relate—the mighty hosts
Were fallen leaves in the Autumn wind.

Then, as defeat is inevitable, comes the sorrow at parting.

대 왕 님 의 거 통 보 소	앙 련 버 소 홀 심 후 에
탄 식 홀 고 홀 는 말 이	우 미 연 아 우 미 연 아
오 날 밤 희 하 성 에	리 별 이 되 단 말 가
가 고 저 고 가 고 지 고	대 왕 사 복 가 고 지 고
가 련 학 다 리 별 이 아	리 별 이 엇 전 말 고
적 만 홀 된 장 막 에	내 몸 혼 자 잊 단 말 가
오 추 마 는 물 이 로 대	대 왕 사 복 가 져 마 는
이 내 몸 이 사 랑 이 배	물 가 는 대 못 가 는 고
날 살 니 오 날 살 니 오	대 왕 님 날 살 니 오

Behold the sorrow of our King,
He looks to heaven and cries aloud.
Amidst his sighs he thus exclaims ;
Oh, Umiin ! Oh, Umiin !

Tonight at the lower walls of Hai
Does it mean that we must part?

To which she replies :

I want to go,* I want to go.
With my king I want to go.
Oh, how sad ! Is it parting ?
Parting ! What does this word mean ?
In the lonely, silent tent,
That I must abide alone ?
Your raven steed, though only a horse
Will go along with you, but I—
This my body is a woman's,
Like a horse I cannot speed.
Save my life, Oh, save my life.
Oh, my chieftain, save my life.

The King explains to her how he could escape through
the ranks of the enemy if he were alone, but with this frail
one, what could he do ? She hears his word and as she sits
with the caudle before her—

Like white jade was her face,
Crystal-like the tears that fell.

She offers him the consolation of the cup and he replies :

우 미 연 아 리 호 소	망 중 훈 번 드 러 보 세
우 미 연 아 술 부 어 파	망 중 훈 번 의 어 보 세
우 미 연 아 손 목 내 소	망 중 훈 번 취 어 보 세

Oh, U'min, sing me a song
For the last time let me hear thee.
Oh, U'min, pour me a cup,
For the last time let me taste it.
Oh U'min, give me thy hand
For the last time let me press it.

As he is about to depart—

그 리 마 소 그 리 마 소	이 내 몸 이 못 주 어 도
투 장 부 를 섬 길 소 나	천 황 나 니 어 내 몸 이
가 막 가 치 화 희 되 어	천 공 중 에 소 사 울 나
대 왕 색 띠 가 고 지 고	천 황 나 니 어 내 몸 이
세 든 니 는 구 름 되 어	만 리 중 에 능 히 울 나
대 왕 색 띠 가 고 지 고	천 황 노 니 어 내 몸 이
활 척 상 검 칼 이 되 어	칸 집 속 에 굴 혀 드 러
대 왕 색 띠 가 고 지 고	동 회 동 산 들 이 되 어
쥬 류 띠 하 빛 희 어 서	대 왕 님 제 신 못 에

로 모 어 빛 최고 저 고 저 나 래 듯 천 학 이 되 어
간 북 아 다 환 환 나 라 대 왕 것 해 안 처 고 저

In a distant village a cock is crowing.
On the tent jade, the moon is shining.
The moon's light is sad and chill.
Mourful the tune of The "Thoughts of Home"

The King tries to console her and advises her to become the wife of his victorious enemy who will be King in his place, but

Even though riches and rank be yours
Let your former love be not forgotten.

And this is her reply :

Say it not. Oh, say it not.
Even though this body die.
Could I ever serve two Chieftains?
How I wish that this my body,
Changed into a crow or magpie.
In mid-air might fly away
And follow thee ; Oh, this my longing.
How I wish that this my body
Might become a floating cloud,
On far-flying winds to drift away
And follow thee ; Oh, this my longing.
How I wish that this my body
Might become an eight foot sword
To crouch and hide within thy scabbard
And follow thee ; Oh, this my longing.
To be the moon on Eastern sea or mountain
To roam the whole world o'er and o'er.
In whatever place my chief may be.
To shine in every crack and cranny,
To become a winged crane
To fly wherever thou dost go
And sit beside thee, this my longing."

So she pleads on through seventy verses, some of it very pretty and pathetic. The king commends her fidelity:

정 렬 여 다 우 미 현 아 잘 잊 거 라 우 미 현 아
부 녀 부 녀 잘 잊 거 라 맛 날 새 잊 스 리 라

"Oh, Umiin, chaste and virtuous,
Oh, Umiin, fare thee well.
I pray, I pray, abide in peace
Surely we shall meet again."

우 미 현 외 계 동 보 쇼 설 설 육 수 떠 손 길 노
잘 적 장 집 북 처 잡 고 연 연 흥 떠 모 예 다

외심업사세로변서	대왕압헤업머지나
목석업돌아나올며	알월이루풍려라
대왕님이종국하고	력발산향는용임
순식간에장례하고	오추다돌놈허죽고
번개갓쳐장훈용임	외위남을하여나막

Then comes the tragical climax--

Behold the actions of Umiin.
 With slender fingers, white as jade
 She tightly grasps his eight-foot sword.
 Into her delicate beautiful throat
 Fearlessly she thrusts the blade
 And falls before the mighty chief.
 Men of wood and stone, who weep not!
 Sun and moon both hide their light.
 The mighty chieftain midst his weeping,
 With strength enough to pluck a mountain,
 In the space of a breath, gives her burial.
 And bounding high on his raven steed
 With the speed of a flash of lightning
 Breaks through the ranks and southward flies.

If you should ask a Korean why the mighty chief makes no attempt to save her life he would reply with a dazed look "What! And spoil such a beautiful illustration of feminine devotion?" But this need not prevent our enjoying the beauty of the song. Notice the music in such passages as the following:

추풍은소소하고
 야월은침침할며

Ch'up'ungeun so-so bago
 Ya wuleun ch'im-ch'im handa
 While the autumn wind was sighing, sighing.
 And the midnight moon shone dimly, dimly.

Through it all we find a wonderful freedom of motion, a casting off of the bonds of syntax which our hymn-writers might do well to imitate.

THE END.

Korean Relations with Japan.

FEASTING THE ENVOY.

When the envoy disembarked at Fusan tea was served and a feast was spread. On the road to the capital tea only

was served. When he reembarked ten was again served and a banquet given. On festivals three feasts were given. The food used at these banquets consisted of wine, bread, vinegar, gluten rice, black beans, lentils, wheat flour, bean flour, yeast, oil, honey, condiments, salt, mustard, ginger, jujubes, dried persimmons, pine nuts, walnuts, hazelnuts, pomgranates, dye-stuff, mushrooms, fresh pork, dried beef, pheasants, hens, eggs, fish, *bêche-du-mer*, clams, cuttlefish, sole, cod, herring and dried fish.

Besides these things there were used in connection with the feasts, for making awnings, etc., etc., forty straw mats, forty-two bamboos, twenty-six bundles of straw, ten straw grain mats, five sail mats, one coil hemp rope, one coil of small rope, one coil of vine rope, one plank, twenty iron nails and fifteen small nails. Besides this three bags of rice were given the visitors to eat on their voyage back to Japan.

THE LETTER TO THE KOREAN GOVERNMENT.

Each envoy brought a formal letter which he delivered to the *ch'an-wei* of the Board of Ceremonies. The wording of this letter and the form of address are described in the books called *Tong-mun Whi-go* (統考) and *Chin-hōn-p'yūn* (職官傳).

The list of goods formally mentioned in this letter consisted of 300 lbs. of black pepper, 700 lbs. of dyewood, 300 lbs. of alum, two pounds of cinnabar, 300 sheets of figured paper.

Besides this there was brought for the purpose of barter 2,800 lbs. of copper, 1,551 lbs. of lead, 325 lbs. of dyewood, 400 pairs of black goat horns.

THE REPLY OF THE GOVERNMENT.

The Board of Ceremonies gave a formal written answer to the letter of the Japanese. The form of that letter and the terms used are described in the *Tong-mun Whi-go* and the *Chin-hōn-p'yūn*.

The government also reciprocated by sending three pounds of ginseng, two tiger skins, two leopard skins, four pieces of white silk, four pieces of linen cloth, five pieces of grass cloth, ten pieces of cotton cloth, thirty weasel-hair pens, thirty sticks of ink, two young falcons and two figured mats.

In addition to this the Japanese asked for and received

one pound and ten ounces of ginseng, twenty brush pens, twenty sticks of ink, six quires of paper, three laundering irons, three ink-stones, three ink-water cups, one knife, three brushes, ten fans, six fine-tooth combs, one peck and one measure of linseed oil, one peck and one measure of honey, one peck and one measure of lentil meal, one peck and one measure of "Job's tears" meal, thirty pounds of tiger's flesh, three tiger's galls, three dogs, two quires and three sheets of umbrella paper, three paper canopies and three pecks each of pine nuts, hazelnuts, walnuts, shelled chestnuts, unshelled chestnuts and jujubes.

[In addition we are told that the Japanese brought sixteen bundles eleven bolts, twenty-nine yards and one inch of cotton cloth to sell, but whether that was in addition to the other goods or in lieu of part of them we are not told. *Ed.*]

In early days the annual boat brought one envoy and only one attendant or *aide*, but in the first year of Kwang-ha, 1609 A. D., the envoy brought two *aides* with him. For this piece of presumption he was taken to task by Cho Chon-sŭng the governor of Fusan. He ordered the envoy to send back all but the number of men definitely agreed upon by treaty, but the envoy evaded the issue and did not comply with the demand. This precedent was followed for some years. The envoy asked the governor as a favor to let the extra *aide* come in to have a view of the place. The governor assented. At this time the length of the envoy's stay was fifty days but in the sixth year of King In-jo, 1629 A. D., it was lengthened by thirty-five days.

[At this point is inserted a statement that the Koreans sent annually fifty bags of rice and fifty bags of beans to the Daimyo Tsushima but it does not say on what account nor are any particulars given. *Ed.*]

THE ENVOY IN THE SECOND BOAT.

The second boat came at the same time as the first boat with one envoy, one *aide* and forty boatmen. The length of stay and the amount of rice, beans and flour were the same as in the case of the first boat except that they received one less dried fish than the first boat, also a little less of each of the other things; so that on the whole the second boat received

the equivalent of fifty bags, ten pecks, seven measures and five handfuls of rice, five bags and ten pecks of beans and forty-one bags, five pecks, six measures and seven and seven tenths handfuls of rice as equivalent to all the other edibles.

When he reembarked for his return to Japan he was again feasted. The good things partaken of on this occasion were much the same as those used in the feast given to the first envoy but the quantities were a little smaller.

THE LETTER TO THE KOREAN GOVERNMENT.

Its terms were much the same as those contained in the letter brought by the first envoy.

The goods brought for barter were four hundred pounds of copper and eighty pounds of lead.

THE REPLY OF THE GOVERNMENT.

The terms used in this letter were the same as those of the government answer to the letter brought by the first envoy. The complimentary goods sent back by the government were only two falcons. The goods bartered for the copper and lead were five weasel-hair brushes, five sticks of ink, three fans, one figured mat, one quire of white paper, and laundering iron, one knife, one brush, one inkstone, one ink-water cup, three pecks each of honey, Job's tears, lentil meal and linseed oil, ten pounds of tiger's flesh, one tiger's gall, one dog, ten sheets of umbrella paper, two fine-tooth combs, one peck each of walnuts, pine-nuts, hazelnuts, shelled chestnuts and jujubes.

THE ENVOY IN THE THIRD BOAT.

This envoy came in the same boat with the second envoy and his own proper boat came along later. His entertainment differed in no considerable degree from that of the second envoy. The goods he brought and the goods he carried back all were practically the same in amount and quality as those of the second envoy.

THE ENVOY IN THE FOURTH BOAT.

He came with one *aide* and thirty boatmen. With him came also an envoy from Hyōn-so (玄蘇). It is said that

there were seventeen boats in all but in fact this boat brought all the letters and goods of the boats from four to seventeen inclusive, and the fourth envoy received all the answers to the letters. The boats themselves came along later.

This fourth boat received in all thirty nine bags, five pecks, seven measures and five handfuls of rice and flour, five bags and ten pecks of beans, and forty-one bags, five pecks, six measures and seven and nine-tenths handfuls of rice as equivalent for wine and side dishes.

This boat brought three hundred and fifty pounds of copper and forty-five pounds of lead.

The goods she carried back were the same as those of the second boat.

THE BOATS FIVE TO SEVENTEEN.

Their envoys, as we have seen, all came in the fourth boat, and the complimentary goods went in that boat but the goods for barter came in the separate boats.

All the boats from the fifth to the tenth inclusive brought the same goods as the fourth and carried back as barter the same goods that the second boat carried excepting that the fans, knife, brush, laundering iron, ink-stone, water-cup and combs were omitted. They each carried thirty men.

From the eleventh to the seventeenth boats inclusive, each boat carried only twenty men and instead of bringing three hundred and fifty pounds of copper and forty-five of lead, they brought two hundred and fifty of copper and twenty-five of lead.

ENVOY FROM HYUN-SO (玄蘇).

In the third year of Prince Kwang-hŭ (1610) Hyūn-so (玄蘇) went to Ma do (馬島) or Tsushima and built a house on Hal-lyō Sau. He called it the Yi-jōng-am. He was succeeded by Hyūn-jong (顯宗) who pretended to be the shōgun and sent to Korea more than the stipulated amount of goods for barter. For this reason he fell from the good graces of the Korean court. In the fourteenth year of King In-jo (1637) the seals were taken away from him and brought back to Korea but two years later they were restored at the humble

supplication of Hyün-hang who sent a very weak letter to an official of low grade in the ceremonial department at Seoul.

When Hyün-so sent an envoy he was accompanied by three *aides* and forty boatmen and he was treated in a manner equivalent to that accorded to the envoy of the first of the seventeen boats, excepting that he got one less dried fish each day and a little less of each of the other kinds of food.

All together the envoy and his following received the equivalent of fifty-five bags, twelve pecks, two measures and five handfuls of rice; ten bags and three measures of beans, and sixty-two bags, ten pecks, eight measures and one and $85/100$ handfuls of rice for side dishes.

The letter he brought was not to the *cham-uni* but to the *chira-rang* who was inferior to the *cham-uni*.

The complimentary goods which he brought were 200 lbs. black pepper, 300 lbs. dyewood, colored painting seven inches long, one looking glass with cover.

For barter he brought 800 lbs. of copper, 385 lbs. of lead and 40 lbs. of dyewood.

The complimentary goods sent back by the Korean government were two pounds of ginseng, one tiger skin, one leopard skin, three pieces each of silk, grass-cloth and linen, five pieces of cotton, twenty weasel-hair brushes, twenty sticks of ink, three figured mats and two oil-paper canopies.

At the same time the envoy brought a letter to the prefect of Tongnā (near Fusan) but this letter required no answer.

The goods asked for in this letter were brushes, ink, falcons, mats, paper, laundering irons, ink-stones, fans, combs, honey, linseed, lentils, oil, tiger's flesh and gall, dogs, umbrella paper canopies.

Cotton to the extent of sixty-two pieces were given in barter and twenty-five bundles, thirteen bolts, eleven yards and six inches of cotton cloth were also given (doubtless in exchange for the copper, lead and dyewood brought by the envoy. *Ed.*)

The Fortress of Puk-han.

The first mention of the site of this ancient fortress throws light on the southern limit of the kingdom which was founded by Keul-ja (箕子) in 1122 B. C. and which lasted until 193 B. C. We know that it extended far beyond the Yalu River on the north. In fact more than half of ancient Chosun was probably west of the Yalu; but there is little to indicate where the southern limit was. When ancient Chosun fell before Wi-man (衛滿) in 193 a dynasty came in that was doomed to swift destruction. China sent her armies and overthrew the government after eighty years of precarious existence. But in 36 B. C. Chumong (朱蒙) from the far northern land of Puyŏ (扶餘) founded the kingdom of Koguryŏ (高句麗) without opposition from China. It is probable that he claimed all the territory that had formerly belonged to Chosun at least toward the south. We do not know just when the delimitation of the western portion of ancient Chosun began but that has nothing to do with the present subject. Chumong left one son in Puyŏ when he emigrated to the Korean peninsula. That son followed him, but not until Chumong had gotten two more sons by a queen whom he espoused after coming south. When, therefore, that first son Yu-ri (瑠理) followed his father and appeared in Koguryŏ as heir to the throne the two other sons feared for their lives and, knowing that there was plenty of room to the south, set out to explore the regions beyond and carve out realms for themselves. At this point the mountain whorl known as Sam-gak-san (三角山), in the crest of which the fortress lies, first became known to history. These two adventurous young men climbed the mountain to obtain a good view of the surrounding country and decide where they would settle. Is it not evident from this that they had already passed beyond the danger line, namely the limits of their father's kingdom of Koguryŏ? And if so then in all probability they were beyond the limits of ancient Chosun. This view is likewise upheld by certain Korean books of more or less credibility which state that the southern boundary of Chosun was the Ye-sŏng (禮成) River which for a part of its

course forms the boundary between Whang-hā and Kyūng-gen Provinces. It was the first high mountain that the adventurers came to after crossing the border.

The first name by which this mountain was known was *Pu-a-ak* (負兒岳) or "Baby-on-the-back Mountain." The reason for this queer name was that when approached from the northwest the different peaks of the mountain are so disposed that one seems bowed forward and another seems riding on its back. It is surmised that these two brothers On-jo (溫祚) and Pul-lyu (沸流) gave the name, but it is not certain.

After the Chinese written language and literature were introduced into Korea, some time between 300 and 500 A. D., the similarity in shape between this mountain and the *Ta-ha San* (太華山) of China gave rise to the name *H'ha San* (華山) or "Fire Mountain" by which it is sometimes mentioned today. The common name, however, is *Sam-guk San* or "Three-peak Mountain." Koreans say that there are five peaks, four being arranged about a central one, so that from whatever point of the compass they are viewed there are always three in sight. In the days of Silla this mountain was also called *Nang-juk San* (狼跡山) or Wolf-track Mountain.

It is plain that Koguryū extended her dominion down to the vicinity of the Han River before 500 A. D. for when King *Chin-hwang* (眞興) of Silla, in 541, went to war with Koguryū he added this mountain to his southern kingdom and set up a stone on it, on which was written the statement that it formed the northern border of Silla. That stone is standing today and is one of the very oldest relics in Korea. It is at the monastery of *Senug-ga Sa* just outside the wall of Puk-han on the South-west, and is clearly visible from several points in Seoul. At the same time the king of Silla set up another stone near the town of Wousan on the eastern coast on which a similar inscription was carved, namely that it marked the northern border of Silla. Through the kindness of Mr. Yun Chi-ho we are able to give the readers of the Review a reproduction of that stone. It shows the effect of wear and tear but is a very valuable relic. It is almost impossible to read any of the inscription but we have made out this much, that the stone was erected in the twenty-eighth

year of the Silla king Chin-beung (眞興) which would correspond to 558 A. D., in the eighth month of the year, and that it marked the northern boundary of the kingdom. The stone on Sam-gak San was erected at the same time, at least by the same king. And so the date must have been approximately the same.

Sam-gak San is supposed to be the termination of a line of mountains starting from Ch'ul-yŭng or "Iron Pass" in the town of An-byŭn in South Ham-gyŭng Province, and proceeds by way of Pun-su ryŭng or "Water-shed Pass," in P'yŭng-gang. Coming south some four hundred li it arrives at Yang-ju. There the range is quite low but it again rises speedily to the heights of To-bong or "Religion Peak." Thence it passes south to the highest point, called Man-jang-bong "Ten Thousand Long Mountain," which is the central peak of Sam-gak San. Just behind this is Pŏ-gun-dŏ or "White Cloud Heights," the most difficult peak to ascend of all the five peaks. From this point the range comes around to the south and forms Man-gyŭng-dŏ or "Ten Thousand View Heights." It is also called Mun-su-bong, Mun-su being the name of a Buddha. Then it drops to the lower and yet perhaps the most beautiful crest of Puk-ak or North Peak which rises so close behind the Kyŭng-bok Palace. It is at the foot of this long range that the builders of the new dynasty in 1392 placed the palace of their king.

Buddhist monasteries have existed on Sam-gak Mountain from the days of Silla. One of them, Seung-ga Monastery (僧伽), was immortalized by a poem from the pen of the great Silla scholar Ch'oe Ch'i-wŏn (崔致遠). This monastery was first called Nang-jŭk Monastery (狼跡) because the mountain was called Nang-jŭk Mountain at that time. In the miscellaneous works of this great scholar we find that this monastery was built by Su-t'ŭ (秀台) and that he learned Buddhism from a teacher from China. This monastery is the one which hangs on the ledge of rock just outside the highest gate of Puk-han. It has a cave behind it in which is a spring. On the rock beside it is carved a Buddha with a face like Su-t'ŭ's teacher. It was made by the latter in honor of his teacher. In later times its name was changed to Seung-ga Monastery.

Since that time the Seung-ga Monastery has been a

favorite place to offer sacrifice and prayers for rain in time of drought or to ward off any other national calamity.

It was in the days of King Suk-chong (肅宗, 1711 A.D.) that the fortress of Puk-han was built. It was a stupendous piece of work and proves that Korea was possessed of wealth and ability. The wall is about six miles around and it climbs over at least seven high mountain peaks and from every side except one it is practically unapproachable by a hostile force. On the west the ascent to the wall is comparatively easy and yet even here the wall is capable of being defended by a mere fraction of the numbers of a storming force. We learn from the Cho-ya Whe-tong (朝野會通) that it was built under the direction of an official named Yi Yu (李裕). We are further told that it was begun in the Autumn. The particulars as to its construction are exceedingly meager but we know that it was done at a time of comparative prosperity.

Inside the wall was built a palace which could be used by the court in case it became necessary to seek asylum in the fortress. There are also special granaries. Formerly a new stock of rice was stored here each season but this has lately fallen into disuse.

The fortress was in charge of a Ch'ong-sŏp (總辦) or monk-general. Now it is in the hands of a regular officer in the Korean army but under him there are monk-soldiers (僧兵).

It was my fortune to spend a portion of last summer in this mountain retreat and I will briefly describe what I saw there. I found the monasteries less brilliant in color and in poorer repair than they were before 1894 but the monuments and remains of ancient times were as interesting as ever. The largest monastery, among the six that now exist, is the Chung heung Monastery (重興寺). It is near the center of the fortress. To the east of it and higher up the valley is the T'a-go Monastery (太古). They were both built during the latter years of the Koryŏ dynasty which fell in 1392. Behind the T'a-go Monastery high up among the rocks is the little Pong-seng-ari (奉聖菴) built about a century and a half ago. In the northwestern part of the fortress is the Saug-un Monastery (祥雲) or "Propitious Cloud Monastery." This

has stood about 300 years. Near this is the Wŭn-yo-am (元曉菴). In the southern part is the Pu-hang Monastery (扶皇寺).

Behind the T'a-go Monastery there stands a monument erected in memory of the celebrated monk Po-u (普遇) who was once the teacher of the founder of the present dynasty. The latter was educated mostly in Ham-gyŭng Province but at one time he came down to T'a-go Monastery and studied under Po-u for one hundred days, a sort of post-graduate course. The inscription on the monument is from the pen of the great Koryŭ scholar Yi Sŏk (李穡). When this monk Po-u died and was cremated a jewel is said to have been found among the ashes. This the Koreans believe to be the concentrated mind or intellect of the dead man. It was buried near by and a stone pagoda was erected over it. This pagoda is still standing. It is about twelve feet high. As this jewel is called a *Sa-ri* (舍利) the pagoda is called *Sa-ri Tap*.

Behind the Pong-seung-am is a famous spring called Kam-do-su (甘露水) "Sweet Dew Water." The monks say that the water will cure any one suffering from asthma. Near this same place is the Kwi-am (龜岩) or "Tortoise Rock." The rock is shaped like a a tortoise. At the time of the Japanese Invasion, it is said, a Japanese general came and broke the back of the tortoise, as it looked down upon the palace. He then set up a copper image of a horse before the rock (for good luck?) but it afterwards disappeared.

Behind Chung-heung Monastery is the highest part of the mountain. It is composed of five peaks. One is called Pŏk-un-dŏ or "White Cloud Height," the view from which is magnificent. Another is No-jŭk Peak or "Rice Heap Peak" at the time of the great invasion of 1392 there was a famous woman living near the mountain, who sold wine. She knew that the Japanese were coming and she invented a stratagem to entrap them. There was a very deep and dangerous gorge and the woman knew that if the Japanese could be induced to enter this defile, rocks could be rolled down to cut off their exit and they would starve. To induce them to enter the defile, the woman scattered rice bags about the entrance and then threw lime into the stream above. The white water



A RELIC OF SILLA DAYS.

made the Japanese think someone must be washing a great deal of rice; so they entered the defile to find it. The concealed Koreans cut off their retreat and the invaders were destroyed.

This fortress has eight gates of which two only have roofs the others being simply arches through the wall. One other was formerly roofed but now is not. Three of the gates are very small affairs, hardly larger than an ordinary western house door. After entering the great west gate which is the main gate of the fortress, a few minutes' walk brings one to an inner wall which is pierced by a small gate. As this side of the fortress is the most exposed, this inner wall was built for greater security. The length of this inner wall is 9417 feet.

About a century ago there was a monastery named Yong-am Monastery (龍安寺) directly in front of the Yong-am Peak. It was inhabited by the richest and most influential monks of Puk-han. This excited the envy of the other monks and caused trouble and the monastery got a bad reputation for this reason. One day a geomancer happened to pass by and he determined to give the pride of this monastery a fall; so he said to the monks, "This is a wealthy monastery but I could tell you how to make it more prosperous still." They eagerly asked him to tell them the secret. "Well, this pagoda that stands before it is too high and interferes with the entrance of the greatest prosperity. You should lower it one story; and this pond, also, you should fill up, as the water keeps soaking into the ground and detracting from the propitiousness of the site." They immediately went to work and lowered the pagoda and drained the pond; but from that date the fortunes of the monastery declined; for, in truth, the pagoda was the horn of the mountain and the pond was its eye and by cutting down the nose and putting out the eye of the mountain how could they fail to bring disaster upon themselves.

The Wŏn-yo Monastery was built about 250 years ago by a monk named Wŏn-yo. There were two brothers of the Yun family named respectively Eui-sang and Wŏn-yo. The former was a diligent student of Confucianism while the latter turned his attention to Buddhism. They both came to these mountains to study and took their places on two mountain

spurs on either side of the valley leading up into the present fortress. The legend goes on to say that when the mist was thick they would mount the clouds and ride from one peak to the other and visit with each other. So the two spurs are known today as the Hui-sang and Wŭn-yo peaks respectively. A flat stone is pointed out on the former as being the place where Hui-sang sat and studied.

There are in Puk-han what are called the "Eight sights of the Fortress."

- (1) The No-jŭk Nak-ha (霞積落霞) "The cloud Cataract of No-jŭk Mountain." This mountain has a round head and smooth rocky sides that are nearly perpendicular. When the clouds are rolling about the head of this peak and tumbling over each other it is said to resemble a cloud cataract.
- (2) The Pong-sŭng Mun-jong (奉聖閣鐘) "The sound of bells at Pong-sŭng Monastery." Not the bells of this monastery, but the sound of the bells floating up in the evening air from the Chung-heung Monastery below. The sound is said to be very affecting.
- (3) The Tong-jŏng Wŭl-sŭk (東亭月色) "The Moon-light from the East Pavilion." This is the little pavilion perched high on the ridge on the eastern edge of the fortress. It is a magnificent place from which to view the moon rise.
- (4) The Na-han Kwi-un (羅漢歸雲) "The Cloud-encircled Na-han." The Na-han refers to the 500 Buddhas seated together. The peak called Na-han-pong is so called because its top is split into many small points and the Korean imagination sees in them the likeness of many men seated together. The clouds circle about the peak but the "men" are above the clouds and seem to be riding upon them.
- (5) The Sang-un P'o-p'o (祥雲瀑布) "The Waterfall of Sang-un Monastery." Behind this monastery is a beautiful waterfall whose waters look, as the Koreans say, "like a curtain of hanging prisms," referring to the rainbow colors which are seen whenever the sun shines.

- (6) Wŭn-yo Nak-cho (元曉落鳥) "The sunset at Wŭn-yo Monastery." It is literally the "Fall of the Bird" but this means sunset because the Koreans say the sun is a crow and the moon is a rabbit.
- (7) The Ch'ŭng-ha Kwi-seung (淸露蹄僧) "The Monk going around Ch'ŭng-ha Hill." Just above the little pavilion beside which there are so many memorial tablets, there is a high point the rock on the top of which is said to resemble a monk beating his wooden gong and asking for alms. When the clouds roll down and envelop the hill the rock stands out above them and the monk seems to be seated on the cloud and bowing toward Pu-whang Monastery.
- (8) The San-yŭng Kan-su (山映看水) "The Water at the San-yŭng Pavilion." This is the pavilion near which are the memorial stones and when the stream is full it roars down its rocky bed in a manner that is well worth seeing.

In addition to these there is the celebrated *lan-p'ung* or "Maple leaves." There is a kind of maple in Puk-han which in Autumn turns a brilliant red. There is a common saying among the Koreans *Nam rha-ryu, Puk lan-p'ung* or "south flower picnic and north maple leaves" by which they mean that there are two beautiful sights near Seoul, one the flowers at Nam-han in the Spring and the other the brilliant foliage of the maples of Puk-han in the Autumn.

O. SELNG-GEUK.

Odds and Ends.

The Secret Armor.

King Hyo-jong, who reigned 1649-1659 A.D., was the son of the king who was forced to bow to the Manchu yoke. He never got over the disgrace which had come upon Korea during his father's reign and it was his most cherished scheme to attack China and redeem the honor of Korea. Of course it was a mere chimera but he adhered to it until the last. Once

at dead of night he sent in haste to Yi Wan his great general, and summoned him to the palace. The general made ready to go but as a precaution he put on a suit of armor under his outer garments. When he came into the presence of the king, who was in the prime of his strength and vigor, the latter asked him why he was so slow with the preparations for invading China. Yi Wan answered that Korea could not attack China. And why not, the king demanded. The general tried to put him off with the excuse that the preparations were not complete. The king had heard this excuse once too often and his anger boiled over. He raised his sword and struck Yi Wan a mighty blow on the breast. The general rolled over as if he had received his quietus but a moment later the king repented of his hasty action. He called for his attendants but before they arrived Yi Wan rose from the floor and assumed the same attitude as before. The king in surprise asked him how he had survived such a blow and he answered that before he left home he had taken the precaution to don a suit of mail beneath his outer robe, as the king's summons had been very sudden and at night. The king was glad no harm had been done but a moment later he frowned and said, "How is it you were so quick to arm yourself when danger came and yet are so slow to prepare for the invasion that I have determined on?" Yi Wan had to think of some excuse on the instant or else he might get into deeper trouble. He was equal to the emergency. He smiled faintly and said, "I never would have been able to think of the armor myself but when I sprang up to obey your summons my wife brought the armor and insisted upon my putting it on." Whether this was true or whether it was only an excuse, it saved Yi Wan's life.

In the spring, when the ice was rotten, people were still crossing the river on it. Suddenly the ice gave way and a boy with a broad brimmed straw hat fell through into the water, but the hat caught in the broken ice and prevented his sinking, for of course it was tied under his chin. People were running about screaming and some were trying to reach the hat to pull the boy out, when a man shouted, "If anyone touches that hat I will kill him!" He brandished a sharp knife and the crowd naturally fell back aghast. He then crept to the edge

of the broken ice, deftly cut off the crown of the hat, seized the boy by the top-knot and drew him out safe and sound. When questioned why he had threatened to kill anyone who touched the hat he replied that if anyone had seized the hat the hat-band would have broken and the boy would have sunk but as it was he was saved.

Editorial Comment.

As quoted by the *Kobe Chronicle*, Dr. Morrison, the brilliant correspondent of the *London Times*, says that in any case the continuance of Korea's autonomy is out of the question. With all due regard to the keenness of his observation and the astuteness of his mind we beg to be allowed to hold our judgment in abeyance for a time. We were told in 1894 that Korean autonomy was practically at an end, but today, nine years later, we find her exercising complete autonomy. This may not be because of intrinsic strength; but, whatever the reason, it is a fact. Some things are held together by internal cohesion and others by pressure from without. Korea may be one of the latter, but it is a prophetic eye indeed that can see signs of an immediate loss of that autonomy. The Far East has not reached that delicate adjustment which makes the "balance of power" such a fetich as it is in Europe but nevertheless the dismemberment of a people, even Orientals, that numbers once and a half as many souls as the kingdom of Spain will not be accomplished without strenuous exertion. For the last thirty odd years Japan has declared herself the champion of Korean autonomy and she showed the honesty of that declaration when in 1894 she forebore to take advantage of her position and absorb the peninsula. No thoughtful person can believe that Japan would wish to tamper with the autonomy of Korea so long as her legitimate interests here are respected. Nor is this last clause a loop-hole of escape from the main proposition. Her interests are those of commerce and they are legitimized by the fact that they are as beneficial to Korea as to Japan. Except it be in order to safeguard these interests we do not believe Japan would be

any more ready to assume the administration of civil government in the peninsula than the United States would be. It would be a difficult, an almost hopeless task. Even a continuance of the present attitude of thinly veiled antagonism on the part of the government would be preferable, to Japan, to the necessity of grappling with the terrific problem of shouldering the administration of the government. It is logically absurd. Who then is to disturb the autonomy of Korea? There is only one other possibility, but if there is any one thing surer than another it is that Japan will not allow the autonomy of Korea to be tampered with. If it comes to war, war it will be. If Russia wins, the presentiment of Dr. Morrison may take on substance, but if Japan wins or if a compromise is effected the prime feature in it will be the continued autonomy of Korea, unless she herself should act in such a way as to make such autonomy impossible; and our past experience of Korea does not warrant the belief that she would beother than quiescent as she was after the Japan-China war, when she was wholly in the hands of Japan.

Nor must it be inferred that public sentiment is entirely against Japan here in Korea. Public expression of sentiment always follows the will of the party in power in such a country as this, but it would be a mistake to think that Korea has witnessed the rise of Japan in vain and that there are not multitudes who see in Japan's achievements the promise of future progress for Korea.

Preponderance of influence does not necessarily impair sovereignty, and so long as Korea is in treaty relations with the rest of the world-powers and their representatives are accredited to her court so long shall we claim that Korea's sovereignty is unimpaired and her autonomy complete.

And right here it is pertinent to say that we believe that the working out of Korea's political, social and industrial salvation can be accomplished much better as well as much faster under a separate and autonomous government than under any protectorate that is at all likely to intervene. But she needs help to do it. Japan with all her vigor, engendered of feudalism, was not able to become what she is without enormous help from outside. How much less, then, can Korea do it without tutelage.

The rice given by the Emperor to famine sufferers in Ham-gyong Province last spring amounted to 20,000 bags.

The contract of Mons. Clemence, the efficient Inspector of the Postal Bureau, has been renewed for another term of years.

The Superintendent of Trade at Chemulpo requested the Japanese Consul at that port on the ninth inst. to see that the Japanese soldiers, landed at Chemulpo, should not cause excitement among the people by practicing firing or by other means.

On the sixth inst. a fire started in a building in Chemulpo owned by a German subject. It spread rapidly and was not extinguished until seventeen horses were consumed.

On the sixth inst. fifty-three Koreans started from Chemulpo for the Hawaiian Islands.

About the 20th inst. a fire started in a lumber yard adjoining the premises occupied by the Italian Minister. It was so near that the windows of the latter building were broken and there seemed to be so much danger of the fire that preparations were made to move out, but fortunately the danger was averted.

Yi Hent-ik the prefect of Chang-heung, Chulia Province, gave \$900 for famine relief in his district last spring and many of the people were saved from starvation. The native papers say that the people call him a "reincarnated Buddha."

The prefect of In-san informs the Government that at the American mines there are thirty-five Americans, seventeen Japanese and 123 Chinese.

On the fourteenth ult. a severe hail-storm struck Chon-ch'ön in North Ch'ung-ch'ung Province. Some of the hail-stones were as large as a man's fist, so the native papers say, and six houses were destroyed.

Chang Pyong-sük, the Korean who acted as Russian agent in buying up houses at Yong-am-po has been condemned to the ch'ang-gang for life. The Russian authorities have done nothing to help him. The land asked for by the Russians at the port, and marked out by them, is 6,360 feet long and 4,260 feet wide.

Another pawn-shop was ruded by robbers on the 12th inst. They were pursued by a policeman but turned on him and inflicted very serious wounds, and then made good their escape.

Whang U-yŏng the Superintendent of Trade at Kyŏng-heung on the Tuman River reported by telegram on the 13th inst. that a company of Russian soldiers crossed the Tuman into Korean territory and that a Japanese war vessel had anchored in the harbor. This caused great excitement among the common people.

Im-ch'ŭl the chief of the mounted Manchurian bandits who have lately been making trouble along the Yalu on the Korean side was caught by Chinese troops and sent to Chefoo where he was beheaded.

Thirty-five thousand bags of Anzang rice arrived at Chemulpo on the 12th inst.

His Majesty has made Kwak Chong-sük a present of a fine house.

Kil Yŏng-sa has become Mayor of Seoul in place of Min Kyŏng-sik. Mr. Kil is a skillful geomancer and was the one selected to point out the site for the grave of Lady Ōm's father.

Yi Keui-dong, the man who introduced some dynamite secretly into the palace last Spring, has been banished for life.

Five Japanese gendarmes who were sent to Eni-ju to protect Japanese subjects there, arrived at their destination on the 14th inst.

Ground has been selected near the Imperial Mint for the building of a gun factory. The machinery is being bought in Japan and will arrive shortly.

A Korean company has been formed with Min Yon-ch'ŭl at its head, to mine coal and oil in Ham-jong and Kang-dong.

The telegraph cable between Fusan and Tsushima has broken and it will take some time to repair. Meanwhile a Japanese torpedo-boat is taking the telegrams across the straits.

The Finance Department has ordered that no more revenue money be sent up to Seoul but to wait until the new Central Bank is done and then the money can be transmitted by draft. For this reason the treasury is empty and the Palace Finance Bureau has advanced money to pay salaries for the month.

Siu Sang-hun came to Seoul from Ch'ung-ju on the 30th inst. He is the new Minister of Finance.

The local Japanese paper states that the Russians have laid a telegraph cable under the Yalu from Eni-ju to Andong on the Manchuria side.

We are pleased to announce the arrival in Seoul of Mr. N. D. Chew who is to assist Mr. Beck in the Methodist Publishing House.

Another recent and welcome arrival is that of Mr. Holdcroft who has come to act as private secretary to Dr. Underwood.

The Russian authorities have been trying to purchase lighters in Chemulpo but up to the present time without success.

The custom of building a fire on the side of Nam San in order to attract the attention of the authorities, bring one's self into notice and get an opportunity to prefer a request, is to be stopped. Police have been stationed on the mountain with strict orders to prevent any such wild work.

A sorceress named Yū, who lately obtained access to the palace on professional business, has fallen ill. She says she could get well if she prayed for recovery but she will not do so as by her continued illness she will be able to ward off a great misfortune which is impending over the country this Autumn.

A great sacrifice was held on Oct. 10th, the anniversary of the funeral of the late Queen.

The cattle plague has been so severe that it is reported that in the country the fields are being plowed by hand, men dragging the plows.

A Bureau of Emigration to look after the interests of Koreans going abroad was established last winter but has now been discontinued as the Foreign Office has been attending to all such business.

Yi Keun-ho the secretary of the Prime Minister has formulated a scheme for reforms and embodied them in thirteen propositions, a perusal of which casts some light on the needs of the time.

- (1) The education of the princes should be sedulously cared for.
- (2) Attention should be paid to religion.
- (3) Official duties should be attended to.
- (4) The laws of the country should be unambiguous.
- (5) Every official should be at his office promptly.
- (6) Everybody who has a good suggestion to make in regard to better government should have an opportunity to broach it.
- (7) There should be complete freedom of speech.
- (8) Petitions which have been pigeon-holed should be opened and acted upon.
- (9) Care should be exercised in the selection of prefects.
- (10) Special penalties should be attached to official extortion.
- (11) The Central Bank should be firmly established.
- (12) Treaties with foreign powers should be scrupulously observed.
- (13) The theater should be closed.

Korean report state that at Yong-am-p'o the Russians have prepared places for three batteries of guns, and that there are seventy Russian soldiers stationed there.

As the eighth of October approached Koreans were on the *qui vive* to learn what was to be the outcome of the negotiations between Japan and Russia. There was a general anticipation that hostilities were imminent and opinions differed widely as to what attitude Korea ought to take in view of possible contingencies. Some said that the East is for Easterners and that Europeans should leave things alone in these parts; for this reason they argued that Japan should be the one to act as Korea's patron until such time as such tutelage was unnecessary. Others said that Korea ought to lean toward Russia and accept the advice given from that quarter. Others still said that in the event of war Korea should summon all her powers into action and stand prepared to defend herself the best she could, assuming an entirely neutral position as between the two contestants.

The feeling of the Japanese merchants in the Japanese settlement in Seoul is shown by the fact that mortgage of Korean real estate cannot be negotiated, and all money outstanding has been called in as far as possible.

The Tobacco Company has secured its franchise from the government, agreeing to pay an annual tax of one hundred dollars.

In Pyeng Yang the people have subscribed the necessary funds to found a private English Language School. It is already in successful operation.

It is stated that arrangements have been completed for uniting the Seoul-Chemulpo Railway with the Seoul-Inchon Railway.

Sam San-yun has succeeded Kim Sung-geun as Minister of Finance.

Yi Zong-ek has added to his other onerous duties the leadership of the Seoul gendarmes.

Yi Chong-geun has been appointed Governor of North Pyeong Yang Province.

The people of Seoul are rejoicing in the visit of Mr. Kwak Chong-sik to this city. He is one of those men who have attained special sanctity in the eyes of the Korean people because of his literary attainments and his contempt of mere wealth. They say that after reading a volume he can take up his pen and write it all by heart. His fame became national and many people went and studied under him in his little mountain village whither he retired a few years ago after giving away most of his property to the poor. After repeated offers of government office had been made and refused by him he has at last consented to do Seoul the honor of a visit. He had an audience with His Majesty on the 15th inst. but refused to go in court dress. By special consent he went in ordinary citizen's clothes, and His Majesty received him graciously and asked him several interesting questions. He has been given a special rank and it is expected that he will soon become Prime Minister. What his attitude toward foreigners will be and how he looks upon the opening of Korea to foreign intercourse have not transpired as yet.

A Japanese with 300 dollars in counterfeit nickels was apprehended by the Customs officials at Chemulpo on attempting to enter the country a few days ago.

A Korean company has applied for a charter to sell a new remedy for the pleuro-pneumonia which is killing so many Korean cattle.

The foreign community had ocular and auricular evidence on Tuesday the twentieth inst. that progress is being made on the Seoul-Fusan Railway. By the kind invitation of Mr. Kusaki, the genial director of the road, the diplomatic corps and the foreign employees of the government with their families boarded a train at the West Gate Station of the Seoul-Chemulpo Railway, at half past nine in the morning. At the South Gate Station a few others put in their appearance. Arriving at Yong-tong-po they met the Chemulpo contingent of a dozen or more, one of whom had no kodak with him. This is a habit only one step removed from actual postage-stamp collecting, but on the whole it is an innocent form of amusement and is said to be an antidote in severe cases of bridge whist. They were welcomed, kodaks and all, and the train pulled out of Yong-tong-po on the new line. An hour's run through a delightful harvest country along the base of the rocky Kwan-ak Mountain brought them to the vicinity of the walled town of Su-won. The station is to the west of the town about a mile distant and is near a reservoir made many years ago for storing water for irrigation purposes. On the bank of this artificial lake the host had prepared three or four pavilions, decorated with the Japanese and other national colors. The arrival was marked by the explosion of fire-crackers and a general Fourth of July enthusiasm. A walk of fifteen minutes along the pretty embankment of the lake brought the party to the dam which confines its waters. This was crossed dry shod and after a half hour's *kyung*, during which the whole party was photographed on the rocks at the dam, they

set down to a collation to which each guest did ample justice. Then a large majority voted to invade the town of Su-won although it was a stiff two mile walk by the main road. They must have found it nearly deserted for apparently every denizen of the town was out on the hills to witness this great event. About four o'clock the enterprising pedestrians returned to the train with every limb exhausted. Some came on foot and some on *jigit*. The train pulled into the Seoul station just in time for dinner, and everyone voted the day a grand success. The thanks of the community are due to Mr. Kusaki and his colleagues of the Seoul-Fusan Railway Company, and its hearty congratulations also. We understand that about November 1st regular traffic will be opened between Seoul and Su-won, and in fact to the next station beyond Su-won. We all await eagerly the completion of the road, which besides being of such great advantage to the Koreans will also put us nearly twenty-four hours nearer Japan than we are at present. It is intimated that the railway is intending to erect a hotel at the lake at Su-won where the overworked foreigners of Seoul and the Kodakophiles of Chemulpo can go at the week-end and recuperate.

On the 28th inst at eight o'clock P. M. a public meeting of gentlemen of Seoul was held in the rooms of the Seoul Union for the purpose of organizing a Young Men's Christian Association of Seoul. This is the outcome of long months of effort and preparation and the results so far obtained have fully justified the venture and met the expectation of those who hope by this means to reach a large number of young men who otherwise would be very difficult to influence. Something over a year ago the International Committee of the Y. M. C. A. in America, in response to representations made by Christian gentlemen in Seoul, sent Mr. Philip Gillett to this city to act as Secretary in this field. Last March a meeting was held in Seoul and the subject was discussed publicly. Financial support was secured by contributions from foreigners in Korea and from the International Committee in America. The sum guaranteed up to the present time amounts to nearly yen 50,000.

As it is deemed advisable to secure a site for a building it was necessary to organize the Association and appoint trustees who should be legally able to hold and disburse the funds of the Association. The Advisory Committee, which had been helping the Foreign Secretary, Mr. Gillett, worked out a draft of a constitution and the public meeting convened as above stated on the evening of the 28th. After prayer and the reading of the Scriptures the Chairman of the Advisory Committee, by order of which the meeting had been called, made a brief statement of the object of the meeting. Mr. Hulbert was then elected Chairman and Mr. Gillett Secretary for the meeting. The first business before the meeting was to decide whether those present should organize themselves into the Young Men's Christian Association of Seoul. Upon motion by Dr. O. R. Arison it was unanimously voted that the meeting did thereby form itself into such Association. It then became necessary to adopt laws for the regulation and administration of the Association. For this purpose Rev. J. S. Gale read the draft of a constitution prepared by

the Advisory Committee which upon motion by Mr. Gordon was unanimously adopted as the law of the Association. The Chairman then declared a recess of ten minutes in order that the members might sign the constitution and thus become full members and acquire the right to vote as the constitution itself requires. When the names had been signed it was found that there were twenty-eight active members and nine associate members.

The next business of the meeting was to elect twelve members of a Board of Directors, who together with the Foreign Secretary should, according to the constitution, form the Board of Directors. The following list of names was put in nomination by Mr. Gordon: J. McLeary Brown, LL.D., M. Takaki, Ph.D., Dr. O. R. Avison, Rev. A. B. Turner, Rev. H. G. Underwood, D.D., Alex. Kenmore, Esq., Rev. J. S. Gale, Rev. C. J. Hounsail, Rev. R. A. Sharp, Mr. P. S. Kim, Mr. P. H. Yer and H. B. Hulbert, Esq. Mr. Gordon moved that the Secretary be instructed to cast the ballot for this list of nominees; Mr. Welbon seconded the motion and the motion was passed unanimously. This closed the actual business of the meeting but the Chairman called for remarks from the members, and a very interesting symposium followed in the course of which many pertinent and valuable points were brought up. By motion of Dr. Takaki the Secretary was ordered to send a cablegram to the International Committee in America announcing the fact of the organization of the Y. M. C. A. in Korea. Remarks were made by Messrs. Gillett, Turner, Avison, Gordon, Takaki, Woo, Welbon, Gale, Kenmore, Yer and Hulbert.

It was the unanimous sentiment of the meeting that the organization had been effected in a most encouraging manner and at a most auspicious time. The members present included Americans, Englishmen, Japanese, Chinese and Koreans.

It is with great pleasure that we announce the wedding, on the 19th inst. at the Church of the Advent in Seoul, of Mr. J. W. Hodge and Miss Laura Mills. The ceremony was performed by Rev. A. B. Turner and the sermon was delivered by Father Drake. The church was tastefully decorated with palms and flowers. The auditorium, which has lately been enlarged, was filled with the friends of the bride and groom. Mr. C. R. Frimpton was best man and Miss Beckley was bridesmaid. The bride was given away by Dr. E. H. Baldock. The ceremony was followed by a wedding breakfast at the home of Dr. and Mrs. Baldock, after which the happy couple departed for Ma-p'o, where Dr. J. McLeary Brown had kindly put at their disposal his summer villa. They were followed by the congratulations and good wishes of a large number of friends.

Particulars of the crossing of the Tuman River have been received by the authorities in Seoul from the Superintendent of Trade at Kyong-keung who says that on the 23rd at night two Russian captains crossed the river in civilian clothes and soon after at another point 200 Russian soldiers crossed and joined them. In the course of the tactics which they went through the Koreans were greatly disturbed.

The Japanese authorities have demanded the very modest sum of Yen 50 to cover doctors' bills and other damages resulting from the attack on the Japanese mail carrier who was attacked by a mob, the day the accident occurred on the electric tramway.

Several children have been killed in the vicinity of Seoul by a species of animal called a *mu-d'a* by the Koreans. It resembles a wolf but is more dangerous. The War Department has offered a bounty of fifty dollars for each animal killed.

Yi Yong-ik has given orders that the next ginseng crop amount to 30,000 pounds.

One hundred muskets and 10,000 rounds of ammunition have been sent by the War Department to the border guard at Kapsan.

Exchange has dropped to 120 per cent discount on the Korean dollar. In other words one yen will bring two dollars and twenty cents of Korean money. The Korean copper coins sustain a better ratio to the yen than this, and so there are exchange quotations between the two kinds of Korean money. On the 15th the nickels were at twelve per cent discount as compared with the copper cents. It is a very pretty muddle altogether.

A Japanese company is putting out a daily news bulletin in Seoul which circulates very widely at three yen a month. It has been decided to put this into English and print on a mimeograph for circulation among foreigners. It will be an interesting venture and will be of value to the foreign community, which has long needed such a news bulletin.

V. Pokrovsky, M. D., Observer.

Calor.	N	N.E.	N.W.	E	E.S.E.	S	S.W.	W	W.N.W.	N.W.	N.N.
Total of Winds...	4	2	2	6			2	4	1	2	1
Total of Force...	11	15	15	22	11	11	26	30	31	4	2

KOREAN HISTORY.

to interdict its use. It is needless to say that he failed. When first introduced, it cost ten thousand cash for half a pound but merchants obtained seed and it soon became common.

In accordance with the demands of the Manchus, the king sent 5,000 troops to accompany them in their invasion of China, but as they arrived a month later than the set time they were sent back home by the angry Manchus. Early in the following year, however, Generals Yi Wan and Im Kyōng-ōp started with 5,000 troops and joined the Manchu army. The plan was to attack T'ung-nā on the Shantung promontory; whether by land or sea is not clear, but probably by land. This being known to the Koreans, three boats were secretly despatched to the threatened place, giving warning of the attack, and stating that the Koreans joined in the attack with the Manchus because forced to do so. It was suggested that whenever feasibly the Chinese and Korean forces should use only blank charges against each other. This was gladly agreed to and in a battle at Puk-sin-gu, which followed, not one man was killed among the Chinese forces that were brought in contact with the Korean contingent, and the latter suffered as little. The Chinese general managed to get a letter to the Koreans saying 'The emperor reminds you of the vital aid he gave Korea at the time of the Japanese invasion and he now offers the half of his kingdom to anyone who will seize and deliver to him the Manchu general in command.' This reveals in a striking manner the desperate straits to which the Chinese had been brought by the Manchus. The Korean generals did not see their way to accede to this but they kept the Chinese informed of every movement of the Manchus; where they were weak and where they were strong, where they were likely to attack and where they might be successfully attacked. In this way the Manchus were continually thwarted and the Chinese encouraged.

It was proposed that there be a combined Manchu and

Korean attack upon Kon-ju-wi near the point of the Shantung promontory, the Manchus to attack by land and the Koreans by sea; but the latter said they had no provisions and their boats were in very bad order. The Manchus replied "Then you had better go home," an injunction that they were by no means loath to obey.

Meanwhile the king had been doing what he could to mitigate the sufferings consequent upon the invasion. He ordered all the eight provinces to give rice to help the poor, the widows and the orphans, and to provide proper burial for those who had no near relatives who could afford the expense. He likewise gave strong encouragement to the Confucian School in the capital. He sent spies throughout the land to discover whether the prefects were attending to their duties well. Fearing that the guard along the Tu man River might be suffering, he made them a grant of 4,000 pieces of cotton. He likewise gave money to repair the ancient altar on the top of Ma-ri-san (Mountain) on the island of Kang-wha. This altar is said to have been used by the Tan-gun two thousand years before Christ, and may well be believed it to be the oldest monument in Korea.

This period of rest and recuperation was broken in upon by the appearance, on the northern border, of Manchu troops under Yonggold and Omokdo. Rumors had again reached Manchuria that certain Korean officials had been advising against the Manchu power. As a result of this, four prominent officials were sent captive to the north. Early the following year King Chilga, the emperor's brother, came to try these men, and held a proper court at which the Korean Crown Prince was present. Each of the accused men was brought in turn and questioned and each had some plausible excuse to give. The result was sure from the beginning. They were all condemned and were thrown into a dungeon with a door in the top, a sort of Black Hole of Calcutta, where they all languished with cold, hunger and disease. They even excited the pity of their jailors, and when the Crown Prince plead for them before the emperor, they were ordered sent to Eui-ju, but heavily guarded.

In 1640 the Japanese who had settled at Fusan complained that the harbor was too small, for it did not include the

whole bay, but only that part directly in front of the settlement, which was about half way between the present Japanese town and the Korean town of P^u-san. The harbor was called Tu-mo Harbor. Consent to the enlargement of the harbor was refused.

In 1641 Prince Kwang-hā, the deposed and banished wretch, died on the island of Qnelpart. So great is the respect for royalty in the abstract, in Korea, that the king fasted four days, had the body brought up to Yang-ju and buried it with royal honors. To the one surviving daughter the king gave a comfortable house and an annuity.

The next year a seditious movement was made by Ch^uh^u Hyo-il of P'yŏng-an Province, and two accomplices. They took boat for China, being provided with f^un^uls by the prefect of Eui-ju. Arriving at Tenng-nā they joined the Chinese forces, received commissions in the Chinese army and despatched a letter to the prefect of Eui-ju asking him to gather a force and with them make a combined attack upon the Manchus. As fate would have it the Manchu Yonggold^a was at Eui-ju when this letter arrived, and it fell into his hands. He immediately sent to the king demanding the seizure and execution of all the men implicated in the plot. In spite of the expostulations of the Prime Minister, who wished to see only the prime movers punished, eleven men in Eui-ju and elsewhere were seized and met their fate before the palace gate in Seoul.

One more sacrifice was necessary before the last remnant of opposition to the Manchus should be extinguished. It was now six years since the surrender. Soon after that surrender the king had sent to China explaining that it was a hard fate and not his own inclination which had forced the surrender from him. Not knowing whether the letter had ever reached the Chinese capital he sent another letter two years later by a monk, Tok-po, who had come from China to ascertain whether Korea had really surrendered or not. Arriving at P'yŏng-yang he had been received by Gen. Im Kyŏng-ŭp who sent him on to Ch^u Myŏng-gil the Prime Minister. He was handsomely treated and was provided with a new vessel and a complete outfit of clothes and provisions for the return journey. He carried a letter from the king stating his ex-

cuses as above narrated. Four years passed and at last in the year under review the emperor's answer was forwarded by way of Cheloo. In it he exonerates Korea from all blame and mourns the fact that he cannot come to her aid as when the Japanese invaded the peninsula. The bearer of this missive was feasted and treated with the most flattering attentions by the governor of P'yōng-an. This would have amounted to nothing had it not been known to Yi Kyn the prefect of Sūn-ch'ŭn who was carrying on trade with China by junk across the Yellow Sea. He was seized by the Manchus and carried north. Fearing the worst, he offered to tell his captors an important secret as the price of his life. He thereupon unfolded the whole transaction between Seoul and Nan-king. The Manchus were furious and sent a demand to the king for the persons of Ch'ŏ Myōng-gil, Im Kyōng-ŏp, Yi Kyōng-yo and Yi Myōng-han, all leading men. There was nothing to do but comply, and as these men went the king wept and gave Ch'ŏ Myōng-gil 500 ounces of silver for traveling expenses. Arriving at Pong-whang Fortress beyond the Yalu they were taken in hand by Generals Yōnggoldŏ and Mahudŏ. Ch'ŏ asserted strongly that he alone was to blame for the whole transaction. When the emperor had looked over the evidence he sent word that fines should be accepted from the others, but that Ch'ŏ be sent in a cage and handcuffs to Puk-kwan goal. And there he leaves the stage of history, on which he had played no mean part. The traitor Yi Kyn plumed himself on his newly acquired Manchu citizenship and presumed on his services to write the emperor a memorial under twelve heads; but the emperor in fine contempt exclaimed that a man who was not true to his own king must be a rascal at heart and ordered him bound and sent back to Korea where we may well believe the axe did its work without delay.

The next few years of the reign witnessed the return of many captives taken by the Japanese during the years of the invasion; they beheld the promulgation of the law that no one could marry during the three years of mourning for a parent; also a scourge of cholera so terrible as to cause the king to send and sacrifice upon the eight high mountains of Korea. A powerful conspiracy, led by the prime minister, Sim K-ni-

wūn, came near overthrowing the dynasty, but the alarm was given in the very nick of time and he and his fellow conspirators were seized and executed.

The twenty-first year of the reign, 1643, beheld the fall of the Ming dynasty in China. The pretext given by the Manchus for marching on Nanking was the revolt of Yi Cha-sung who burned Nanking and drove the emperor to suicide. Then, terrified at his own deed, he fled and the Manchus stepped in. When Nanking fell, a letter was despatched to Korea saying "I am the greatest of rulers. You have long been my vassal and I will now show you a favor by returning your hostage, the Crown Prince."

A word is necessary as to the fate of Im Kyōng-il, one of the men who had been sent to Manchuria with Ch'oe Myōng-gil. He succeeded in making his escape before the party reached the Yalu and in the disguise of a monk made his way in a merchant boat to T'ung-nā where he attached himself to Gen. Whang Chong-ye and made himself very useful. It is said that he made himself famous by capturing a notorious pirate. He sailed straight for the island on which the pirate had his headquarters and having gotten the pirate and his crew drunk with wine he bound and brought them safely to the Chinese camp. Later he fell into the hands of the Manchus through treachery but was so steadfast in his refusal to do obeisance to them that he excited their unbounded admiration, and they let him go back to Korea. This was an unfortunate move for him, for in the meantime Kim Cha-jūn had been recalled from banishment and had become court favorite. As these men were deadly enemies the returning general was immediately seized and put to death. This same year saw the publication of the historical work named the Tong-sa Po-byūn.

In the following year the Crown Prince and his brother returned from China but the Crown Prince soon after sickened and died. It had been customary heretofore for the king and queen to assume mourning for three years for a Crown Prince but now an innovation was made and thirteen months was the limit set. Of course the succession fell to the infant son of the dead prince, but the wife of prince Pong-jūn, the second son of the king, was

extremely ambitious to become queen, and so she went about to gain the desired end. By every means in her power she brought pressure to bear upon the king to induce him to set aside the infant prince and nominate her husband as heir to the throne. She was partially successful and the following year the king called his courtiers together and consulted as to the advisability of the plan. He urged that the real heir was but a babe in arms and that he himself was old and about to go the way of all the earth. It was evident that he desired to put Prince Pong-im on the throne, and a very animated discussion followed. Most of the leading ministers and officials argued against the plan saying that it was contrary to the best traditions of the land and that the people all looked to the young prince as their future ruler. To all these arguments the king opposed counter arguments which revealed plainly that he had already made up his mind as to his course, and that he was merely seeking for confirmation of his views. Kim Nyu then said, "If the king has already made up his mind let him speak out and put an end to this useless discussion." The king then announced that Prince Pong-im was to be his successor.

About this time a dangerous rebellion broke out in Kong-ju the capital of Ch'ung-ch'ung Province, but by the prompt action of the troops from the South it was put down. This is worthy of mention only as it illustrates a curious custom in Korea. On account of this rebellion the name of Kong-ju was for many years changed to Kong-san and the province of Ch'ung-ch'ung to that of Hong-ch'ung.

The Prince Pong-im, though now by royal edict in full view of the throne, feared that by some turn of fortune's wheel he might fall short of that goal and so he much desired to have the infant prince and his mother taken from his path. The aged king had entered upon a period of mental semi-decrepitude and was easily managed by the wife of Prince Pong-im. Six palace women were accused of poisoning the king's food and were summarily put to death. The king then summoned the courtiers and accused the wife of the deceased Crown Prince of having assumed the garments of royalty while in Manchuria, of having used disrespectful language to him on her return and of having instigated the

palace women to poison him. He said she must be killed. All agreed that some positive proof of guilt must be produced but the king insisted upon her immediate execution which was accomplished by the use of poison. Her two brothers were likewise beaten to death. Three of the leading men who had advised against the nomination of Prince Pong-im were also banished.

The next year passed quietly, but the official corruption had become so prevalent and the people were ground down by the prefects to such an extent that the king made the law that each prefect must have three bondsmen who would be liable to punishment in case of his malfeasance.

The next year saw the introduction on the field of politics of a noted man, Song Si-ryŭl, who was destined to be a leading spirit for many a year. He was a celebrated scholar and the king induced him to come to Seoul only after repeated invitation.

The very last year of his life this king cherished a bitter enmity toward the Manchu power and in the twenty-seventh year of his reign, selecting generals and planning to equip an army, he hoped to throw off the hated yoke; but it was not to be, for in the early summer of 1649 the aged monarch breathed his last and the heir assumed the reins of power. He is known in history as Hyo-jŭng Ta-wang.

The accession of a new king was the signal for the combined attack of all the officials upon Kim Cha-jŭm who had been so long the practical autocrat. He was deposed, but the king would not have him executed, because of his former services. Song Si-ryŭl also took offense at the king because of a supposed slight and departed to the country in anger, after publishing three accusations against him.

The reign began with a storm. Kim Cha-jŭm who had retired to the country in disgrace, took advantage of the fact that the Japanese had made a proposition to the prefect of Tong-nŭl to come over and join the Koreans in an invasion of China, and sent a detailed account of it to China, adding that the Korean government was preparing for war and had discarded the Manchu calendar. This news caused tremendous excitement in China and the veteran generals Yonggoldŭ and Mabudŭ were sent forward to the Yalu with a powerful force.

Six envoys were sent to Seoul one following the other at intervals of only two days. These six arrived at Eui-ju, stopped there and sent forward letters demanding what it all meant. Of course this was like thunder from a clear sky to the court at Seoul, and Minister Yi Kyōng-sāk rode in person to Eui-ju and met the envoys. He invited them to Seoul and after a long discussion and a present of a thousand ounces of silver and the promise of a princess to go to China to wed one of the Manchu princes and the banishment of a few of the officials, it was found that no blame was attached to the king. Thus began an eventful reign of ten years. The first years were signalized by severe famines in the north and the government had to bring large quantities of grain from the south to relieve the suffering. Corruption had crept even into the system of examinations and it was found necessary to preserve the incognito of the candidates by having each one write his name on the margin of his examination paper and then have this portion of the paper cut off through the middle of a stamp so that at last when the papers were examined and the successful ones selected, the writers' names could not be known until they had been matched on, and found to fit.

An unsuccessful attempt at rebellion was made by the notorious Kim Cha-jūm and Kim Sik, son-in-law to the late king. They persuaded the latter's wife to place a fetich under the floor of the king's sleeping apartment. This is supposed to bring about the speedy death of the person so cursed, but someone found it out and divulged the plan. The three leaders were beheaded, the woman poisoned and her brothers banished. Some wanted the king to move because the palace had been defiled by the fetich, which consisted of a dead rat with the king's name written on its belly, but it was voted down because it would tend to confirm the people in their belief in this foolish superstition.

This king inherited much of his father's hatred of the Manchu power and we find him building a palace at Kang-wha and storing provisions there in case of a break in the peaceful relations then existing. He instituted some useful reforms also, forbidding the cruel practice of beating criminals to death. He likewise legislated in the interests of the people

when he forbade the exacting of rent for water drawn from the government reservoirs for their rice fields.

Twenty-two years before this, Kim Hyök, one of the envoys to China, had there met a Westerner who is known in Korean history as Tang-yak-mäng. This was one of the Jesuit priests. He came first to Canton as a missionary but his great talents were recognized in Nanking and the emperor called him to the capital and questioned him about his religion, and employed him as court astronomer. There the Koreans saw the calendar called Si-hön-yük. When the Ming dynasty fell the Manchus urged the Westerner to remain and they allowed him a regular salary. Kim Hyök brought back a book from Peking which is probably a copy or abstract of the celebrated book above mentioned. For these twenty-two years a scholar, Kim Sang-böm, had been studying this book, and at last having mastered its secrets, he came out with a calendar of his own. It is stated that the Westerners Yi Ma-du and Sa Su-sin had already been many years in China when Kim Hyök visited Nanking. (These are Ricci and Schaal).

It was discovered that the country people were evading the revenue laws by cultivating the hill sides above the margin of cultivation set by law. Commissioners were sent out to remeasure the taxable land and to set limits to hillside cultivation, for it was feared that the cultivation of the hillsides would diminish the fuel supply too much. It was in this same year that the ill-fated sailing vessel *Sparwehr* sailed from Holland with Hendrik Hamel as super-cargo. There seem to have been sixty-four men on board, and when she went to pieces on the island of Queipart only thirty-six of them reached shore in safety. They were taken to Seoul by the authorities and for fourteen years lived, now on the royal bounty, now by the work of their own hands, and at times they were even compelled to beg for food. At last however the remnant of them made good their escape by night and finally reached Nagasaki. Hamel afterwards wrote an account of his captivity in Korea.

In the year 1654 the hostility of the king toward his suzerain took more definite shape. He appointed Yi Wan, a brilliant young general, to have charge of all military matters, and he sent military instructors all through the south where

the great mass of the population lived, to drill the people in the science of war. He likewise built fortresses at Sŭng-jin in Ham-gyŏng Province and at Yi-bam-keum-sŭng and at Kyŏk-p'o in the south. He appointed four generals to be stationed about Seoul to guard its approaches, and he collected great quantities of grain, much of which he massed at Wha-ryang near Chemulpo to be in readiness to ship to Tientsin when he should invade China. He provisioned Kang-wha thoroughly and built a monster store-house at Chang-san in Whang-hŭ Province, because of the difficulty experienced by the boats in rounding the exposed point of that province; he founded a school for the training of military officers and twenty of the best men were detailed for study there. Any sign of indolence insured a prompt dismissal.

This sovereign was an ardent advocate of dress reform. At first he made the soldiers wear shorter sleeves and skirts and for the sake of lightness they were often made of silk. From that he made a more general application of his ideas. He found the hats too broad of brim and the flowing sleeves very inconvenient in the breeze. These points were ordered to be changed and the palace hat as seen today was introduced. It was first invented by the celebrated Chŏng Mong-ju whose blood still marks the stone bridge at Song-do. It was he too that introduced the hyŭng-p'a or embroidered storks to be worn on the breasts of civil officers, and the tigers to be worn by military officers.

Chapter XX.

The king dies... seeds of discord sown... the new king... extensive reforms... party changes... strife... a great reformer... the ajuna checked... abuses remedied... a convent broken up... various reforms... revenue... forestry... memorialists rebuked... honest examinations... the people cared for... the census... numerous reforms... qualities of a good prefect... the king dies... a noble record... the new king... a bad outlook... party strife... census... Japanese settlement at Fusan... ceaseless quarrels... a minister falls... wholesale execution... plot and counter-plot... reforms in the navy... calamities... reign of terror... Roman Catholics...

trouble brewing....change of party....unutterable cruelty....the queen deposed....concubine made queen....a great statesman died of poison.

In the tenth year of his reign, 1559, having exposed himself to the sun and rain while sacrificing to heaven to secure the cessation of a great famine that was on the land, the king was taken ill, an abscess broke out on his temple and after a short illness he expired. In connection with his death arose a contention that was destined to cause the death of many men. The mother of the dead king was still living. She had worn mourning for three years after the death of her elder son, and now the question was whether she should assume it for an equal length of time for this her second son. Song Si-ryŏl and Song Chun-gil argued that one year only was sufficient. The other side was taken by Yun Hyu and the debate was fierce and long. The classics were ransacked for proof texts in support of either contention. The Prime Minister decided in favor of the shorter term and the Queen Mother wore mourning for but a year. Song Si-ryŏl also laid up wrath against himself by neglecting to have the king's body wrapped tightly in bandages, until it had swollen so that it required two planks joined together to form the bottom of his coffin. This was considered a great misfortune and ere a year had passed Song was obliged to retire precipitately to the country to avoid being mobbed for the offense.

The new king entered upon the duties of his exalted position as a mere lad, in 1560. His posthumous title is Hyon-jong Tŭ-wang. His first duty was to give his father burial. The geomancers said he ought to be buried on a site near the town of Sn-wŏn, but the courtiers thought that was too near the main road, so a place was selected outside the East Gate. This first year was one of reform. The penalties for murder were too small. If a high class man committed murder he could get off with a hundred blows and ineligibility for office for a short time, but now the king, with the advice of the court, made all high class murderers permanently ineligible for office. It must be borne in mind that the demarcation between the upper and lower classes was much more distinct in those days than it is at present.

Looking carefully into the condition of things, the king

found many abuses that required correction. He ordered that the army be better clothed; he examined into the cases of many of the prisoners of state and liberated not a few; he remitted the tax on hemp and ginseng in Ham-gyŏng Province; he remitted the tax on the gold mines at Tan-ch'ŏn which had amounted to a thousand ounces a year; he lowered the land tax in Ch'ung-ch'ung Province. These voluntary retrenchments called for economy at the capital and the king discontinued the royal stables, to meet the falling off in revenue.

A word is necessary here as to the complexion of the political parties. The old Tong-in had gone to pieces and in its place we find the Nam-in, the So-ron and the Sŭ-buk parties. We have in all then the

Nam-in	with	Hŭ Mok	as leader
So-ron	"	Yun Cheung	" "
No-ron	"	Song Si-ryŭl	" "
Sŭ-buk	"	Yu Yŏng-gyŏng	" "

Among these the names of the Nam-in and No-ron were the most prominent and their leaders, Hŭ Mok and Song Si-ryŭl were deadly enemies of each other. There was no inter-marriage between these different parties. Each had its separate color. The Nam-in was red, the So-ron blue, the No-ron white and the Sŭ-buk black. It was not the men but the women who wore these distinctive colors and even to this day it is common to see the party colors in the collars of women's coats. The men were distinguished by the shape of the coat collar. The No-rons and Nam-ins had a collar cut square at the bottom; the So-rons had a bulging curve at the bottom and the Sŭ-buk had a plain curve. These things sound childish but in those days they meant life and death. The number of men who have been sacrificed upon the altar of party strife mounts up into the hundreds of thousands. The violent and unreasonable strife between them prevented anything like concerted action when the country was threatened from without. They made it impossible for any man to be judged according to his true merits. They effectually blocked the efforts put forth by honest men to secure a clean and honest government. There is nothing more despicable in political life than the continued excitement of fierce passions when there is no principle at stake and when personal aggrandisement is the only goal.

But at the time of which we write the No-ron party, with Song Si-ryŏl at its head, was so overwhelmingly predominant that party strife was for a time almost held in abeyance. The remarkable character of this reign is largely due to his efforts. The reign from beginning to end was one grand march of progress, reform following reform with such rapidity that the reign fairly scintillates with them. To realise how great a part Song Si-ryŏl played in these movements it is necessary to know the enormous power wielded by a Prime Minister in Korea, especially when he enjoys the entire confidence of the king. His power to keep the king informed or misinformed makes him practically the ruler of the land. That Song Si-ryŏl was a real reformer is shown by the frequency with which, during many a decade after his death, statesmen would break out in panegyrics on his memory. It is shown also in the passionate hatred of political enemies who saw in him a successful rival. We have little evidence that this man ever lowered himself to the plane of common party politics. Let us then review the fifteen years of this reign and see the stamp of his great personality upon it.

We have already mentioned some of the reforms inaugurated. First he gained a signal victory over his rival Hŏ Mok who tried to have him degraded because of his position in regard to the period of the queen's mourning. Song Si-ryŏl went over the whole ground again, cited history in support of his views and silenced by a simple and conclusive argument the captious criticism of his detractors, but he showed his greatness in not using his power to have his enemies killed, an act of generosity which later cost him his life. The following are some of the reforms instituted, and we give them here in full, for they afford a deep insight into the condition of the people.

It had been very common for men to leave their families and go off to some monastery and become monks. Now, the Buddhist monasteries are the poor-houses of Korea. Beggary is uncommon, but often, when a man has no visible means of support, he will shave his head, don the garb of a monk and spend part of the year at some monastery and the remainder in receiving donations from the people in the shape of rice or money. To do this they necessarily desert their families. To

counteract this evil the king sent forth an edict that no more men with family ties should desert them in this way, and furthermore that all monks who had families living should doff their religious garb and come back to the world and support their families like honest men.

The *ajun* is a peculiar excrescence on the body politic of Korea. He is the prefect's clerk, or factor, or agent, or pimp, or jack-of-all-trades. He is in a large sense the incarnation of all his master's vices, to which he adds many of his own. A royal edict was promulgated which brought a host of these men to justice and compelled them to disgorge much of their illgotten gains, which were given back, so far as possible, to the people from whom they had been extorted. In this case the reform was notable because of the limit which was put to it. Ordinarily in Korea, when a man is caught and made a public example of in this way, the law extends the punishment to the near and remote relatives of the culprit, and many innocent men suffer with the guilty; but in this case only actual offenders were punished. It was strictly forbidden to call to account any man's relative because of his fault.

For many years all the salt factories and fisheries had been groaning under a heavy tax which went to support an almost unlimited number of the king's relatives; but now these taxes were entirely remitted. We are not told what the relatives did. Let us hope they went to work.

It had become customary for the tax collectors to demand a poll tax not only from grown men, who alone were taxable according to law, but from children as well. This abuse was likewise remedied.

The king gave up entirely the wild project of assaulting China, which had been a pet scheme of his father, and he likewise found no cause for supporting such a large military retinue about his person, and they were discharged.

There was a flourishing Buddhist convent just west of the Kyōng-bok Palace, in Cha-kol. The king wished to do away with it, but some objected on the ground that it formed an asylum for aged palace women, and because there were many royal tablets stored there. We may well imagine the consternation of these objectors when the king said concerning the tablets, "Well, dig a hole and bury the whole lot."

The useless custom of having masked dancers accompany the royal procession when returning from the ancestral temple was done away. The king put an end to the custom of taking girls by force and compelling them to become palace women. It must be only with the free consent of the girl's father. He consented to send men to various places where sulphur was mined to see that the people of the surrounding country were not ill-used. At the same time he ordered that no more sulphur should be dug at Tal-sŭng-wi-gung inside the South Gate. He ordered that the tombs of the king of Koryŭ should be kept in good repair. He quelled a great popular excitement in the south, which arose from the rumor that various Buddhas in the monasteries were sweating, by showing that it was caused by the frost bringing out the moisture which had been absorbed during the rainy season. The rumor was probably false, but how politic it was to take it for granted and turn it off by giving some natural cause rather than merely to deny the rumor. He added however the command that as these Buddhas had caused such a disturbance they must be burned.

At that time the province of Chŭl-la contained about 190,835 *kyul* of land, a *kyul* being supposed to produce forty bags of rice. The revenue was set at thirteen pecks of rice from each *kyul*. The revenue from 24,084 *kyul* was set aside for the support of the king's relatives, royal grave-keepers and for men whom the king particularly desired to honor because of distinguished services. The revenue from the remaining 169,771 *kyul*, amounted to 147,134 bags of rice, 69,280 of which came up to the capital and 85,916 were stored for use by officials in the country. A certain amount of forest land was customarily set aside for fuel supply for the different palaces, but through maladministration these palaces each had much more forest land than it was entitled to, and as a consequence the people had to suffer. So the king ordered a redistribution of the forest lands and a correction of the fuel bill. He sent twenty bags of cotton seed into Ham-gyŭng Province, for he desired to see this useful plant grown in every one of the eight provinces. The island of Quelpart being still very wild and the people uncultivated, the king, for the first time in the history of the peninsula, made an attempt to civi-

lize them, by offering them government offices and by establishing schools for them. He also did the same for the river towns along the Yalu. As the wild tribes of Sôl-han and Pwâl-hâ frequently came across the border and looted the people's houses at and near Chang-jin, a general was sent to take care of Korean interests. When 1403 scholars from the country came to the capital and memorialized the king against Song Si-ryûl they were told that they were engaged in a mere party strife and had not the interests of the country at heart, and that if scholars meddled with the affairs of government they would be severely handled. Along the Tuman River the people were utterly ignorant, and scarcely knew whether there was a king at all; so men were sent to found schools among them and teach. Nepotism existed to such an extent, especially in connection with the government examinations, that the king decided that no relative of any of the examiners should be a candidate for honors. He established a criminal court in Seoul and took all criminal cases out of the hands of the prefects, as they often judged from prejudice rather than from the facts. He lessened by half the tax that had been levied for the making of arms. The government seized all common prostitutes and made them government slaves. Being a devout Confucianist the king commanded that the names of Confucius' four disciples be never pronounced aloud. He diminished the garrison of Su-wân from 6000 to 4000 on the plea of economy. He gave presents of money to all unmarried women over thirty years of age, as some compensation for what, in Korea, is considered the hardest of hard lots. He was so affected by distress which he saw in the country during one of his frequent trips to the hot springs, that when he returned to the capital he laid aside many of the luxuries both of his wardrobe and his table. He made camps for the poor who flocked to Seoul because of utter want in the east country. One was outside the Water Mouth Gate, and the other at A-o-gâ. He likewise furnished them food and medicine. When a boatload of Chinese belonging to the Ming dynasty, which had fled southward, was driven by a storm on Quelpart the king promptly forwarded them to Peking rather than lay himself open to any possible charge of bad faith toward the Manchu power.

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Banishment.

The first mention made of banishment as a mode of punishment occurs in the annals of King T'a-jong (太宗) of Silla in the year 634 A. D. We are told that there were many criminals, some of whom were beaten, others killed, while others still were flayed alive. The king, beholding this, remarked that it would be better to send such people far away where they could not get back. So far as we know this was the beginning of banishment in Korea. We notice that it occurred at the very time when Korea was beginning to absorb so many new ideas from China and there can be little doubt that this is one, for banishment had already existed in the Chinese penal code for a long time.

Hyō-so (孝昭) came to the throne of Silla in 690 and in his tenth year we read that a bad prefect was banished to a distant island. This is the first specific case of banishment mentioned in Korean history. At that time the word *K'wi-hyang* was not in use. It was invented later during the days of the Koryŏ dynasty. The Silla government adopted the straight Chinese term 流, (流), "banishment." It is probable that at first this form of punishment was little used. It was common to kill thieves and such like felons but when an official offended he was sometimes sent away. At first probably it was only people of the higher class that were banished. All others were dealt with in a summary manner. It was an evidence that Korea was gradually emerging from a semi-savage state to a semi-civilized one and that human life was

beginning to be considered of more account. The custom of banishment to an island was not copied from China, for in the latter there were few islands, and offenders were sent far into the interior to the border of the country. The Koreans adopted the policy of banishing to islands because there the offender would be more secure.

We have no record of banishment being adopted either by P'ek-che or Koguryŏ as a mode of punishment, although both these States were influenced more or less by China. They were both of a lower stage of social life than Silla and it is not surprising that they did not adopt this more humane punishment, for they soon were overcome and merged into Silla.

Silla fell in 918 and the Koryŏ dynasty began, with its seat at Songdo. This power doubtless adopted the criminal code of Silla in large measure and yet we read of no banishment as punishment for crime or misdemeanor until the time of King Hyon-jong (顯宗), a century after the establishment of the dynasty. In his seventh year, 1018 A.D., an official who became obnoxious was sent back to his native town. This, as we have said, was called *Yŏk* (流) and at that time consisted in merely rustivating the official for a time by sending him to the town where his family originated. Again in the third year of King T'uk-jong (德宗) 1035 A.D., a murderer was banished to a distant, uninhabited island. This was another, and severer, form of banishment and was called *Ch'an* (竄) "Rat-hole." A man condemned to this form of banishment could not hope to see his home again for a dozen or fifteen years, if at all.

In China there was a form of banishment called *Ch'ŭk* (適) and they called the place of banishment *Ch'ŭk-so* (適所) or "Place of Banishment." When a man was only retired to his native place it was called *Pang-K'wi Ch'ŭn-li* (放歸田里) meaning to send away to one's native fields. In Koryŏ times the term *Ch'ŭk-so* was changed to *Pa-so* (配所). They also changed the *Pang-K'wi Ch'ŭn-li* to *Pang-ch'ŭk hyang-yi* (放逐鄉里) or "Drive away to native place." From these two phrases the Koryŏ people selected the two characters *K'wi* (歸) and *hyang* (鄉) and so evolved the word *K'wi-hyang* which is the generic term for all kinds of banishment. It means "Send to

one's own country place.' At the same time among officials the term *Chang-ba* (定配) also prevailed meaning "Designated Place."

In more recent times a milder form of banishment has been introduced under the name of *To* (徙) or "Removal." This is a light form of punishment lasting only three years at most.

It is now necessary to take up these four forms of banishment, called respectively *To*, *Yu*, *Ch'an* and *Ch'i*, and describe them more particularly. These four forms were in vogue up to the year 1895 but since that time there have been modifications which will be mentioned later.

(I). That form of banishment known as *To* (徙) or "Removal" was the *insulting* grade and was intended to shame the culprit rather than to inflict upon him any severe punishment. However, as we shall see, it was not a pleasant experience. A man condemned to this form of penalty would be forced to do a menial's work unless the authorities took pity on him and sent him away to his ancestral place. The term was for twelve, eighteen, twenty-four, thirty or thirty-six months, according to the gravity of his misdemeanor. The man to be banished for one year was given sixty blows on the shin-bones, with a club, and then sent away to serve his sentence. The following were among the misdemeanors which were punished by one year's banishment: Marrying a woman who was in mourning; refusal to put on mourning for a dead parent; breaking two teeth or dislocating two fingers in a quarrel; striking a low official; striking one's master who is in mourning; a concubine who strikes her paramour or his wife; insulting one's uncle or aunt; insulting one's mother's parents; the rape of a widow; illicit commerce with married females at an official place; fornication on the part of a mourner; giving prisoners any kind of metal; giving false returns of population; giving false returns of the ages of not less than six village elders; receiving money in lieu of revenue rice; non-attendance of guards at government houses; lending more than ten bags of government rice; lardiness on the part of government gate-keepers; cutting ten trees on government forest reserve; palming off a slave as a palace woman instead of daughter; killing a slave without first notifying the author-

ities; foretelling misfortune or disaster for the kingdom. There were many more misdemeanors punished by one year's banishment but these are the typical ones.

The man to be banished for one and a half years was given seventy blows on the shins before being sent. This penalty was exacted for killing a horse or an ox; stealing a donkey and killing it; opening a relative's grave; striking a prince who was in mourning; striking a magistrate on the part of an *ajin*; knocking two teeth out of a small official; striking the guest of one's master; striking, by a concubine, of the brother or sister of her paramour; striking one's stepfather;

A man banished for two years received eighty blows on the shins before starting. The misdemeanors so punished were, disobeying one's father; losing a valuable family document; buying a runaway slave; hiding or using an escaped slave; loading private goods on government carrier; deceiving another man's slave and taking her for one's concubine; selling a sister, niece, grand-daughter, concubine, daughter-in-law or grand-daughter-in-law as a slave; digging into the ancestral grave of a boy mourner, so as to expose the corpse; throwing a corpse into the water; burning a buried body while trying to smoke a fox out of his hole; making an injurious fetich or charm; making peace with the murderer of a high relative; cutting an important cord in a man's body; destroying a man's two eyes; frightening a woman into miscarriage; stabbing in a quarrel; various forms of assault and battery; incorrigible quarrelsomeness fomenting discord between brothers (by concubine); insulting a master's father or other near relative (by slave); building a fire in a royal grave enclosure; arson of a government granary; tampering with government revenue; changing dates on documents.

The man to be banished for two years and a half received ninety blows on the shins before starting. The crimes punished by this term of banishment were, forging a royal seal; destroying or losing a government deed or receipt; making a slave of a run-away son or daughter; digging up and stealing a corpse; aggravated cases of lesser crimes mentioned in the former lists.

A hundred blows were inflicted on the man banished for three years. His crime was one or other of the following:— Attempting to secure official rank out of the proper order;

learning by stealth the contents of the report of a border guard; showing military seal; leaving one paramour for another (by concubine); stealing salt; charging more than market price for government grain; stealing the king's tea; tearing down another's tablet house; wearing the semblance of a dragon or a stork on one's clothes; lending a government horse, chair or vehicle; misdirecting a man on the road; failure to report a traitor; concealing in the house a book on divination; stealing lumber from a government building; running away with key to a government gate or store-house; stealing wood from a royal grave; petty theft by day; stealing ox or horse to kill; theft at a fire or other accident; attempt at murder; destroying one hand or foot; killing a concubine; making imitation of gold or silver; forgery of border guard's seal; pretending to be an official; arrest without authority; burning one's own house; condemning an innocent man; condemning pregnant woman to beating, with resultant miscarriage; tampering with irrigation ditches and embankments; beating beyond the limit of the law; taking contraband goods to Peking with the annual tribute; cheating in examination; dropping thirty houses or a single young man from a census report; lying about the movements of magistrates; lying about amount of grain in a government store-house; pretending to be a tax collector; substituting poor material for good in annual tribute to China; cutting wood on the mountain where the *placentae* of royal births are buried; injuring the bell at Chong-uo; loss of credentials by royal courier; failure to examine credentials of government courier; miscount of soldiers; substitution of coolies for soldiers at time of review; assumption of punitive power; giving Korean news in Peking at the time of the annual embassy; burying a corpse within ten *li* of Seoul; cutting a tree within ten *li* of Seoul; slaughtering beef at any but a licensed butcher's place.

This by no means completes the list but the typical kinds are here given. The code here copied was in vogue two and a half centuries ago but it is probable that many parts of it fell into desuetude a century or so ago. At the same time, it was nominally the letter of the law down to recent times. How faithfully the government adhered to the letter, however, is another matter. At first the *Ti* consisted in sending the man

to his ancestral village to stay the specified time, a mere suspension of office without particular hardship. As the dynasty advanced, this was changed and the man so condemned was sent to some place near Seoul such as Kang-wan, Su-wun, Wun-gu, Wha-yang or Yang-ju. The culprit was always accompanied by a keeper and if he had money he could go by chair, or on a horse as he preferred. He was subject to no ridicule from the common people. In his place of banishment his family could not reside, but they could come and see him as often as they wished. All necessary expenses were defrayed by the government but not in a way that a gentleman could endure without great hardship. There were regular government houses in these various places of banishment, kept by government employees who were called "Banishment-house master." It was an extremely degrading occupation in Korean eyes. As for government banishment houses, each district in the country is supposed to have one so that to whatever place the man is condemned to go he will there find accommodation!

II. The second form of banishment is called *Yu* (郢) and is of a far graver nature than the *To*. It is divided into three grades, the 2,000 *li* grade, the 2,500 *li* grade and the 3,000 *li* grade. In each of these the number of blows administered was 100.

(1). The man condemned to the 2,000 *li* banishment was supposed to remain in banishment ten years. Among the crimes punished thus were, assaulting a royal envoy; assaulting a superior officer (by soldiers); assaulting a mourner with intent to kill; striking a parent or near relative older than one's self; killing a younger brother, sister, niece, nephew or grandson without good cause; disclosing government secrets; aggravated cases of lesser crimes already mentioned.

(2). If condemned to 2,500 *li* banishment the term was uniformly fifteen years. There is no place in Korea 2,500 *li* from Seoul, so the culprit was sent by a roundabout way which made the journey 2,500 *li*. But few crimes are mentioned as punishable by this term, but among them are burning the coffin of a high official when smoking out a fox or badger; assaulting a prince in mourning; assaulting and severely injuring a country magistrate.

(3). The 3,000 *li* sentence was for life in the first instance but before long was modified; but it was never less than fifteen years. Destroying a government seal; cheating a man by incantation; climbing the city wall; selling medicine which was claimed to be a panacea; theft with assault; selling poison knowing it would be used to commit murder—these were some of the crimes to be punished by 3000 *li* banishment.

{To be continued}.

A Tiger Hunter's Revenge.

Sung-yangi was a small school boy in the far north of Korea in the town of Kang-gye some three centuries ago; but though he was a diligent student his school life did not run smoothly. The boys were always teasing him because he had no father. One would say in a stage whisper, "Aha, he has no father. Perhaps he never had one." Another would say, "Perhaps he has run away." Another still would drop dark hints about a possible crime.

At last it became unendurable and the little fellow went home to his mother and announced that he was going to commit suicide. He went and found the family butcher-knife and said he was going to let out his life with it. His mother sprang toward him and caught him by the wrist.

"What do you mean? Why are you trying to take your life?" The boy then told her the innuendoes that his mates had been putting out, but his mother stopped him and said:

"I will tell you all about your father. He was a mighty hunter. His fame spread all over northern Korea. At a hundred paces he could hit with his arrow any one of the prongs of a spear. His fate was a sad one and I have never told it to you, but now you shall hear. One day he went away to hunt as usual but he did not return. I waited month after month but he never came. At last a wool gatherer came bringing a torn and blood-stained garment which I recognized as your father's. Then I knew that a tiger had eaten him. Four months after he disappeared you were born and I

decided that I would not tell you of your father's fate till you were old enough to seek revenge for it, but now you are only nine years old and I have had to tell you." The child stood still with a scowl on his face for a minute and then turned and walked away. The school saw him no more but he secured a bow and some arrows and every day he would go into the woods and practice from dawn till dark. This he kept up till his seventeenth year when he had surpassed even his father in his skill at archery. He could hit a spot an inch in diameter at a hundred and twenty paces. He was already full grown.

One morning he announced to his mother that he was going to set out to seek revenge for his father's untimely death. He sped away through the forests till he had left all habitations far behind. He was in the midst of the pathless primeval forests of northern P'ung-an Province.

As he was forcing his way through the thick underbrush he came upon a little hut where he found a very old man. They were both about equally surprised but when he told his errand the old man praised him highly and said:

"I have had eight sons. Seven of them grew to be so strong that they could toss huge stones about as you would toss jujubes, but the tigers killed every one of them and I have only my youngest son left. If you are going to fight the tigers I will give you four things to help you, namely a medicine, a treasure, a strategem and a helper." So saying he drew out a stout box and produced some mountain ginseng which will sustain life for months, as every one knows. Next he produced a *pisu*. Now a *pisu* is a knife so well tempered and so keen that all you have to do is to shake it at a man and he will be cut all to pieces without its ever touching his body. Then he brought out a black garment that would cover the whole body, excepting the eyes, and would make a person invisible—all but the eyes. For the fourth gift the old man led out his only remaining son and said that he should go as the helper of the young hunter.

Sung-yangi thanked the old man profusely and the next morning early the two young fellows started out on the quest for a double revenge—one for his father and the other for his seven brothers.

They plunged into the woods again and after two days tramp approached the place which was reported to be the home of the tigers, the central citadel from which they went forth to harry the country-side. As they approached this rugged spot they moved very cautiously and before crossing the summit of a ridge they would crawl to the top and take a careful look over before showing themselves. As they were thus engaged, on the third day out, they peeped over the summit of a rocky ledge and to their surprise saw a beautiful house nestled in the valley between two hills. They lay very still and watched an hour or more and at last saw a Buddhist nun emerge from the building and make her way toward a spring of water at the rear. The moment they saw her the young hunter's suspicions were aroused. What meant this beautiful house here in the midst of this forest? And besides, the old man had told him that tigers did not always go about in tiger's skins but often assumed the appearance of a Buddhist monk. So he told his companion to lie in the bushes with his hand on the bowstring and when he should hear the tinkling of the little bell he should shoot. This bell was one that Sung-yangi wore at his belt for this very purpose. Then the young fellow stalked boldly out and accosted the old woman. She was somewhat terrified at his sudden appearance but as soon as she regained her composure she begged him to give her some tinder with which to light a fire, as her's was all gone. He gave her a little and she hurried home with it but soon returned saying she had used it but the fire would not burn and she begged for a little more. The boy gave it but again she came and asked for more. This was what he had been waiting for. He knew that if he lost his tinder and could not start a fire he would starve in the woods and he saw that the old nun was trying to get all his away.

Suddenly his hand went to his belt, the little bell tinkled, and an arrow came whizzing from the bushes and struck the nun in the side. Instantly her form changed to that of an enormous tiger and with a roar that made the very mountains tremble she rose on her hind feet and made a spring at Sung-yangi; but he was ready for her and while she was in mid-air an arrow from his bow sped true to its mark and pierced her heart.

This done, Sung-yangi donned the black suit which made him invisible and entered the gateway of the beautiful house. There he found five old monks looking about in a dazed way and wondering what was the cause of the terrific roar they had first heard; and to add to their dismay they saw a pair of eyes, as it were in mid air, glaring at them. This pair of glittering eyes circled round them about six feet from the ground and gave them what is commonly known as the "creeps."

But they did not remain long in doubt, for soon arrows began to fly from some invisible source and as each of them found its mark a monk leaped in the air and fell to earth—a beautiful striped tiger. Sung-yangi thereupon doffed his magic garments, called in his companion and together they searched the buildings thoroughly to discover whether their revenge was complete or whether some of their enemies were in hiding. As they were passing through the kitchen they met a young woman who appeared to be a domestic servant but they were most astonished to find her in such a place, for even if the dwellers in the house had been respectable people it would have been no place for her. However, she offered no explanation but simply invited them to be seated in the reception room until she could finish preparing them some food. This seemed a reasonable proposition and in a little while she came in with two bowls of some kind of soup. The smell was very appetizing but when Sung-yangi looked in his bowl he saw a piece of skin with what looked like a piece of human hair attached. He turned to the young woman and demanded what it meant. She bowed low and in a faltering voice confessed that they had nothing in the place but human flesh for food. She then pointed to the rafters where hung thousands of little wooden tags with names written on them.

"There" she said "you see the name-tags* or *ko-pū* of all the people that the tigers living here have slain and eaten. They always preserve the tags as memoranda of the events and for purposes of reference."

Sung-yangi looked upon the horrid mementoes and shud-

*Every male citizen is obliged by law to carry on his person a wooden tag with his name and place of residence for purposes of identification.

dered but he forced himself to examine them carefully and before long he came upon one that made him utter an exclamation of grief and horror. It was the name tag of his own father. So he knew that he had come to the right place to secure his revenge. When his companion saw this he also searched through the tags and found the names of all his murdered brothers.

That night both the young men had dreams. Sung-yangi was visited by the shade of his father who praised him for his perseverance and bravery and placed in his hands a map and a sealed letter telling him that the former was a map that would show him the best and shortest way out of the forest and that the second was not to be opened till he arrived at his home. The other dream showed the boy his seven brothers who came and gave him a letter to be opened only in his father's presence. Sung-yangi's father also told him that the young woman had been sent by himself to enable them to find the name-tags and thus the evidence that their revenge was complete.

In the morning the proof of the genuineness of the dreams lay there on the floor in the shape of two letters and a map. The young woman was no-where to be found. With his wonderful knife Sung-yangi flayed the dead tigers in a trice and together the two boys made their way out of the forest. Both the letters advised the young men to give up hunting as an occupation.

In after years Sung-yangi, whose full name was Yi Sung-yang, was so unfortunate as to kill a man accidentally (in a fight!) and had to run away to China; but this proved in a double sense to be for his country's good, for there he became the father of the famous Yi Yü-song who was the Chinese general that led the forces of that country when they came to help the Koreans drive out the Japanese invaders in 1593.

Korean Relations with Japan.

SPECIAL ENVOYS.

There were also what were called Special Envoys who brought their letters not to the king but to the *Chameui* of the Department of Ceremonies. This special Envoy came with three boats that were commanded by an admiral. Each boat had its captain, its overseer of goods for exchange, its overseer of goods for barter: and the Envoy had a suite of seven men. There were forty sailors and thirty men to procure wood and water. They were allowed to stay in Fusan 111 days and for their sustenance they received in all 169 bags of rice and flour, 86 bags of beans and 451 bags for wine and side-dishes. The goods they brought were similar to those brought by regular envoys but they kept imposing on the government by bringing more and more each year until a climax was reached in the year 1495 when King Sŏng-jong refused to take their goods; and for seven or eight years no envoys came. But in 1502 Chu-bau (周般) came with another envoy and asked that trade relations be resumed. Three years later two more came but did not succeed in their design. In 1511 a Japanese raid occurred on the southern coast and an envoy shortly after arrived, named Pung-jung (鄧中), who came and pressed for the resumption of trade. Consent was given and again the Japanese began to abuse the privilege. This the government winked at for a time but finally the Japanese invasion of 1592 closed the door and the government received no more envoys from the Shogun. After the invasion relations were resumed with the daimyo of Tsushima. The rules governing this new trade were strictly laid down and the Japanese who brought the goods were called "The Bearers of the Gift to the Government." These goods were sent to a lower officer and not to the king direct. In 1633 the daimyo P-yung Eui-sung (平義成) *Tsurano Ioshinari*, found fault with his second for sending the gifts to anyone but the king. He tried to send the next year direct to the king but found that the government would not receive the goods; but afterwards it consented and the formalities were the same as those of the regular envoys.

THE OTHER SPECIAL ENVOYS.

The treatment of the second, third and fourth special envoys was practically the same as that of the first except that a little less variety of food was given.

STOPPING THE FIVE BOATS.

Under various kings of this dynasty during its first two hundred years Japanese subjects occasionally received official position, at least in name, from the Korean government. The invasion of course put a stop to this, but after the war Prince Kwang-ha decided that five of these men might come each year and present their compliments to the government. The first was Kong-deung Yong-jung (工藤永正) Kudo Nagamasa. After they died the daimyo of Tsushima wanted to continue sending others in their places with goods. This was granted but there was no ceremony accorded the envoy nor were any complimentary goods sent back. The goods these envoys brought were 1000 lbs of black pepper as a gift to the government and 1000 lbs of copper and 600 lbs of lead for barter. This continued until the days of King Sun-jo early in the the 19th century when everything of the kind was stopped. In exchange for the metal here mentioned the Koreans gave ginseng, paper, grain, falcons and a large number of lesser things.

The yearly envoys were bringing 27900 lbs of copper but when the five boats were cut off 1000 lbs of this was remitted. Of 15613 lbs of lead 600 lbs were remitted. But in 1828 this metal was all struck from the list and the Japanese brought money instead, but with this money they also brought 4100 lbs of black pepper, 1400 lbs of alum, 8 lbs of vermillion, 800 sheets of fancy paper, one gilt screen, one copper wash basin, one cloisonne jar, one copper brazier, one looking glass.

In exchange for this they received 31 lbs of ginseng, 12 tiger skins, 16 leopard skins, 47 pieces of white grass cloth, 30 pieces of white silk, 30 pieces of linen, 60 pieces of cotton, 445 weasel hair brushes, 445 bars of ink, 64 oil paper canopies, 56 pairs of falcons, 220 sheets of umbrella paper; also walnuts.

pine-nuts, chestnuts, oil, mats, paper, fans, knives, brushes, combs, honey, lentils, tiger flesh, tiger galls, dogs, etc. etc.

[At this point are given many minor details that are of comparatively little moment and will therefore be omitted, but in this connection there is given a list of goods with the price of each in Korean rice, which is of great value as showing the relative value of Korean commodities three centuries ago. This we append below. *Ed. K. R.*]

LIST OF KOREAN ARTICLES WITH VALUES IN KOREAN RICE.

Gluten Rice	1 peck = Korean rice 1½ peck
Buckwheat	1 " = " " 1 "
Pulse	1 " = " " 1 "
Lentils	1 " = " " 1½ "
Wheat Flour	1 " = " " 1 "
Bean Flour	1 " = " " 3-5 "
Honey	1 " = " " 20 "
Sesamum oil	1 " = " " 20 "
Linseed oil	1 " = " " 17 "
Salt	1 " = " " 3-10 "
Hazel-nuts	1 " = " " 2 "
Injubes	1 " = " " 2 "
Dried Chestnuts	1 " = " " 3 "
Pine-nuts	1 " = " " 1 "
Yeast	1 " = " " 1 "
Walnuts	1 " = " " 1 "
Mustard	1 " = " " 5 "
Mushrooms	1 " = " " 4 "
Ginger	1 " = " " 5 "
Dried persimmons	100 pieces = " " 1½ "
Chestnuts	1 peck = " " 1½ "
Persimmons	1 piece = " " 2-25 "
Pears	1 " = " " 1-20 "
Dried beef	10 lb. = " " 3 "
Dried pheasant	1 piece = " " 1½ "
Live hen	1 " = " " 7-10 "
Egg	1 " = " " 1-20 "
Cod-fish	1 " = " " 7-10 "
Sole	1 " = " " 1½ "

Dried shell fish	..... 100 pieces =	Korean rice 6-10 peck
Herring	..... 20 „ =	„ „ ½ „
Dried fish	..... 10 „ =	„ „ ½ „
Cuttle fish	..... 1 „ =	„ „ ½ „
Beche-du-mer	..... 1 peck =	„ „ 3 „
Straw bag	..... 1 piece =	„ „ 5 „
Straw	..... 1 bundle =	„ „ 2 „
Bamboo	..... 1 piece =	„ „ ½ „
Figured mat	..... 1 „ =	„ „ 52-5 „
Ink	..... 1 stick =	„ „ 2-5 „
Mat Sail	..... 1 piece =	„ „ 13-10 „
Umbrella paper	..... 20 „ =	„ „ 9 „
Prepared Hemp	..... 1 lb. =	„ „ 2 „
Raw Hemp	..... 1 „ =	„ „ 3-5 „
Long nails	..... 1 piece =	„ „ 2½ „
Small „	..... 1 „ =	„ „ 2 „
Plank	..... 1 „ =	„ „ 13 „

VALUE OF JAPANESE GOODS.

Each envoy used to bring private goods for sale as well as the regular government goods. At first these were sold at a sort of market or fair held at Fusan, but as they continued to bring more and more and found they could not dispose of it all it made them angry and trouble ensued. In order to quiet this the government took these goods off the hands of the Japanese. At first it was customary for the respective commissioners to weigh the copper and lead and other things which the Japanese brought, but as the latter imposed on Korea by insisting on bringing more than the legal amount the prefect of Tong-nā named Yi Ch'ang-juug, in 1614, complained emphatically to the king and the amount to be brought was strictly determined upon. In 1636 the number of boats to come from Japan was curtailed by the Korean government; the 1st, 2nd and 3rd special envoys were told to come together and the regular boats from the 5th to the 17th were compelled to unite in a single expedition, and the exact measurements and prices of the Japanese goods were decided upon as follows, the medium of exchange being not money but Korean cotton cloth:

LIST OF PRICES OF JAPANESE GOODS.

Copper	26000 lbs	=	Cotton goods	30026 pieces
Lead	15013	" = "	"	16'40 "
Pepper	3100	" = "	"	3100 "
Alum	1400	" = "	"	132 "
Dye wood	5745	" = "	"	
Vermillion	8	" = "	"	128 "
Decorated bowls	10 pieces	=	"	2 "
Red braziers	1	" = "	"	1 "
Figured paper	300 sheets	=	"	7'1/2 "
Small gilt screen	2 piece	=	"	5 "
Copper wash bowl	1	" = "	"	3 "
Looking-glass	1	" = "	"	4 "

The cotton referred to here was eighty thread goods. That is, the warp was of eighty threads, and this determined the fineness of the quality. Each piece was forty yards long — (a yard being twenty English inches). At each end a blue thread was interwoven. Each country district was supposed to furnish its quota of cotton goods but little by little the quality of goods deteriorated from eighty threads to fifty and each piece was only thirty-five yards long. For this reason the Japanese complained loudly. Finally about 1630 the Japanese refused to take any more of it and obtained money instead, with which they bought other kinds of goods. In 1758 the Magistrate of Tong-nŏ, out of a total of 3500 pieces, received 2000 in the form of money at the rate of 230 cash (錢) a piece. This was much more acceptable to the country people. Out of the money received in lieu of each piece, thirty cash were set aside for the entertainment of the Japanese, and the 200 cash were given to the Korean merchants who bought ginseng and gave it to the Japanese in exchange and received receipts therefor according to agreement. There was a general settling up of accounts on the last day of each year.

In 1773 the people who had the business in hand asked the government to give 2500 pieces extra for incidentals. This was done. The next year they again asked for more and

so the government gave 7,500 pieces. This pleased the Japanese who were very anxious to trade owing to a great scarcity on the islands of Tsushima.

In 1791 the Japanese wanted to buy 5,000 pieces of the old time good cotton. The government gave permission but five years later stopped it. Two years later still it was again permitted.

In 1807 the price of ginseng soared so high that the Koreans could not fill their contracts made with the Japanese, and considerable trouble resulted. The Japanese asked to be allowed to substitute silver for the 15,515 lbs. 8 oz. of lead which they customarily brought, and in 1750 King Yong-jong permitted it and 1,561 oz. were received, (showing that the ratio of silver to lead was one to one hundred and sixty.) But the Japanese silver gave out and they then substituted sixty-five *ch'ing* of copper which made about 8,000 pounds. This copper the Koreans used in making cash.

Odds and Ends.

A Square Meal. Apropos of the present monetary troubles in Korea due to the depreciation of the coinage or rather depreciation of the people's confidence in the coinage and the series of attempts that have been made during the past thirty years to secure a successful monetary system, the following allegory, told by a Korean wag is somewhat timely.

A man once ate some beef and contracted indigestion therefrom. The doctor told him that as rats ate beef he had better eat a rat and that would settle the matter. The man obeyed orders but when the beef stopped troubling him the rat lay heavy on his stomach. He returned to the doctor who scratched his head and said, "Well, cats eat rats, so you had better eat a cat." The poor man obeyed and ate, but after the rat was disposed of the cat made trouble in his vitals. The doctor was again consulted. "Strange case," he murmured and took off his glasses and wiped them. The poor victim looked at the bags of medicine hanging about the room and wondered

sadly if none of them would cure him. "Well," said the doctor at length, "wild-cats eat common cats," and he glanced furtively at his suffering patient. The latter groaned. "Must I eat a wild-cat then?" "Not if you don't want to," said the Aesculapian sharp, "but I advise it strongly." The emaciated fellow turned away and went in search of a wild-cat. Four days later he came back worse than ever and to the doctor's question replied, "Yes the cat is gone but, Oh, the wildcat!" "H'm, a very persistent case: but I am bound to cure you. Now tigers, you know—" but the man was gone, fled, evaded; this was one too many. The doctor smiled grimly and went to work preparing some bear's gall for another patient. A month went by when one morning a mere skeleton of a man crept to the doctor's door, and gently cleared his throat. "Well, what is it?" said the doctor. "I ate the tiger but he is worse than wildcat." The doctor had hoped that he would not see this particular patient again and he was rather annoyed at his persistence. "Well you know what kills tigers, don't you?" The man gazed in blank amazement and exclaimed, "Hunters are the only things that kill tigers." "Well eat one then," and the doctor smiled blandly at him. The man began to think he had been trifled with. He had gone through a pretty stiff menu and all for nothing apparently. "And what will I do if the hunter makes trouble to my gastric regions?" "Send a soldier after him." Thereupon the doctor's perfidy stood revealed; the victim raged. "What, when I have been trying to secure peace on my inside you tell me to send a soldier after the hunter and raise a free fight in my alimentary canal! I object, I refuse, I—I deprecate!" and he went down the street waving his fists in the air and telling more mean things about doctors than you could glean from the back files of any comic paper in America.

**Lying Bull
Mountain.**

The hill immediately to the east of the Foreign Cemetery at Yang-wha-chin is called Wa-u-san or Lying Bull Mountain because it is supposed to resemble a bull in a recumbent attitude. Directly behind Mo-wha-gwan near the Independence Arch is a high hill whose top is said to resemble a bull's pack saddle. The reclining bull at Yang-wha-chin is supposed to have shaken off his saddle here, and half way between these two places there

is a bridge called *Kul-le-pang Tari* or originally *Kul-le-pūt Tari* or "Bridge of the Shaken off Halter." It is here that the bull is supposed to have shaken off his halter. A well known Korean now living in Japan is supposed to have been overtaken by misfortune because he dug his father's grave right on the brow of the Sleeping Bull.

"Mountain
Dew"

It is well known that King Yong-jong who reigned for fifty-three years, 1724-1777, was an ardent prohibitionist, going so far, at one time, as to order the execution of a minister for indulging in the flowing bowl. One day a prefect was passing through a village, in the streets of which some pigs were disporting themselves. Suddenly the prefect ordered his bearers to put him down and calling to one of the by-standers he singled out one of the pigs and demanded "Whose pig is that?" the man answered "That is old Hong Kyn-han's pig, your excellency." "Which is his house?" "This way, if it please you." The prefect entered and demanded why they were breaking the law of the land by making wine. The young woman in charge fell down and confessed that she had made it for her aged father-in-law who had just passed his sixtieth year, the natural bound of life. The old man was executed and the woman reprimanded. But how did the prefect know? Some one asked him and he smiled and said, "I saw some *chigami* on the pig's nose and I knew someone had been making wine." *Chigami* means, by interpretation, the refuse of the grain used in making wine.

Editorial Comment.

In the news of this month we see the sequel of the attempt to bring to justice the Korean Roman Catholic adherents who committed such outrages in Whang-hā Province last Winter and Spring. Five men have been put in the chain-gang and eleven have been whipped. This is the punishment meted out for homicide, grand-larceny, house-breaking, assault, illegal arrest and a few other crimes! And yet it cannot be said that the Christian people of Whang-hā Province would

wish that full punishment be administered to these men. The fight has been won and judgment against a part, at least, of the criminals has been secured. The lawless element in Whang-hā has been taught a lesson that it will not soon forget; and if it does forget, the people who have obtained one judgment against the criminals will not be slow to take steps to obtain another.

The shocking news of the murder of the Korean refugee in Japan, who was implicated in the murder of the Queen cannot be called a surprise, exactly. Whatever the feelings of the Korean people may have been previous to that tragedy the murder of the Queen filled them with horror, and rightly so. And that there should have been those who would not rest until the crime had been avenged is not to be wondered at. The crime was a political one, we suppose, and therefore it may be that Japan could not choose but give the man asylum but it is a pity that Japan, the best friend that Korea has, should have been obliged to give him asylum, for this naturally intensified the national prejudice. This man's assassination, in turn, is a political crime without doubt, and it seems reasonable to suppose that the Japanese Government will look upon it as such and give judgment accordingly.

This whole matter of asylum as between Korea and Japan is a very delicate one. Japan is so accessible to Korea that the Korean Government has always felt that there is constant danger of sedition being fomented with its headquarters in Japan. Of course Japan's policy in Korea is and always has been to counteract by every means the traditional prejudice of the Korean people against her and we have often wondered why the Japanese Government has not obliged all political fugitives from Korea to "move on" and thus clear her from the probably unjust suspicion of harboring them for some ulterior purpose.

It is encouraging to note that every part of the Korean executive has now come to a realization of the fact that something has got to be done to put her monetary system on a more secure foundation. The prime movers in the deterioration of the currency should have foreseen that the entire official

class would be the most severely hit by the fall in exchange, for whereas merchants and day laborers have doubled their prices the officials receive the same salary as heretofore. There can be no doubt that this fact is at the bottom of the unanimity with which all officialdom objurgates and anathematizes the fickle nickel. Koreans are learning some of the laws of political economy in that hard school called experience and we trust that once and for all they will throw over-board the idea that a government can make a direct profit out of minting money, without paying it back, with Shylock interest, at a future day.

It is wonderful how a lie will live. A Cincinnati paper has now taken up the gossip about an American girl being the Empress of Korea. Some one asked us the other day if there was not some way to let the American papers know that this is false. Yes there are ways but it would be of no use. A short time ago one of the biggest New York daily papers was given proof that a statement they were going to print the following Sunday was false but they shrugged their shoulders and said "Someone has told us so, and in it goes." The particular statement referred to was that Prince Wi-wha was anxiously considering the question whether he would accept the crown of Korea or the hand of an American milliner. Every honest American must blush for shame that a leading paper in his native land can lend itself to such low buffoonery. It takes all kinds to make a world but we wish that the United States would not supply this kind. We notice, however, with some satisfaction, that the canard about Emily Brown and her imperial career first appeared not in an American paper but a European one.

News Calendar.

A son was born to Mr. and Mrs. Pokrovsky on the 8th instant.

The Young Men's Christian Association has secured temporary quarters at the corner of the city near the First National City Company's building and is putting the place in repair as soon as possible, hoping to begin

work as near the beginning of the new year as possible. About the middle of the month Mr. Gillett, the foreign Secretary, went to Shanghai to be married.

Hon. H. N. Allen the United States Minister and Mrs. Allen arrived from America on the 20th inst.

Rev. and Mrs. H. G. Whiting and daughter Harriet arrived in Seoul on the 24th to join the Presbyterian Mission, North. They will be stationed in Pyeng Yang.

The Kim families, descendants of the Kings of Silla, have appealed to the government to stop the encroachments of farmers and others upon the land at the bases of the royal graves of the Silla Kings at Kyong-ju. The Emperor has responded in the affirmative and the Kim tribe are actively engaged in raising the necessary funds to effect the restoration of the tomb in question.

On Thursday the 25th inst. American and Canadian citizens responded to a Thanksgiving proclamation issued by the executives of their respective governments and met in a Thanksgiving service at the usual meeting place of the Union Church. A generous offering was made in aid of the Home for Destitute Children. The address of the day was made by Mr. H. K. Hulbert.

Yi Keni-dong the official who was condemned to banishment for fifteen years for carrying explosives into the palace started for his place of banishment at the end of October but at the inn outside the South Gate where he stopped the first night he was robbed of all the clothes and money that he had prepared for the journey.

Near the end of October Mr. Hagiwara, Secretary of the Japanese Legation in Seoul, made a trip to the north of Korea by boat and entered the harbor of Yongamp'o but the Russians who have occupied the place refused to allow him to land. As soon as this fact was transmitted to Seoul the Japanese Minister inquired of the Russian Minister what the cause of the action might be. The reply was that as the whole matter of the Russian operations along the Yalu was in the hands of Gen. Alexieff the Russian Legation in Seoul knew nothing about the matter. The Japanese therefore made representations in the proper quarters and the Russian authorities said that it had been all a mistake. Thereupon Mr. Hagiwara again went to Yongamp'o and was received very courteously and shown all over the place. According to his report in regard to the supposed fortifications these turned out to be nothing but stables! At least they were not fortifications. It is quite evident that there is more behind this than the public is supposed to know, and it makes little difference what may be behind it so long as peace is preserved in the Far East.

Owing to the desperate fall in value of the Korean nickels their former chief advocate Y' Yong-ik was moved to memorialize the throne on the 23rd of October advising that the coinage of nickels be suspended except that those already in process of making be improved in quality and issued; that the workmen engaged in making nickels be set to making copper cents; that when the silver and gold is issued, which

has already been prepared, an issue of new nickels be made of a quality equal to the best: that men be sent to the Korean copper mines at Kapsan to bring bullion down to the capital to use in making copper cents. The Emperor assented and two officials have gone to the far north to bring down the bullion.

There is a curious custom in Korea called *Chu-ham* "Lending the Name." It consists in being made an official just for a day or two in Order to be able to tack that particular title to one's name forever after. Of course it costs something but there are plenty of men who have more money than titles and who are willing to make an exchange. There is one of the government departments which does not countenance this sort of thing.

The drop in exchange brought the intrinsic value of Korean copper cents above their exchange value and immediately Chinese began to buy them in right and left and send them to China. The result was that the copper cents went to a premium of 20 cents as compared with the nickels. It is said that the customs interfered with the export of copper and a number of Chinese failed to "connect."

Throughout the southern provinces the native cash has been holding its own as against the nickels and today a thousand *cash* is worth twice as much as a thousand cash in nickels.

The Japanese consul at Sŭng-jin went to the vicinity of the Tuman River to watch events in connection with the reported movements of Russian troops.

A Japanese timber merchant at Hui-ju treated a Korean colonel in a very impolite manner and in consequence the Korean soldiers caught him as he came out from the Korean barracks and handled him rather severely, but his injuries are not serious. Of course the Koreans will have to pay for their fun, as much as if the blame were all on their side.

A Korean soldier in Song-do about the last of October attacked and killed a Japanese who was attempting to steal ginseng and severely injured a Chinaman who was similarly engaged.

M. Collin de Plancy, for many years the French Minister in Seoul, left the country on the 2nd inst. It is not definitely known whether he will return to Korea, but the probability seems to be that he will not.

The young prince Yung chin was for a few days afflicted with an eruption that frequently succeeds small-pox. This interfered with the celebration of Independence Day and His Majesty held no audience with the Foreign representatives and employees.

Arrangements have now been completed for the amalgamation of the Seoul-Chemulpo R. R. with the Seoul-Fusan R. R. The latter company is carrying out extensive leveling operations outside the South Gate, Seoul. It is evident that they intend to have very complete terminal facilities.

Yi Chi-yong was appointed Korean Minister to Japan about the end of October.

On the 4th inst. his Majesty, while eating some clams, bit upon a stone and broke a tooth that was already loose. The tooth was removed

and a new one fitted by Dr. Souers, the dentist, who fortunately happened to be in Seoul at the time. At first it was rumored that the Koreans responsible for the accident would be banished, but they were all pardoned.

Dr. Souers, an American dentist living in Tokyo, has lately been making a professional visit to Korea. He reports a very successful time and he left many people rejoicing in improved facilities for masticating Korean beef. There was a single case in which dissatisfaction was expressed but it is only fair to Dr. Souers to say that the criticism was apparently ill founded. A large number of people, including the Emperor, have been treated by him in a very acceptable manner. That His Majesty was satisfied is evinced by the fact that Dr. Souers received a check for Yen 1,000 in recognition of his services.

Following out the instructions of the Foreign Office Koreans have persistently cut down the Russian telegraph poles between Yongsampo and *Yi-i-jin*, but they have been promptly set up again each time. It is reported that for three days there was a very lively time along the line.

The prefect of Chin-nam not far from Masampo reports that a Japanese wants to build a Buddhist Monastery near that town. A quarrel has resulted because the prefect forbids it and the latter asks the central government to impress upon the Japanese authorities the fact that such an act is entirely beyond reason.

The new Belgian adviser to the Household Department has been transferred to the Home Department at a salary of Yen 500 *per mensem*.

On the 5th inst. the Japanese Minister sent a despatch to the Foreign Office asking how it is that Kim In-su, a native Korean who has become a Russian subject, has been made a general in the Korean army.

Kim Myung-su who had done some heavy work in making yamen-runners in different districts disgorge some of their ill-gotten gains, was made prefect of Sun-ch'ŏn. He there began his good work on the yamen-runners but beat one of them so severely that he died from the effects of it. The victim's three sons armed themselves with knives, gained an entrance to the prefect's quarters by night and sent him on the same road their father had gone.

When the young prince was ill with a complaint that frequently follows after small-pox prayers were offered up at all the monasteries of the land, and twenty palace women sought out the houses of *mudang* and *p'ansu* and had prayers said for the prince. The total cost was about 30,000 Korean dollars.

On the 6th inst. the Korean authorities promulgated the law that if any Korean was caught exchanging Korean money for Japanese yen the policeman who caught him would take all the money and the offender would be put in the Chain-gang.

The prefect of Sam-su on the upper Yalu says that last month thirty Chinese robbers came across the river and killed cattle and stole property belonging to Koreans. So he got together fifty tiger-hunters and chased the brigands away. Several of them were killed.

In South Ch'ung-ch'ang Province there are bands of robbers number-

ing from thirty to fifty levying upon the villages. In Hong-ju district they attacked a gentleman's house but the servants and neighbors rallied to the help of the family and drove the robbers away but in doing so the gentleman's younger brother and one of the slaves were killed.

At the end of October the Japanese population of Mokpo was found to be 1,379 including women and children.

The Korean who overthrew the Japanese Minister's jinriksha last summer has been put in the chain-gang for two years but his claim against the Japanese in Wonsan, who cheated him out of the salt, has been taken up by the government and a claim for 2,618 dollars has been entered at the Japanese legation.

Pak Yong-wha, Supreme Judge in Seoul, has been appointed Korean Minister to Belgium, where the Korean government proposes to establish a separate Legation.

Min Yong-don has resigned from the position of Minister to England and Kim Sung-kyu has been appointed in his place.

Yi Yong-sun has been appointed Minister to Italy where a new legation is to be established.

The Russians have taken 300 Chinese woodsmen into the Yalu timber region to fell timber.

Five soldiers of the Kang-wha Regiment have been apprehended for opium-smoking.

Min Yong-chul has been made a Lieutenant General, at present the highest rank in the Korean army.

On the 14th inst. forty armed thieves raided a shop in A-o-ga outside the West Gate of Seoul, killed the shop-keeper and completely looted his place.

The Japanese in Chemulpo now number 6,383.

Korean passports for travel abroad are to be written in Chinese English and French hereafter according to a recent decision of the Foreign Office.

The native cabbage and turnips have been so dear this autumn that it is said that one third of the people of Seoul will have to go without *kumchi* this winter.

On November 25 appeared a History of the Present Dynasty in Korea, in Chinese; five volumes, 526 leaves, 1,092 pp. paper bound. It is printed in large clear type and brings the history of the dynasty down to the year 1896. This book was stereotyped by the Presbyterian Mission Press in Shanghai at the order of Prof H. B. Hulbert of Seoul. The author's name is not given but he was a man who has been intimately acquainted with all the main events that have happened in Seoul since the year 1876. Particular attention has been paid to the opening of Korea to foreign intercourse. As this is the first complete history of the present dynasty ever published it will probably be of special interest to Koreans. The edition is already disappearing rapidly. It is published at Yen 1.50 per set of five volumes.

The startling news reached Seoul on Nov. 26th that U Pöm-ahn a Korean refugee in Japan, who is believed to have aided in the assassina-

tion of the late Queen, was murdered by a Korean emissary on the 15th. Details of the event have not as yet reached Seoul.

Om Chun-wan, the Chief of Police and other police officials gave each of the prisoners in Seoul twenty thousand cash to buy warm clothes for the winter. This was a pure gratuity and one that reflects great credit upon these gentlemen.

The Pyeng-yang Superintendent of Trade notifies the government that certain French gentlemen are planning to introduce the water of the Ta-dong River into the city and persist in it in spite of all his objections; and he asks that the government take the matter up promptly. We doubt if any French gentlemen are trying to put water-works in Pyeng-yang but if they would it would be a most laudable thing. The Superintendent of Trade had better second them in their plans rather than oppose them.

The Privy Council has memorialized the throne urging that a good currency be put in circulation so as to prevent the distressing fluctuation in value.

Over a mile of Japanese telegraph line was stolen outside the South Gate on the night of the 10th inst.

About the 20th inst. as Dr. O. R. Avison and Mr. Gordon were inspecting buildings outside the South Gate they interrupted a Chinese carpenter in the act of murdering a Korean boy. The boy was on the ground and the infuriated Chinaman was beating him heavily with the head of an ax, in the back and groin. The boy was nearly dead. These gentlemen seized the Chinaman, disarmed and bound him and while Dr. Avison attended to the wounded boy Mr. Gordon marched the Chinaman off and delivered him over to the police. We trust an example will be made of this man. It is about time that outsiders learn that a Korean life is worth as much as any other.

Fifteen of the Roman Catholic adherents in Whanghai Province, who were arrested and brought to Seoul for trial, have been tried. Chang Sa-ho, Kim Hyang-nam, Pak Chi-wan and Kang In-bu have been condemned to 100 blows and three years in the chain-gang; Cho Pyung-gil has been condemned to seventy blows and a year and a half in the chain-gang. No Hang-mun, Pak-whan, Kim Pyung-ho, An T'4-jun, Kim Ching-sam, Cho Pyung-hy4n, Ch'a W4n-yu, Chu Yang-jo and Pak Chin-yang have been condemned to receive from eighty to one hundred blows.

Early in November a Korean soldier in Song-do found two Chinamen and a Japanese in a house surreptitiously making red ginseng. He accused them of breaking the law and a quarrel followed. The Japanese drew a knife and attacked the Korean. He wrenched the knife from the Japanese and struck at him. The two Chinamen came at him with knives but he succeeded in downing both of them. He found that he had killed the Japanese and both the Chinamen, and prudently left for parts unknown. It is hard to tell where the blame lies. The foreigners were committing a felony but the Korean had no authority to stop them. He should have reported the matter. But the Japanese drew a knife first, otherwise there would have been no bloodshed. The Korean soldier

was found in his barracks and was brought before the Japanese consular agent and the prefect. He said he acted in self defense. It was found that he had taken, as a memento of the occasion, 2,176 dollars belonging to the Chinamen. He was lodged in jail awaiting trial.

A Japanese whaling company has asked for small grants of land at two places on the eastern coast where they can cut up and dispose of the whales that they capture.

A band of robbers looted a village in No-yang and another in Kim-p'o and loaded their booty on twelve boats on the river and sailed away with it.

The palace at Pyeng-yang is finished and on the 21st inst. the portraits of His Majesty and the Crown Prince started from Seoul to be placed in the northern Capital.

On or about the 17th inst. the Russian Minister visited the Foreign Minister, Yi Ha-yung, at his private residence and asked about the matter of opening Yungampo to foreign trade and objected to its opening. The Foreign Minister said that the matter lay wholly with the Korean government and that it would do as it chose in the matter.

The prefect of Puk-ch'ung extorted 20,000 dollars from the people of his district and one of the residents there, driven to desperation, came to Seoul and lighted a fire on Nam-san in order to get the matter before the attention of the authorities. We hope he will succeed.

The American Minister held a reception at the Legation on the evening of Thanksgiving day which was largely attended. During the evening the original Thanksgiving Proclamation by President Washington was read before the company.

THE YANG-WHA-CHIN CEMETERY.

Minutes of the Annual Meeting.

Rooms of the Seoul Union, November 16th, 1903.

In pursuance to a call issued on November 9th, 1903, by the Chairman of the Yang Wha Chin Foreign Cemetery Committee to the Western Foreigners residing in Seoul, a meeting was held for the purpose of receiving the reports of the Secretary and Treasurer for 1903, for the election of a new Committee and for discussion of matters relative to the Cemetery. Present were His Excellency Mr. J. N. Jordan Chairman and Mr. Brinckmeier Secretary of the outgoing Committee, Dr Underwood, Mr. Kenmore and Mr. Hallifax.

The Chairman having declared the meeting opened, called on the Secretary to read the minutes of the last meeting, and to read his reports for the last year as Secretary and as Treasurer. These reports having been read, were unanimously adopted by the meeting.

The Chairman then called upon the meeting to proceed with the election of the Committee for the ensuing year.

Mr. Kenmore proposed as members His Excellency Mr. Jordan, Professor Hulbert and Mr. Brinckmeier; seconded by Dr. Underwood.

His Excellency Mr. Jordan proposed, seconded by Mr. Brinckmeier

their Excellencies Dr. Allen and Herr von Saldern, Dr. Underwood and Mr. Kenmure.

A general discussion followed about elections at the end of which the following Committee was unanimously declared to be elected:—

Their Excellencies Dr. Allen, Mr. Jordan and Herr von Saldern, Professor Hulbert, Dr. Underwood, Mr. Kenmure and Mr. Brinckmeier.

An informal discussion of matters in connection with the cemetery followed, after which Dr. Underwood proposed, seconded by Mr. Kenmure that the cemetery grounds be surveyed by Mr. Donham, and that a plan of the cemetery be prepared.

Unanimously carried.

Mr. Jordan then called on the Committee to elect its Officers, and proposed as Chairman Dr. Allen, seconded by Dr. Underwood and unanimously accepted.

Mr. Kenmure proposed seconded by Dr. Underwood Mr. Brinckmeier as Secretary and Treasurer. Unanimously carried.

The Meeting unanimously agreed that Mr. Jordan should act as Chairman until Dr. Allen's return to Korea.

Dr. Underwood then stated that in former years a bier had been provided by the Committee for interments, and asked where this bier was kept. The Secretary having answered that no bier had been handed over to him when elected Secretary three years ago, and that he knew nothing of the whereabouts of the said bier, Dr. Underwood proposed, seconded by His Excellency Mr. Jordan, That Mr. Brinckmeier make enquiries about the bier, and if it could not be found, to have a new one made. Unanimously carried.

The Secretary then drew the attention of the Meeting to the very bad condition of the road leading to the Cemetery, and urged that steps be taken to induce the Imperial Korean Government to put the said road in thorough good order.

The Meeting requested His Excellency Mr. Jordan to lay this matter before his colleagues, so that a joint protest may be presented to the Korean Government.

The Chairman proposed, and seconded by Mr. Halifax that Mr. Hulbert be requested to audit the Treasurer's accounts.

This brought the proceedings to a close, and on motion, the Chairman adjourned the Meeting at 4½ p. m.

J. N. JORDAN, Chairman.

H. G. UNDERWOOD.

ALEX. KENMURE.

R. BRINCKMEIER,

Hon Secretary.

YANG WHA CHIN FOREIGN CEMETERY COMMITTEE.

SECRETARY'S REPORT.

The last meeting of the western foreign residents of Seoul, at which matters relating to the Cemetery at Yang Wha Chin were discussed, was held on October 25th, 1902.

That Meeting nominated a Committee consisting of Mr. Buuker and Mr. Brinckmeier to buy up some land near the entrance of the cemetery, and to carry out improvements at the cemetery. The Meeting granted for this purpose 250 Yen, and in April of 1903 the Cemetery Committee made a supplementary grant of 200 Yen, on Application from the working committee for the same purpose, so that a total of 450 Yen was at its disposal.

Thus money has been expended by buying

1 lot, covered by title-deed, marked annexe No 3.....	Yen 3.00
1 lot, marked No. 4.....	75.00
1 " " " 5.....	70.00
1 " " " 6.....	75.00
1 " " " 7.....	35.00
1 " " " 8.....	5.00
Labour for building terraces, grading road, building bridge, turfing ground and planting trees	102.33
Labour removing Korean houses and planting more trees	5.00
Ricksha fares	16.55
1 Tape measure-(30 feet).....	3.25
2 Planks, 2 Beams, 1 Frame.....	12.00
Making a total of.....	436.13
Amount granted.....	450.00
Expenditure	436.13
Balance in hand	13.87

All these expenditures have been regularly booked, and they will appear again in the Treasurer's Report.

During the last year five interments have taken place and three gravestones have been erected.

Seoul, November 6th, 1903.

R. BRINCKMEIER,

Hon. Secretary.

TREASURER'S REPORT.

RECEIPTS.

Balance in hand	Yen 656.89
Subscriptions in hand.....	335.00
Interment fees.....	10.00
Sale of grave sites	65.00
Interest on deposits	20.30
Item unaccounted for .....	.97

EXPENDITURES.

Caretaker's wages for 13 months.....	Yen 65.00
New Year's present to Caretaker	2.00
Digging graves	18.00
Postage, Messengers and other pethes.....	4.57
Printing	3.55
Ricksha fares	24.95
Labour preparing the new ground etc.....	108.43
Purchase of land	293.00
1 tape measure.	3.25
2 Planks 2 beams & 1 frame.	12.00
12 Hoes. 30 Baskets.....	4.00
Deposit in Bank	549.61

Total Yen 1088.16
Funds in hand at the close of 1903

Total Yen 1088.16
Yen 549.61

R. BRINCKMEIER,
Hon. Treasurer.

Yi Yong-ik proposes that a palace be built at Kyŕng-hŕng on the Tuman River in honor of the great-grand-father of the founder of the present dynasty, who lived there.

Yi Mu-yŕng has been made Chief of the Ordnance Bureau in Seoul.

Yi Pon-chin, Korean Minister to Russia, has sent in his resignation owing to ill-health.

Yun Chŕng-gu, late Minister of the Household Department died on the 19th inst.

A fire occurred in the archives of the In-chŕn district (in which Chemulpo is situated) and all the tax receipts, maps, plans and other important documents were destroyed.

A man carrying 100 dollars to the "Big Rock Market" near Chemulpo was murdered and robbed on the road on the 15th inst.

We have received from Rev. S. P. Moore a most interesting account of his visit to the Korean laborers on a sugar plantation in Hawaii but have not space for it in this number. It will appear in our next.

The Japanese authorities claim 20,000 yen as indemnity for the Japanese shop that was broken into by the crowd the day the child was accidentally killed on the electric road. This looks like a rather steep price but as we do not know the exact amount of damage done it is hard to say. At this price it must have been a rather fine shop and well stocked.

Yi Keun-tŕk the Chief of the Palace Police has arrested forty men who have been intimate with the Japanese in Seoul or have exchanged Korean money for Japanese.

On the 21st inst the government had a conference about the currency and decided to stop minting nickels, to forbid the making of money privately, and to forbid people from making any discrimination between nickels and the good old *Yŕp*.

The reason for the slight stiffening in the value of the nickel is because speculators put a large amount of paper yen on the market at the critical moment thereby forcing nickels up and reaping a rich harvest themselves.

As we go to press further news comes of the murder of U Pŕm-sŕn stating that it occurred as follows: There were three Korean refugees living together namely U Pŕm-sŕn, Ko Yung-gŕn, No Wŕn-myŕng. They were supposedly friends, but one evening they were drinking and having a good time together when a quarrel arose between U Pŕm-sŕn and the other two and the latter attacked Mr. U. Ko Yung-gŕn stabbed him in the mouth with a knife and No Wŕn-myŕng struck him with a piece of iron, fracturing his skull. They were immediately arrested as common murderers. The two men drew out written statements from their pockets declaring that they had come for the purpose of avenging the death of the late queen.

The governor of Whang-hŕ informs the government that a Frenchman had arrested a Korean in the interests of a Korean Roman Catholic and had brought him to Songdo. The governor protests against this usurpation of authority. If this sort of thing starts up again the people of Whang-hŕ will probably see that it is stopped.

The reports of the fracas between Japanese and Russians in Chem-nipo are somewhat conflicting. According to one witness the following are the facts. About twenty Russian sailors came ashore on leave. Five of them separated from the rest and made their way to a place where the Japanese were having some sort of a celebration. The Russians were asked to come in and they were given something to drink. There seems to be no evidence that the Japanese were acting in bad faith in this, but when the Russians came out and tried to buy some cigarettes at a stall an altercation arose over the price, due to the mutual inability of the two parties to understand each other's language. The Japanese seems to have taken up a bag of nickels and hit one of the Russians in the face. This started a fight in which the Russians were of course outnumbered. They made their way as best they could to the jetty where the other Russians were waiting for them in a boat. These latter hastened to land and aid their companions and a free fight began with about eighteen Russians on one side and several hundred Japanese on the other. In the fore front of the Japanese were several policemen who may or may not have been trying to stop the fight. Here is where evidence varies. Our informant says the Japanese police waved the crowd on toward the Russians. In the fight several Japanese were severely hurt. At last the Russians got off in their boat but so slowly, owing to the crowd of rans-pans, that the shower of stones hurled by the Japanese took effect on them somewhat severely. There seems to be no doubt that the Japanese thereupon searched the town for more Russian sailors. They entered and searched the houses of two Russians, namely Mr. Kreil and Mr. Sabatin, but found no one. They also entered the British consulate but the Consul Mr. Lay met them outside and, knowing Japanese, convinced them that no Russians had sought asylum in the premises. We understand that the Russian Consul Mr. Polanovsky has demanded the dismissal of the Japanese chief of police and the other policemen who were in the mob, and that a full apology be made. We are told that the Japanese Consul Mr. Kato has sent a written apology to the Russian minister-of-war but the printed apology has not appeared. Neither side is exclusively to blame. On the Japanese Emperor's birthday Russian sailors were ashore and the place was perfectly quiet for Consul Kato had assured the Russian authorities that quiet would be preserved. This shows that the difficulty was not owing to the inability of the Japanese to keep their people in order. At the same time it is singular that Russian sailors should have been given liberty without special precautions being taken to prevent trouble.

Two Russians on the Yalu, so says a native paper, took ninety Chinese woodcutters and went into the timber district. There they force the Koreans to feed them without proper payment, appropriate their cattle, carts or anything else they may require.

Twenty *mudang* went into the palace on the birthday of Prince Yung-chin to take part in a religious service of some kind at which prayers were made for the prince.

V. Pokrovsky, M. D., Observer.

H. H. 1904 L. J. 1904

KOREAN HISTORY.

When some one tried to evade the payment of revenue by claiming that the boat that was bringing it was wrecked, he decided that if this happened again the owner should be decapitated. The king restored the copper types which had been destroyed at the time of the Japanese occupation of Seoul. He built a shrine to the unfortunate Tan-jong Tŭ-rang. He remeasured the lands in the southern provinces for a proper adjustment of revenue. He decreed that though a traitor's family must be punished with him, married daughters should be exempt from punishment. He acquiesced in the suggestion of the minister of war that the scaling of the city wall be made a capital offense, but when the courtiers represented that if such a small crime deserved death everybody would be a candidate for the executioner's sword, he recalled the edict.

One of this king's most interesting edicts was in connection with the census. Having ordered a numbering of the people, he found that objections were raised, because it would mean a more systematic and thorough collection of taxes. So he put forth the edict that whenever murder occurred, if the murdered man's name was not on the list of tax payers, the murderer would be immediately pardoned. Of course everybody hastened to get their names on the books and to let it be known.

It was customary to expose infants born of incest, and they were allowed to die in the streets. The king ordered that the government pay the expense of the rearing of such unfortunates. He gave decent burial to those who died in the mat sheds outside the wall, where contagious cases were carried and left to die. He named nine kinds of men who would make good prefects. (1) Men of good life and conduct. (2) Good scholars. (3) Skillful men and those who fostered

trade. (4) Natural leaders. (5) Fearless men. (6) Students of human nature. (7) Men without an itching palm. (8) Men renowned for filial piety. (9) Good authors.

In the fifteenth year of his reign, 1674, he was taken ill. The death of his mother worked upon his spirits and aggravated his disease, and death ensued. He needs no encomiums except the bare list of the great things that were done during his reign. They will go down to posterity as his lasting monument. His genius coupled with that of his great adviser, Song Si-ryül, ranged through every phase of political and social life, revenue, finance, political economy, agriculture, mining, official rectitude, civil service, social ethics, sanitation, education, internal improvement, the army, popular superstition, slavery, penalties, foreign relations, border police, famine relief, consanguineous marriage, publication; these and many other important topics demanded and secured from him careful attention. He put down party strife with a heavy hand, and only once or twice during the whole period of his reign does it raise its malignant head.

His son succeeded to the throne, known by his posthumous title Suk-jōng Tā-wang. Party spirit had not been dead but only in abeyance during his father's strong reign. It now broke out again. Memorials poured in upon the young king urging the evil practices of Song Si-ryül, and the young king thought there must be some truth in them because of their very numbers. He became the center of a very storm of charge and counter-charge, of attack and defense. Being but fourteen years old and of a naturally vacillating temperament, he was first the tool of one party and then of another. His whole reign, which covered a period of forty-six years, was one maelstrom of party strife and was fruitful of more startling than useful events. His leading characteristic was capriciousness. Again and again he turned from one party to another, each turn being accompanied by numberless deaths. But we must not anticipate.

It will be noticed that when his reign began in 1675 the Nam-in party was in power with Hā Jāk at its head. The strife over Song Si-ryül had resulted in his banishment to Wōn-san. He was the Bismarck of Korea in that when his master died the aged councillor found in the son the same

gratitude that the Iron Chancellor did. It would be an endless as well as a fruitless task to describe the party fights that took place. It will be enough to say that the reign was one long fight from beginning to end. During the early part of the reign, in 1677, a complete census of the country was made. It was probably the conclusion of work begun by the former king. It was found that in the whole country there were 1,234,512 houses, containing 4,703,505 people.

Some excitement was caused when it was found that Chinese histories were claiming that Prince Kwang-hŭ was a good man, and that In-jo Tŭ-wang had revolted against him. After a sharp party fight the king decided to send an envoy and request the emperor to have the mistake corrected.

In 1678 the Japanese again insisted that their quarters in Pusan be enlarged. Consent was given to move the settlement seven *li* to the south, to the town of Cho-byang. This is the present site of the town of Fusan. From east to west its length was 372 *tsubo* and 4 feet. From north to south it was 256 *tsubo*. Two official reception halls were built, one called the East Hall and the other the West Hall. The houses were all built by Japanese carpenters from Taushima and the work covered a period of three years. The Korean government gave 9000 bags of rice and 6000 ounces of silver to cover the expense, and undertook to keep the place in repair. That this colony was kept up in good style is shown by the fact that Korea made repairs on these buildings in 1721, 1724, 1748, 1765, 1780, 1786, 1794, 1801, 1813, 1822, 1831, 1835, 1850, 1853, 1857, 1864.

The most trivial matters were made occasions for party fights. A storm occurred on a day when the king was to go out, and the No-ron party claimed that it was a dispensation of providence to spoil a plot of the Nam-ins to revolt and seize the reins of power. Whoever took a firm position on any point found later that it became the basis for an accusation and a cause for death. So it was with the Prime Minister Hŭ Jŭk who advised the building of a fortress near Song-do. This later caused his death. The courtiers accused each other in the royal presence about the most trivial matters, such as quarrels between their concubines, the cutting of fuel timber, the profligacy of the Prime Minister's son, and

such like, while great matters of state seem to have taken care of themselves.

And so we arrive at the year 1680. The Nam-in are still in full power and Hū Jūk is still master of the situation. But see how small a thing accomplishes his downfall. The day arrived for ancestral worship in Hū Jūk's house, but it was very rainy. The king thoughtfully ordered the eunuchs to get out the palace awning of oiled paper and carry it to the Minister's house and let him use it during the ceremony. The eunuch replied that Hū Jūk had already taken it. Instantly the king's kindly feeling was changed to anger and hatred by the insolence of the Minister in thus appropriating the awning. He sent a messenger and discovered that a crowd of the adherents of the Nam-in party had congregated at Hū Jūk's house. They were immediately denounced as traitors. The generals were called and the house was surrounded with troops. All the leading men in the Nam-in party were killed on the spot. The names of the killed are Hū Jūk, Hū Kyūn, Yu Hyūk-yān, Yi Wūn-jūng, O Chūng-ch'ang, Yi T'a-sō, Chōng Wūn-no, Kang Mau-ch'ul, Yi Wūn-sūng and Yun Hyu. The king's two cousins, Princes Pok-sun and Pak-pyūn, and eight others were banished. The Noron party were then called back to power. The king brought back from exile the great Song Si ryūl and also Kim Su-ban, whom he made Prime Minister. In twenty-four hours a trusted minister and party were totally overthrown and every place was filled with a member of the opposition. The next few months were spent in hunting down the remaining leaders of the Nam-in party and securing their execution. Some were hung, some poisoned and some decapitated. One instance of this will suffice. Hū Sā and Hū Yūng, two influential men lived at Yong-san. There was no valid charge against them, so Kim Sāk-ju told the king he would find one. To this end he sent one Kim W'han-go to Yong-san and gave him money to build a fine house adjoining that of the prospective victims. Before long he had them involved in treasonable plans and as soon as enough evidence was collected the two men were seized and put to death, and with them a large number of their immediate friends. Man-hunting was not so much a public necessity as a private pastime.

The newly installed general-in-chief found great abuses in the army and thousands of names on the rolls, of men long since dead. Taxes were being collected in an utterly lawless way. These abuses were done away and others probably as bad or worse took their places, for as power meant spoils the newly victorious party was not likely to forego any of its privileges. We are borne out in this supposition by the fact that about this time the king began the custom of making an annual visit to the temple of heaven to pray for good crops. This indicates that the people were being badly governed. He paid considerable attention to the navy and appointed An-ju, Suk-ch'ŏn, Sun-an, Yŏng-yu, Cheung-san, P'yŏng-yang, Yong-yang, Kang sŏ, Sam-wha, Ham-jong and No-gang in P'yŏng-an Province and Chang-nyŏn, Kun-yul, P'ung-ch'ŏn, Hŏ-sa and An-ak in V'hang-hŏ Province to be naval stations. It was only at this late date that the second king of the dynasty received the posthumous title of Chŏng-jong Tŏ-wang.

Attention was paid to the border forts along the Yalu, expenses were curtailed and garrisons were supported out of the land tax of the adjoining districts. It was a time of many severe calamities. A fire in P'yŏng-yang burned 344 houses and a flood in Ham-gyŏng Province destroyed 406 more with great loss of life. Song Si-ryŏl had not forgotten his old master, now some ten years dead, and he suggested to the king that Hyo-jong Tŏ-wang be honored with the *Se-sil*, that is, that his tablet be not removed from the ancestral temple after the fourth generation, as was customary, but should remain there permanently. It caused a great commotion, but the aged minister carried the day. It is true that few monarchs of the line better deserved that honor than did Hyo-jong Tŏ-wang.

The year 1634 beheld a sort of "reign of terror." It arose in the following manner. A messenger from the Japanese on Tsushima came post haste announcing that a large band of Chinese pirates was about to land on Korean soil. A panic followed in Seoul and thousands fled precipitately to the country. Bands of thieves took advantage of the confusion to commit many lawless acts. They formed a sort of secret society and their principles were anarchistic. They made it an object to raid houses where money was to be found. They

seized ladies as they were passing along the streets in covered chairs, and violated them. They seized officials whom they hated, and put them to death. The government found one of their books and in it was written their oath of membership. Three cardinal principles were set forth; (1) To kill as many noblemen as possible, (2) To violate as many women as possible, (3) To steal as much personal property as possible. Seven men who had carried away and ravished a widow of Kong-jin were caught and decapitated. One of them was her own cousin and he belonged to the so-called "knife gang." After a time the disturbance was suppressed.

One incident of a peculiarly Korean character deserves mention. Some money was stolen from the strong room of a fortress near Song-do. The store-house keeper was suspected but there was no evidence. So the commandant secretly questioned the keeper's little son and found that the suspicion was correct. The keeper was punished but the commandant was also cashiered from the fact that he had induced a boy to incriminate his own father.

The native records say that in the twelfth year of this sovereign, in 1686, Roman Catholicism entered Korea for the first time. Certain foreigners entered the country and preached the new doctrine. We are not told of what nationality these men were but it was long before any European attempted to enter Korea. We are told that the new doctrine spread rapidly and that some of the highest officials asked the king to send the foreigners out of the country. Whether this was done cannot now be learned. Nothing is said of this in the French work on the Roman Catholic Mission in Korea, and it is somewhat difficult to understand. It would hardly be found in the records, however, were there not some ground for the statement.

The following year beheld events that were to result in another violent revolution and in the driving from the seat of power the No-ron party and the reinstatement of the Nam-in. It all grew from the king's taking a concubine, Chang, who soon gained complete ascendancy over him. A rumor arose that the queen was to be deposed and when Han Söng-u expostulated with the king, the latter flew into a passion and drove him away. The following year the concubine presented

the king with a son, the most unfortunate thing that could have happened, for, the queen being as yet childless, it served to put the king more entirely under the influence of the concubine. Trouble followed immediately. The king said "I am now forty years old and have no son by the queen. The people are getting uneasy. As I have gotten a son by a concubine I intend to make him Crown Prince, and anyone may object at his peril." In this way he threw as it were a torch into a powder magazine. The No-ron party who were in power, were in arms at once for they knew that the opposition had been using the concubine to undermine their influence. Memorials poured in from all sides reminding the king that he was still young, that there was no need of haste in appointing the queen a successor. These memorials the king answered by banishing the senders. Even Song Si-ryül who had entered a mild protest, was stripped of rank and sent outside the city. The Nam-in party then stepped once more into power. From the Prime Minister down all offices were again turned over to them. Song Si-ryül was banished to Quelpart, but the Nam-ins were not content with that, and demanded his death. So he was summoned back to Seoul. Posthumous honors were given to many of the Nam-ins whom the king had ordered killed at the house of Hû Jûk.

Not long after this the king began to make preparations to put away his queen. To this end he made the following statement. "For a long time I have been aware of the queen's jealous disposition and evil mind, and I have borne with it patiently but now I can endure it no longer. Since I have taken the concubine Chang it has been still more unendurable. The queen and the concubine Kim have been putting their heads together in an attempt to frighten me into putting away Chang, but I saw through the plan. Now what shall we do?" Time and again the officials came pleading for the queen, but the king was utterly deaf to all they had to say. He piled unjust accusations upon her without deigning to give a single proof. Large numbers were banished and a few killed outright because of their intercessions with the king. The most notorious case was that of Pak T'â-bo whose name has passed into a proverb. He with two others memorialized the king begging him to drive away the concubine and retain the queen.

The king's rage knew no bounds. He came out and took his seat in front of the In-jŭng Gate of the Chang-dŭk Palace and had the man brought before him. When asked why he had written the memorial he answered, "Because of the treatment the queen has received." The king then ordered red hot plates to be passed along his limbs. Still he would not express sorrow. Then bowls were broken into small pieces and the fragments were piled up on the man's already burned limbs, a plank was placed across them and men stood on either end of it and jumped up and down. The pieces of pottery were of course ground into the man's legs. As he still remained firm he was tied with a rope and hoisted to the top of a high pole in a cruelly painful position. As he still remained unmoved he was banished to the south. His aged father accompanied him as far as the river and, there he died of his wounds. This, so far from stopping the flood of petitions, only increased it, for immediately 16,000 men with Chŏng To-gyŭng at their head sent in an appeal and likewise all the country scholars and all the students of the Confucian school. But every petition was returned by the passion-blinded king.

In the fifth moon of the year, 1689, the king deposed the queen, stripped her of all her titles, degraded her to the level of the common people and sent her back to her father's house, not by way of the great gate of the palace but by a side gate, in a white sedan chair, the badge of a criminal. Concubine Chang was proclaimed queen and her father became a prince. We will remember that the aged Song Si-ryŏl had been ordered back from Quelpart to meet his fate at the capital, but even the popular sympathy which a public execution at Seoul would have aroused was denied him, for the king sent a draught of poison to be administered on the way, and so in an obscure country village the grand old man drank the deadly potion and passed away. Some of his followers who afterwards memorialized the king in regard to him were killed or banished, together with the deposed queen's relatives. The following year the son of the newly appointed queen was made Crown Prince.

CHAPTER. XI.

Heavy tax remitted . . . a *tendens* novel . . . the wheel of fortune turns . . . the queen restored . . . sorcery . . . Pak-han built . . . mourning . . . a weak king . . . a lucid interval . . . terrible reprisals . . . a desecrated tomb . . . contact with the West . . . king's suspicious death . . . enemies killed . . . party strife put down . . . seals for Japanese . . . prohibition of manufacture and sale of wine . . . a powerful conspiracy . . . preparations for defense . . . Ch'ung-ju falls . . . rebellion put down with a heavy hand . . . honors distributed . . . mining prohibited . . . incipient rebellion . . . reforms . . . reservoirs . . . use of wine interdicted . . . bureau of agriculture . . . important secret service . . . dress reform . . . cruel punishments stopped . . . a new war vessel . . . honest measurement . . . imperial tombs . . . monument to the dead political parties . . . musical instruments.

Each year a large Chinese embassy visited Seoul, and it was customary to feed them from silver dishes, which were given them as presents when they returned to their own land. This expense was met by a tax on the people of Song-do. While the king was making a small tour in the country he arrived at Song-do and there he asked about this tax. The people replied that they had to sell their very children to meet it, for it amounted to 1,200 bags of rice, 900,000 cash, 3,000 bags of other grain, 3,000 pieces of cloth as well as other things. The king listened to their petition and remitted the tax.

Only five years elapse before we find the king making another complete change in his household, by driving out the new queen, who had been the concubine Chang, and reinstating the old queen in her rightful place again. These sudden and complete changes of face in the king would have been amusing had they not been accompanied by the shedding of so much innocent blood. The king had tired of his new queen. He seems to have been one of those men who require a periodical outbreak of some kind, but who in the intervals are perfectly quiet. The time had come for such an outbreak and Kim Ch'un-t'ak was the instrument by which it was brought about. He had bought himself into the good graces of the palace women, and as a first step toward the accomplishment of his plans he wrote a book in which was illustrated, in romance form, the evils of putting away the true wife

for a concubine. The copy of this book which was given to the king materially hastened the catastrophe. The Nam-in were in power but they looked with concern upon the king's growing antipathy toward them and they urged him to put the too bold novelist out of the way; but the leaders of the No-ron party, knowing that all depended on a quick, decisive blow, went in a body to the king at night and urged him to follow the evident bent of his inclinations. This he proceeded to do by banishing the brother of queen Chang, and with him the leaders of the Nam-in party. Then once more the No-ron stepped to the front and prepared to enjoy the good things. High posthumous honors were given to Song Si ryŏl and to the deposed queen's father and to many others of the No-rons who had perished during the last outbreak. The king, to save his "face," called the deposed queen back little by little. He first put her in a little palace in An dong, then he transferred her to the "Mulberry Palace," and finally brought her to the palace proper. The woman Chang was again reduced to her former place and a stringent law was made that henceforth no royal concubine should ever be raised to the position of queen. The martyr Pak T'a-bo was given posthumously the title of Prime Minister. The reinstated party tried to induce the king to kill the concubine, but, as she was the mother of the heir apparent to the throne, he could not consent. A slave of this concubine's resorted to a clever trick in order to turn the tables on the No-ron party. Enticing to his house a slave of one of the leaders of the No-ron party, he got him intoxicated and then stole from him his name tag, a piece of wood which each person was supposed to carry and on which his name was written. This he took and dropped beside the grave of the father of the concubine where it was discovered that a fetich had been buried. This was to show that a No-ron leader had resorted to the black art to win back his way to power. The king, however, looked into the matter, discovered the fraud and killed the prime mover in the plot, a Nam-in leader. Many others were also banished.

Four years passed without any events of importance, and then the queen became afflicted with boils and expired. The records tell us that that night the king dreamed that the dead

queen came to him with her garments covered with blood. To his enquiries she made no answer except to point toward the apartments of the concubine Chang. The king arose and went in that direction, and his ears were greeted with the sound of laughter and merriment. Wetting his finger in his mouth he applied it to the paper window and soon made a peep-hole. There he beheld the concubine and a large company of sorceresses engaged in shooting arrows into an effigy of the queen and making merry over having done her to death by placing a fetich under her room. This was the signal for another of the king's periodical outbreaks. In spite of her being the mother of the Crown Prince, he poisoned her and killed all her sorceress companions. A host of the Nam-in party also met their death. The almost incredible number of 1,700 people are said to have met their death as a result of this disturbance. There must have been in connection with it a sort of "star chamber," or secret tribunal where many went in but none came out, for we are told that a few years later a secret prison in the palace was abolished.

The year 1711 was marked by the building of the great mountain fortress of Puk-han among the mountains immediately behind Seoul. There had been a fortress there in the ancient days of Päk-je. It is an almost ideal place for a place of retreat, being surrounded with very steep mountains.

When this king died in 1720 the custom was first inaugurated of having the whole people put on mourning clothes, and wearing them for three years in honor of the dead king.

The new king, known by his posthumous title of Kyōng-jong Tā-wang, was the son of the disgraced and executed concubine Chang. By this time the so-called Nam-in party had practically passed off the stage of history; its leading men had all been killed and it had left the field to its two great rivals the No-ron and So-ron, although as we have before said the No-ron was overwhelmingly predominant.

King Kyōng-jong was a man of feeble intellect and he took no interest in the affairs of government. He merely served as a center about which factional fights went on. It is said that his mother, the concubine Chang, when about to be led to execution, said to him, "If I am to die you must die

with me," and at that she struck at him with an improvised weapon, a piece of wood. She succeeded only in wounding him, but it was in a portion of the body that rendered it impossible for him ever to have an heir. He swung like a pendulum back and forth between the Noron and Soron parties, agreeing with whichever happened for the moment to gain his ear. This caused the Noron party some uneasiness and they desired to see the reins of government in more responsible hands. They warmly favored the king's brother as a candidate for the throne. The king was always ailing, for he never thoroughly recovered from the wound which his mother had inflicted, and he was unable to perform the ancestral rites. He was also afflicted with sores on his head, so that for months at a time he was unable to wear the headband which is such a distinctive mark of the Korean. The Noron leaders induced someone to memorialize the king asking him to make his brother his heir. They all added their advice of the same tenor, and finally induced him to consult the Queen Mother about it. She entered heartily into the plan and the decree went forth that the king's brother was heir apparent. This was like a thunder-bolt among the Soron ranks. The whole transaction had been carefully concealed from them, and now a man who could not, under the circumstances, be other than a warm friend of the Noron party was heir to the throne, and every Soron was in danger. They stormed and protested and memorialized but to no avail. The appointment of an heir was like the laws of the Medes and Persians, unalterable. But the Noron people knew the weakness of the king and they feared what might take place in some unguarded hour when the enemy might get the king's ear, and so they played a bolder game still. They asked the king to resign in favor of the heir. He promised to do so, but the unguarded hour which the Norons feared came, and the promise was not kept. Not only so, but when it was whispered in the king's ear that the Norons were trying to usurp the power the worst fears of that party were realized. They were driven from power and the Sorons came up smiling. But the king who liked quiet and repose, had one lucid interval when he said, "There is no love of country in all this; it is simple party prejudice and thirst for blood."

He began his reign with a statement of his inability to rule the people rightly, and blaming himself for the sufferings of the people from famine and plague. He immediately proclaimed his son crown prince, so that from the very first there might be no question as to the succession. He had to give way to the importunities of his councillors and decapitate Kim Il-gyŭng who had charged him with the murder of his brother.

On the very first day of the new year he proclaimed that all party strife must cease; that men must think and plan for the good of the whole country rather than for a particular party. As he was returning one day from a royal tomb a man beside the road shouted "There goes the man who poisoned his predecessor with shrimps." Recognizing in this nothing but an attempt to keep open the old party sore, the king handled the man severely together with certain others of the Soron party who had instigated him to the outrage.

From that day to this the Noron party has been uniformly in power. Party strife practically ceased, not by the dissolution of the other parties but because one party obtained such an overwhelming ascendancy that the others died of starvation. Several things led to this result. A series of unsuccessful conspiracies on the part of the Soron party, each of which weakened it to the point of exhaustion; and secondly the extreme length of the reign, during which, with one short interval, the king held firmly to the Noron party. The closing act of his first year was a reform which he forced in the government dispensary. It had long been a rich morsel for conscienceless officials to fatten upon, but now the whole personnel of the institution was changed and it again performed its normal function of dispensing medicines for the public health. The king's forbearance is seen in the fact that when a thief was caught, bearing upon his person a letter from two of the palace women asking him to procure for them a deadly poison, the king executed the thief but refused to proceed against the women, on the ground that they had no possible cause for wishing his death.

We here meet the curious statement, not mentioned heretofore, that from the earliest times the Lords of Tsushima received seals from the king of Korea. At this time the damyo

of that island sent and asked the king to renew the custom, which had probably been discontinued for a short space of time. The king complied with the request and had the seal cut and sent. It is not possible to conclude from this that the daimyo of Tsushima considered himself a vassal of Korea, for it is not mentioned elsewhere in the Korean annals. We can form but one theory that will account for it. This seal may have been only for the purpose of identification to vouch for the authenticity of letters that might pass between Korea and Tsushima. The time may come when, in the light of facts not yet discovered, this incident may throw light on the early relations between Korea and Japan.

A striking feature of this king's reign was the promulgation and enforcement of the principle of the prohibition of the manufacture and use of spirituous liquors. We venture to affirm that this king was the first in history, if not the only one, to boldly assert and rigidly enforce the principle of total abstinence from the use of wines and liquors. His three commands were (1) Party strife must cease. (2) Luxury must be curtailed. (3) The making, selling or drinking of fermented wines or distilled liquors is a capital offense.

But this and other reforms were about to be eclipsed by the great upheaval of 1727, after the relation of which we will return to them. The Norons made such desperate attempts to induce the king to continue the persecution of the Soron party that he underwent a revulsion of feeling and for a short time punished the Norons by calling back into power many of the opposition. It may be that this short respite awoke the slumbering ambition of the Soron party so that when they found it was but partial and temporary their chagrin drove them into sedition. There appeared at Namwŭn in Chŭl-la Province an insulting circular asserting that the king had killed his brother and that the whole Noron party were traitors. It called upon all good men to oppose the government in every way possible. The governor sent a copy to the king who simply said "Burn it up." But he greatly miscalculated the amount of sentiment that lay behind that circular, and his enemies took advantage of his unsuspectingness to work up a wide-spread and powerful conspiracy against the government.

He began his reign with a statement of his inability to rule the people rightly, and blaming himself for the sufferings of the people from famine and plague. He immediately proclaimed his son crown prince, so that from the very first there might be no question as to the succession. He had to give way to the importunities of his councillors and decapitate Kim Il-gyŭng who had charged him with the murder of his brother.

On the very first day of the new year he proclaimed that all party strife must cease; that men must think and plan for the good of the whole country rather than for a particular party. As he was returning one day from a royal tomb a man beside the road shouted "There goes the man who poisoned his predecessor with shrimps." Recognizing in this nothing but an attempt to keep open the old party sore, the king handled the man severely together with certain others of the Soron party who had instigated him to the outrage.

From that day to this the Noron party has been uniformly in power. Party strife practically ceased, not by the dissolution of the other parties but because one party obtained such an overwhelming ascendancy that the others died of starvation. Several things led to this result. A series of unsuccessful conspiracies on the part of the Soron party, each of which weakened it to the point of exhaustion; and secondly the extreme length of the reign, during which, with one short interval, the king held firmly to the Noron party. The closing act of his first year was a reform which he forced in the government dispensary. It had long been a rich morsel for conscienceless officials to fatten upon, but now the whole personnel of the institution was changed and it again performed its normal function of dispensing medicines for the public health. The king's forbearance is seen in the fact that when a thief was caught, bearing upon his person a letter from two of the palace women asking him to procure for them a deadly poison, the king executed the thief but refused to proceed against the women, on the ground that they had no possible cause for wishing his death.

We here meet the curious statement, not mentioned heretofore, that from the earliest times the Lords of Tsushima received seals from the king of Korea. At this time the daunyo

of that island sent and asked the king to renew the custom, which had probably been discontinued for a short space of time. The king complied with the request and had the seal cut and sent. It is not possible to conclude from this that the daimyo of Tsn hima considered himself a vassal of Korea, for it is not mentioned elsewhere in the Korean annals. We can form but one theory that will account for it. This seal may have been only for the purpose of identification to vouch for the authenticity of letters that might pass between Korea and Tsushima. The time may come when, in the light of facts not yet discovered, this incident may throw light on the early relations between Korea and Japan.

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THE

KOREA REVIEW •

DECEMBER 1903.

One Night with the Koreans in Hawaii.

In San Francisco I heard distressing rumors concerning the Koreans in Hawaii. They were said to be virtually slaves to the planters having bound themselves to work two years without pay to recompense the Company for advancing their passage money and the \$30 necessary to enable them to land in "America." They were said to be very badly treated on the plantations where the food was insufficient and the work very hard, so that many were said to be suffering from sickness. I was urged to stop and investigate conditions so that if these rumors were true something might be done to put a stop to further immigration. It did not seem likely that it would be possible during the short time our boat stopped at Honolulu for me to see any of the Koreans who were represented as scattered among the plantations on different islands and I was meditating upon the advisability of stopping over one boat when I found on board a gentleman who occupies the position of treasurer in one of the sugar companies. He assured me that these rumors were false from beginning to end and urged me to visit one of the plantations and see for myself the conditions of the Korean laborers.

This Mr. Cook gave me a letter to the manager of the Kahuku plantation requesting him to assist me in every way possible so that I might get at the facts. Our boat got up to the Honolulu pier at 2:30 o'clock and at three Mr. Koons and myself were off for Kahuku the terminus of the narrow gauge railroad which follows the seashore for seventy miles.

We were very agreeably surprised to find Mr. Brown the manager of the Kahuiku plantation aboard the train. We went through 25 miles of sugar cane at a stretch. This represented three plantations, one of which comprises 5,000 acres. The cane grows to be 18 or 20 ft long, and 18 months are necessary for a crop to mature. The soil is examined and fertilizing material suitable to the conditions of the soil is applied, one ton of fertilizer per acre being used for each crop. The plowing is done by steam plows which turn up the ground from a depth of two or three feet. Seven acres is turned over by one plow in a day. We passed one field of 140 acres which had yielded last year 15 tons to the acre which Mr. Brown said was an unusual yield, the average crop being eight or nine tons per acre.

We passed three plantations which had yielded the past year 34,000, 30,000 and 20,000 tons respectively. One pumping plant which we passed pumps 30 million gallons of water per day and raises it 650 feet above sea level. This plant was installed at a cost of \$300,000. The necessity of irrigation makes production more expensive in Hawaii than in Cuba. We passed a sugar mill which has a capacity of 125 tons per day. The ordinary life of a sugar mill Mr. Brown told us was 10 years. This mill, above mentioned, cost \$600,000. The cane is passed through rollers under a pressure of 400 tons and thus 95% of the "sucrose" is extracted. We passed some very dry ground covered with "Algaroba" trees. These trees when cut down grow again so as to be ready for cutting in 10 years. The most delicious honey is made from the blossoms, and the long carob pods which grow in great abundance make excellent food for animals. We picked up some of the pods and were surprised to find them quite sweet and palatable. This is the food which the prodigal son is said to have eaten. But I must go on to tell of the Koreans. After supper Mr. Brown ordered a special train to take us to the Korean settlement. The train consisted of an engine and a flat car on which we sat in arm chairs. After a pleasant ride through the cane fields, with the music of the roaring waves dashing against the rocks swelling so loudly as to be heard above the noise of the train, we reached the Korean settlement. Mr. Brown now returned home and sent the train back for

us. I mention this, as it gave us entire freedom to investigate matters. We found that each Korean family is given a house, or sometimes two families occupy one house having rooms separate. The houses are small and are nicely located on high ground. They are kept white with whitewash and were clean.

Each man is given his fuel and a patch of ground to raise his vegetables; water is also supplied for irrigating their gardens. Medicine and a doctor's services are also provided by the company. A school is provided for the children where there are any to attend it, and also a room used for school at night and for church on Sunday. The night school is taught by a Korean who knows some English. There was no one sick among the Koreans at Kahuku. They can have work every day in the year, as Mr. Brown said. The sending away of any one who wished to work was unheard of there. Many tons of sugar he said had been lost because of lack of labor to harvest it. The Koreans are giving very good satisfaction and the Company would like to have many more come. There are many Japanese and Chinese working with them on the plantations. Wages are \$16 gold per month and although these men had been there but a few months they had money to send home. One man sent \$25 (gold) to his wife, and a number sent smaller sums. They are not required to work on Sabbath but can make more money by doing so. I am glad to say that none of the Christians have yielded to this temptation.

Next morning we took the 5:30 train and arrived in Honolulu in time to catch our boat. A gentleman who lives in Honolulu was on board and he told me that the Koreans had had difficulty on some of the plantations about their food. Rice costs more than they have been accustomed to pay and the same is true of meat so that in some places they had tried to live on flour, but not knowing how to make bread they had a hard time until the company sent a Chinese cook to teach them how to make their bread. Fish is plentiful and vegetables also. From what we saw we were led to believe that the men in charge of the work were treating the Koreans very well, as indeed it is to their interest to do. There are no doubt some instances where the overseers may not be as fine men as the manager at Kahuku and where the conditions may not be as favorable. One thing I neglected to mention was

that the Koreans are not bound by any contract to work for any Company to repay the money advanced them. But they are willing to pay and are paying one dollar per month from their wages to recompense the Company for the expense incurred in getting them to Hawaii, the matter being considered as a loan which it is right for them to pay.

S. F. MOORE.

Banishment.

(SECOND PAPER).

We were speaking of that form of banishment called *Yu*, which sends a man 3,000 *li* from the Capital. The term is seldom less than fifteen years though it is sometimes modified to ten. The island of Quelpart is the principal place to which offenders of this class are sent. Then come Henk-san Island, Chi Island, Wan Island, all off the Southern coast. In the north there are the two inland towns of Kap-san and Sam-su under P'ak-tu Mountain. The town of Puk-ch'ung in the north is also used for this purpose. None of these places is 3,000 *li* from Seoul and so a man will be sent to one of them and then to another. For instance he will be sent 1,000 *li* south to an island and then to a town a thousand *li* to the north of Seoul. This curious custom arises from the fact that Korea is 3,000 *li* long and the criminal must go the extreme length of the country, which cannot be done by going in a straight line directly from the capital.

Arriving at his destination he is taken over from the constable by the "Keeper of the Banishment House," and given a room in which to live. He may not leave the immediate vicinity of the village. These houses are sometimes at prefectural towns and sometimes in remote mountain villages. It is to the latter that graver criminals are sent, for there they cannot have access to any of the amenities of social life such as in the former. In his place of banishment he is about like any other citizen of the place and very often he is the best informed and best read of anybody there, and becomes

an important factor in the social life of the place. There is one disadvantage however under which he must inevitably labor. From the time he starts for his place of banishment until the day of his release he is not allowed to wear the *mangûr* or net head-band which is the distinctive sign and badge of Korean citizenship, sharing with the curious fly-trap hat that distinction. He may not carry a knife nor any kind of cord, even a waist cord; for with either of them he might attempt suicide. Nor can he carry a gold pin in his top knot, for the Koreans implicitly believe that if a man swallows gold it will kill him. They say that the heavy gold pin weighs down the bowels and causes death after frightful agonies. No one commits suicide that way, now that opium is obtainable. Sometimes the banished man is put in chains while the whole time he is in banishment but usually this is reserved for the severer forms of banishment of which we shall speak presently. If the banished man has money he can use it as he wishes, making himself as comfortable as his wide separation from home permits. His wife and family may come and see him but cannot reside in the town; this however depends largely upon the temper of his keeper and the amount of money the exiled man can pay for such extra privileges.

It sometimes happens that the criminal makes his escape while on his way to the place of banishment or during the term of his detention, in which case the keeper will be punished if the missing man is not apprehended, but if caught the fugitive will suffer capital punishment. It seldom happens however that an official will try to escape. The commonest occupation of the banished man is the study of books or practice in penmanship.

The third form of banishment is called Ch'an (蟄) "Concealment," mentioned in the former article as "Rat-hole." This is a common or vulgar term for this form of banishment "concealment" being the proper translation of the character. This form is somewhat severer than the *Yu*, in that while the place of banishment may not be so far away the man is treated with greater severity and is subjected to greater indignity than the one condemned to the *Yu*. The crimes punishable by this penalty were much the same as those punished by the *Yu* but also it was frequently inflicted on one who had been

a traitor in a small way or accessory to treason. Thus it was generally a higher class of official who was punished in this way. He was sometimes sent far away and sometimes only a short distance. But he was guarded more sedulously, fed less liberally and treated generally in a severer way. And when he reached his place of detention he could not move beyond the limits of his own compound. But the worst of all was the greater obloquy attached to this form of punishment, in some ways like the difference between the words *liar* and *prevaricator*, *thief* and *defaulter*, *murderer* and *assassin* or *bunco-steerer* and *company-promoter* (limiting the latter, of course, to certain cases only). In any one of these cases the second term is intrinsically as bad as the first but undoubtedly anyone would prefer to be called the second rather than the first. So with *Yu* and *Ch'ün*. There is not much intrinsic difference but the latter hurts the pride much the worse, and pride is one of the main assets of the Korean gentleman's character.

The fourth form, and the last is called Ch'i (戍) "To station," or in other words to put a man where he will *stay put*. In other words it is life banishment in theory, though often mitigated to fifteen or twenty years. This is of course a severer punishment than any other and is considered little if any better than death itself. It is inflicted upon traitors of a certain class, not those who have conspired against the person of the king but those who have been declared traitors because of their adherence to some policy that has become discredited because of the rise to power of a party opposed to it. It often involves no more guilt than attaches to any man who has principles and sticks to them even when outnumbered. This sort of treason simply means that a man is in the minority. But though his actual crime may be small he is near to death's door for he is considered a capital criminal. When he is sent to the country he is bound hand and foot and a bag is put over his head and he is carried away on a horse or on a litter. He is treated with the utmost contumely and he is very apt to die of neglect and ill treatment on the way. Arriving at his destination he is imprisoned in a rough building surrounded with a fence or barrier of some kind through a hole in which the man's miserable food is shoved to him once a day. This horrible place is generally spoken of as *ai-ti-kun*

which means *pig-sty* and doubtless is a fair description. If after banishment the man is found to have committed other offences his suffering is augmented by inflicting what is called *K'a-genk* meaning "addition of thorns." This is veritably a crown of thorns which is placed on the man's head and pressed down. He is also liable to be placed in a cangue.

If the man who has been condemned is in some distant place or is ill or is harmless in any event, the term *Yo* (了) "Finished" is applied to him. In other words he is declared to be *dead*, though still living. This is considered a deep disgrace. It is applied also to a person from the time he is condemned to death until he is executed. If on the other hand he should for any reason be reprieved it is called *k'ang-s'ang* or "born again," come to life.

In conclusion it should be said that the *Yu* form of banishment was usually inflicted upon small officials while the higher ones were condemned to the *Ch'au*. It sometimes happened that two or more men were banished to the same place but two men who were condemned for the same offence, that is, were confederates in crime, were never sent to the same place. It is only in the *Yu* form that the man is moved from one place to another. Of course the terms of banishment as given above are what we find in the law but it is hardly necessary to say that in actual practice there were many and wide variations, depending upon the caprice of the judge. For instance a man condemned to *Yu* might be gone a month, or six months, or a year, or fifteen years.

One day King Ta-jong, the third king of this dynasty, was holding his little grandson in his lap playing with him. The little fellow in play scratched the king's face slightly, but enough to bring a little blood. The king laughed and did not blame the little fellow but when an official saw the mark on the king's face and learned how it was done he, and many other officials, memorialized the throne saying that the crime must be punished. So in spite of the king's own preferences the small boy was banished, but it simply meant a trip in the country for a month and then a return to the capital. Whatever the boy thought of it the *law* was vindicated.

The sixteenth ruler of this dynasty was Prince Kwang-hā who was never given posthumous honors. Being banished

to Kang-wha he was there put to death. For this reason we often hear of Kang-wha spoken of as Kwang-hŏ. When Prince Yŏn-san was dethroned and banished to Kyo-dong in 1506 his wife (some say his son) followed and tried to liberate him by digging a tunnel into his prison house, but was discovered at the last moment and put to death. A celebrated case of banishment was that of the great general Yi Hang-bok who stood by King Sŏn-ju so loyally throughout the Japanese Invasion of 1592. Prince Kwang-hŏ, forgetful of this general's great services, banished him to Puk-ch'ang in the north. One night he had a dream in which he sat with many of his former fellow councillors and discussed the needs of the Government. Upon awaking he informed those about him that, as he had seen the dead in his dreams, he would soon lay down his life. Three days later he expired.

The great Scholar No Su-sin, was once banished. The prefect of the place one day happened to see the food that was being prepared for the banished man and said "Why do you give this man fine white rice? Go to the hills and find the worst rice that is grown and feed that to him." Again on a certain moonlight night, No Su-sin's servant was playing to him on a flute. The prefect heard it and said "What, shall a banished man enjoy music? Go and take that flute away from him." Some months later No Su-sin was called back to Seoul and given high office again. He sent for the prefect who had presumably gained his lasting hatred, but when the man came before him he praised him and said he had done no more than was his duty in upholding the law of the land; and he secured promotion for him. Cho Heun, also, is held up as a model of rectitude because while serving a term of banishment at a place only ten *li* from his parents' home, he would not go even that distance to attend his mother's funeral because by so doing he would break the law.

The saddest case of banishment was that of the young King Tan-jong who was sent to Yong-wŭl and was there murdered. In fact Korean history and folklore are full of tales of banishment and the sufferings, adventures, escapes and vicissitudes of banished people.

Since the year 1894 the laws governing banishment have been greatly modified and now only the form called *ju* is in

use, as a rule. At the present time there are probably some sixty or seventy men in banishment, the best known of whom is Kim Yun-sik the former President of the Foreign Office. He went to Quelpart first and then was removed to another island.

Korean Relations with Japan.

In 1651 the Japanese Envoy asked that the Koreans be made to use only the old time cotton goods in bartering with them, but they found that if they were very critical of the quality of the goods it killed trade. So the daimyo of Tsushima sent and said, "Tsushima has no rice except from the island of Kang-ho (江島) so we would be glad if you would pay half in cotton goods and half in rice." The Koreans agreed to this and gave the equivalent of 15,000 pieces of cotton in rice at twelve pecks to the piece, and made a written contract for five years which was renewed from time to time. Later the Koreans gave rice instead of 20,000 pieces. In 1810 the ratio of rice to cotton was changed from twelve to ten, indicating a relative rise in the value of rice [and this in turn argues an increase in population—*Ed. K. R.*]. It was in 1678 that the Koreans made a special boat for carrying this rice to Tsushima. The Koreans found it hard to watch the store of grain that accumulated annually at Fusan so they built a boat to be used as a godown and in it they stored the grain. It was not until 1708 that the government made a definite schedule of the amounts of rice and cotton that each district was to give for the purpose of barter with the Japanese. [It would seem that in time the government made this trading business a direct tax on the people for if each district had to provide its quota it simply meant that the government taxed each district so much and traded with the proceeds—*Ed. K. R.*].

In 1753 the Japanese were late in putting down the price of the rice and cotton and this continued until 1810 when the government had to make a strict rule that the Japanese should receive nothing until the price had been put down at Fusan.

In 1790 there was trouble over the fact that so much rice was wasted in transport. To cover this shrinkage the government put out 900 bags at interest and the proceeds went to make up the loss.

End of Book I.

Book II.

Various Japanese Envoys to Korea.

Before the days of Prince Kwang-hā, 1609-1623, there were no great special Envoys from Japan, only the annual ones which were really commercial in their nature. But soon after this date special diplomatic envoys came.

ANNOUNCING THE DEATH OF THE SHOGUN.

In 1650 the Shogun (源家光) died and a special envoy brought the news to Korea. His credentials were addressed to the Korean Minister of Ceremonies. The company included the envoy, the captain, the keeper of the gifts, two eunuchs, sixteen attendants and seventeen boatmen. They stayed sixty-one days at Fusan but did not come up to Seoul. This envoy brought a letter for the head of the Ceremonial Department, another for the second in authority, another for the prefect of Tong-nā, near Fusan, and the Commissioner at Fusan. To each one of these he brought a list of gifts which included pictures, mother-o'-pearl, screens, teacups, wash-bowls, mirrors, figured paper, lacquered boxes and paints. And from each of them he received gifts among which there were ginseng, tiger-skins, leopard skins, silk, grass-cloth, linen, brushes, ink, mats and pens. He carried back answers to each of the letters which he had brought.

ANNOUNCING ACCESSION OF NEW SHOGUN.

In 1652 Wun Ka-gang became the Shogun and an envoy was immediately sent to announce the fact to the Korean Gov-

ernment. He came with gifts to the various dignitaries and likewise received gifts from them and answers to the letters.

VARIOUS ENVOYS.

Gradually it became customary to send envoys to Korea announcing any event of importance. For instance the accession of a new daimyo in Tsushima was so announced. An envoy was sent in 1659 to secure a seal for the daimyo of Tsushima. In 1637 one had come asking for a renewal of the trade relations that had been interrupted for a period of some seventeen years. In 1654 the daimyo of Tsushima sent an envoy asking that Korea send an envoy to Japan because the Shogun's father was dead. In 1755 an envoy came to announce that the Shogun had turned over the government to his son. In 1703 the Shogun forced the resignation of the Daimyo of Tsushima and made him send an envoy to Korea announcing the fact. In 1642 an envoy came from Japan to announce the birth of a son to the Shogun. The same was done in 1763. Later an envoy came to announce the birth of a grandson to the Shogun. In 1789 the daimyo of Tsushima sent an envoy to Korea to say that because of floods and famines it would be impossible to send the regular envoy now but he would send one later. In 1792 the Shogun ordered the daimyo of Tsushima to send to Korea asking whether, if an envoy were to come to cement a treaty of peace and friendship with Korea, he should go from Japan to Tsushima and thence to Korea. The Korean Government answered that this would be breaking long existing custom, for the Japanese envoy always went to Tsushima *by way of* the island of Kangho. The messenger tried every means to make the Koreans change their minds and after importuning for three years succeeded. In 1650 an envoy came from Tsushima bearing congratulations on the accession of Hyo-jong Tâ-wang in Korea. This envoy did not come up to Seoul but a royal commissioner went and saw him at Fusan. Upon the death of King In-jo in 1649 an envoy of condolence came to Fusan.

Whenever Koreans were shipwrecked on the coast of Japan they were given food and taken to Chang-geui (Naga-

saki) and the Shogun was informed. Then they were taken to Tsushima and a special envoy took them to Korea. In such case the Japanese boatmen each received one bag of rice from the Korean authorities.

Other envoys came as follows, in 1658 to announce the death of the daimyo of Tsushima, in 1703 to announce the death of an ex-daimyo of Tsushima, in 1760 to announce the death of the grandfather of the daimyo of Tsushima, in 1684 to announce the death of the heir apparent to the Shogunate. In 1860 the daimyo of Tsushima sent an envoy asking for seals or credentials. The government consented and they were sent in the first year of the present king but the daimyo died before he had an opportunity to use them, so the government sent and got them back.

ENVOY TO SETTLE DISPUTES.

From the year 1650 if any dispute arose between Japan and Korea or their subjects an envoy came from Japan and stayed until an agreement was reached. The length of his stay was indeterminate but it was accompanied by an exchange of presents. In 1640 the daimyo of Tsushima sent saying that trouble had arisen because Japanese had unlawfully gone to Fusan and traded and he asked to be allowed to station a Japanese there to guard the trading post from imposition by such outsiders. In 1684 the king ordered a stone to be erected at Ch'o-ryang, part way down the bay of Fusan and on it was an inscription which forbade the Japanese to go further than that place from the trading station.

SHIPWRECKED JAPANESE.

If a Japanese boat from Tsushima was blown ashore on the coast of Korea the authorities took the men and carried them to Fusan and when they left for home each man received two bags of rice and a suit of clothes. If the wrecked boat was from some other Japanese island the men were housed at the place where they landed and a special messenger went to inquire where they were from. They were then conducted to within six miles of Fusan and were allowed to go in by themselves.

They were given a little rice and a letter was sent to Tsushima about them.

INSPECTORS AND ACCOUNTANTS.

In 1636 the Tsushima daimyo began the custom of sending twenty-four men to inspect the goods to be sent to Japan and to keep account of them but in 1685 the number was lowered to ten. There were twenty-two Japanese whose duty it was to suppress evils arising at the trading post (probably quarrels between traders *Ed. K. R.*) They held their position only one year. At the trading post there was a little house called Tong-hyang Monastery where a Japanese priest lived who had charge of the envoys' letters either from or to Japan. He held his position three years. In 1694 two Japanese interpreters came. They held their positions three years. There was also a Japanese boat called, "The Flying Boat" which acted as a guide to the Japanese boats entering or leaving the harbor.

(It must be particularly noted that the term used throughout for envoys either from or to Japan is *T'ong-sin-sa* (通信使) which is used only between equals. The annual envoys to China, on the other hand, were called *Sang-bu-sa* (上副使) implying the superiority of China. *Ed. K. R.*)

Volume III.

THE TRADING POST.

Up to the end of the Koryŭ dynasty, 1392 A. D. Japanese corsairs frequently harried the coast of Korea but after this dynasty was founded guards were placed along the coast and largely prevented this. Japanese settlements were permitted, at Fusan, Yŏm-po (Ul-san) and Che-p'o (Ung-chŏn) and if any envoy came the number of boats he could bring was fixed. In the days of King Se-jong, 1419-1457, a Japanese from Tsushima asked that he might be allowed to bring sixty Japanese families and settle them at these three ports. The government consented. In 1511 these Japanese raised a serious insurrection and generals Yŏ Tam-yŏn and Whang Hyŏng went with troops and burned the houses, drove out the Japan-

ese and put an end to the settlements. In 1573 the Japanese sent and apologized for this insurrection, so the government allowed a trading station to be made at Tu-mo Harbor three *li* from Fusan and declared that if any Japanese boat came to any other place it would be considered piracy. Korean officials were appointed to oversee the business and to prevent infringement of the regulations. In 1641 the Japanese declared the place was too small and asked that the trading station be moved to Fusan but the government would not consent. In 1671 the Japanese asked that the post be moved to Ch'e p'o but they were again refused. For thirty years the Japanese kept asking that the trading post be changed and in 1679 permission was given to establish the trading post at Ch'o-ryang ten *li* from Fusan (The Fusan here referred to seems to be the native town at the upper end of the bay and Ch'oryang was a point some-what more than half way down the bay toward the present foreign settlement, *Ed. K. R.*) and the government appointed five interpreters to reside at the trading post.

A book named the Yong-chū Ch'ong-wha (慵齋叢話) says that King Se-jong sent a fleet of boats and attacked Tsushima but without any special results. The Japanese, however, were afraid and asked that they might have only two or three houses at the three ports. The king consented but an official Hū Cho asserted that "They will soon rebel. They are so fickle that they will turn pirates and Korea will suffer a great calamity." The other officials laughed at this. But the Japanese kept coming more and more until they were strong enough to raise a serious insurrection. Then all the courtiers had to confess that Hū Cho had been right.

A book called the Cheung-pi-rok (懲毖錄) says that in the summer of 1502 all the Japanese at the ports left for Japan and their houses stood empty (this was of course because of the impending invasion of the following Autumn. *Ed. K. R.*) When the Chinese emperor sent to Korea and blamed the king for harboring Japanese the king replied that eighty-nine years before, in King Se-jong's time, they had wiped the three settlements off the map. Some say the Japanese had a trading station on Deer Island but no one knows when it began or ended.

DESCRIPTION OF TRADING POST.

The trading-post at Ch'o-ryang was 372 *tsubo* (6 feet) and four feet long from east to west and 256 *tsubo* from north to south. In it were two houses, one on the east side and one on the west. They were the houses where the Japanese stopped. The east one had three large *maru* or open rooms and beside it was a janitor's house. In all there were forty-eight *kan*. It had an inner and an outer gate, the inner one being of three *kan*. It had seventy-five *kan* of wall. There was a small gate in the wall also. There were two water-closets, one inside and one outside. There was also a court-house where disputes between Koreans and Japanese were adjudicated. It was thirty-two *kan* and had a gate of one *kan* and a wall of sixty-eight *kan*, with a small gate in it. It had two water-closets, one within and one without. The trading house was of forty *kan* with a one *kan* gate and one water-closet.

On the west side there was another set of buildings. One had three open *maru* of twenty *kan* each and out-houses on either side. The front veranda was four *kan* long and one *kan* wide but the Japanese enlarged it at their own expense. The out-houses were fifty-six *kan* and six feet. There were fifteen small gates and six water-closets. The whole of the buildings were erected by the Korean government. There was also the house of the Japanese monk who took charge of the letters, an interpreter's house, twelve houses for Japanese officers who had charge of accounts and royal edicts, a doctor's house, a police house, a house for contraband goods, a "string" house, a wine house, a market house, a carpenter shop, a dispensary, a confectionery, a bakery, a floor mat factory, a store house, a rope-loft, a shrine to the spirits (made by the Japanese).

In front of the trading post was a bund or wharf built up of stone on either side. It was 240 *tsubo* long and had wooden posts to tie up the boats to. The gateman's quarters and the gate were twelve *kan*. There was one general overseer, two interpreters, two gatemen. No one could go in or out without a written pass from the magistrate of Tong-nu. There were four *kan* of stables and a small water-gate of one

kan at the south-west corner. There was also a north gate of one *kan* but it was always shut except on feast days. Two Japanese guarded it. Around the whole there was a wall of 1273 *tsubo* (7638 feet) and six feet high. On it were six sentinels 184 *tsubo* apart. Each sentinel was responsible for any trouble that occurred on his beat. There were six sentinel boxes of three *kan* each and in each there was one sergeant and two soldiers. They were all Koreans and kept out any Japanese who had no business there.

Odds and Ends.

A Rash Execution.

Before the founding of the present dynasty Yi T'a-jo, who became later its first king, was a very famous general. It was he who first successfully opposed the Japanese freebooters who for centuries had found the Korean coast such a rich field for enterprise. On one of the occasions when he was going south with a fleet to attack the robbers he had to pass between the Island of Kangwha and the mainland. The captain of the boat in which the general sailed was named Son-dol. When they reached a certain spot in the narrow passage Son-dol turned the prow toward shore and it looked as if he were going to pile her up on the beach. General Yi, seeing this and fancying that it meant treachery, whipped out his sword and relieved the captain of his head. But upon investigation he found that the channel here ran very near the eastern bank and that Son-dol had been doing just the right thing. But this afterthought was not of the least use to Son-dol, except posthumously. The general landed and buried the captain with extraordinary honors and thus sent his name down to posterity in a way that must have been very satisfactory to his descendants. So that place is called Son-dol-mok or Son-dol channel and you can see the dangerous reef today over which the tide pours like a cataract and makes the long detour necessary. In Korea fame is fame whether it is obtained by doing some heroic act or by having your top-knot cut off just above your shoulders by mistake.

Cross Examination. Kim Sŭng-il was a very effective governor of his prefecture and it took a sharp man to deceive him. One day some other prefects sent him a case that they could not unravel. A certain man held a deed to some property and claimed that the deed was over a century old and undoubtedly valid. The question hung upon the age of that particular manuscript.

"Bring me some water," said Kim.

It was brought and with it he wet the deed, and then he let it dry. It was almost as stiff as it had been before wetting.

"Now bring me a piece of old paper." It was brought and dampened, but when it was dry it was found to be quite limp. Kim eyed the suspected man.

"You see the difference, do you? Old paper loses all its stiffness when wet." The man immediately confessed the forgery and took his punishment patiently.

Places of Execution. Up to the year 1894 there were several places of execution in and about Seoul. If a man was condemned to instant execution he was taken to the Keum-ch'ŭn Bridge, the very ancient bridge just west of the Kyōng-bok Palace, and there beheaded. If the case were not quite so pressing he was taken to the Hyejang bridge, the first bridge on the big street, west of Chong no. The third place was Chong-no or the bridge on "Furniture Street" crossing the main sewer of the city. The next in importance was outside the Little West Gate and last came the execution grounds at the river, called Sŭnam-ŭ.

A Headless Ghost. Women are said to be afraid of the well on Furniture Street near the big bridge, because a woman, drawing water there in years gone by, was accosted by a spirit and asked for a drink. The woman dared not refuse but when she gave the water the spirit faded away. As it did so she heard the words, "Alas how can I drink when I have no head?" It was the ghost of a man who had been beheaded.

Editorial Comment.

As the year 1903 draws to a close we naturally glance back across the months to note salient features of the period. What has been doing in Korea in commercial, social, political, educational and religious lines?

In spite of the chaotic state of the monetary system there are evidences that trade has been brisk. Real estate values have appreciated and the hum of commercial life has never been louder. Building operations in Seoul have been on a phenomenal scale. Foreign houses and shops have been going up all about us at a rate that soon bids fair to transform the whole southern and western portions of Seoul at no distant date. It has been a rush year for carpenters, masons and lumber men. These large building operations, carried on in spite of soaring prices, argue something. This money is not being thrown away. It shows confidence in the future and a determination to take advantage of manifest opportunities. We doubt if any other city in the far east has made any such proportionate advance during the past year. Perhaps the greatest activity has been shown by the Chinese merchants, if building operations may be taken as an indication. A very large number of Chinese shops, of a substantial character, have been erected. On the part of the Japanese the advance has been less pronounced but none the less real. The most ambitious building erected by the latter is the double representation in miniature of the Nagoya Castle. These were displayed at Osaka during the late exposition and were then taken down and brought to Seoul where they are to be used as a bazaar. Outside the South gate there has been a transformation indeed. Hundreds of native houses have been demolished and the whole level of the valley for a space of half a mile long by nearly a quarter of a mile wide has been filled in to the depth of six or eight feet to be used as the terminal station and yards of the Seoul Fusan R. R. It is problematic when we shall hear the sound of a locomotive whistle on the Northwestern line but that the Japanese mean business there can be no doubt at all. The new Severance Memorial Hospital build-

ing stands out in bold relief and is a handsome structure, representing not the sordid side of life but the philanthropic and it will stand through the centuries as a fitting memorial to the generosity of the donor.

The *Kobe Chronicle* recently attempted to show that our remarks relative to Korean refugees in Japan indicated an attitude hardly up to modern standards. Does that journal agree with us that the present attitude of the Korean government toward Japan is largely due to the very facts stated and if so does it agree that it is a great pity that this should stand in the way of a perfect accord between the two countries? We imagine that it would be rather difficult to disprove the consistently friendly attitude which the *Korea Review* has always taken toward legitimate Japanese aspirations in Korea. We have always believed and have frequently said that Japan is the best if not the only friend Korea has — meaning the only friend who will ever render her any substantial aid, and though there may have been things to criticize now and again in the working out of Japanese policy regarding Korea there can be no doubt that Japan has always stood solidly for Korean independence and we believe she always will, so far as such independence is compatible with fairly competent government in the peninsula. As to the high-mindedness of Japan in affording asylum to Korean refugees there can be no doubt whatever; but considering all the facts of the case and all the events that have happened during the past two decades the *Chronicle* may perhaps allow us to wonder mildly that Japan should show such broad-mindedness at such a cost? The comparison between Japanese-Korean and the Irish-American is too far-fetched to be worth comment. Circumstances alter cases, but as two years ago the *Chronicle* tried to make out that the laws of political economy work precisely the same way under all conditions so now it is assuming that international law is so inelastic as to take no account of peculiar circumstances.

Now or Never.

We have received a copy of an appeal sent out from the Presbyterian Mission in Korea and many of the readers of

the Review will be glad to see it. We give the greater part of it below. This is an appeal for more missionaries, based upon the growing needs of the work. The appeal is as follows:

"This year the cry for reinforcements has been going up all along the firing line of Missions. Nowhere is the cry louder than in Korea. Korea has but one claim, but that is imperative and unanswerable. Korea's argument is her present opportunity. The delicate political situation; the beginnings of civilization with its drawbacks, always a bar to Christ; the throngs of new believers half taught as yet and apt to make dangerous mistakes; the multitudes beyond, yielding to the least persuasion; the utterly inadequate force of workers to fill the need; these are facts that stand out. One man now is worth a dozen ten years hence. The hour of Korea's opportunity is peculiarly now. We can take Korea now for Christ. Perhaps we can't ten years hence. Is the Church going to let this golden opportunity go by? It is for you to answer. Christ wants you in Korea. Hear the specific calls as they are coming from all over the field.

Seoul says-- Loudly as the work here has of late years been appealing to you at home for workers, never has the call been so loud, the harvest so ready, the danger of delay so pressing as now. Seoul has in its assigned field over $3\frac{1}{2}$ millions of people. To work this territory there are but seven clerical men, two medical, and five single women. Of these, three are assigned almost entirely to what would be called general mission work rather than local work, giving five clerical men, one medical and five single women for the evangelization of this field. This year we report 64 organized churches, 94 meeting places, 1,512 baptized believers, 1,308 other adherents. Last year with two of our best men at home on furlough, with one fully equipped man and four others averaging $1\frac{1}{2}$ years each on the field there were 117 baptisms. It should have been 1,000 with proper manning. One of the old workers returned from furlough has just come in from his first country trip through a neglected field and reports 80 baptisms in twenty days. Surely the door is open now. Will the Church enter in and possess the land? Now is our opportunity. There are and have been for some years past the most cordial relations between the official class and the mis-

sionaries. These may not continue long. Certainly the old intimate relations between the missionaries and the palace have not been maintained. Lack of workers to enter the door has been the cause. The door is open now. It may close any day. Day by day we hear from the out-districts of promising groups won over to schism or Rome because of lack of oversight. We can't care for the field. It is so great. The young Church needs leaders. They must be trained. Who is to train them? Travel all over this district, go where you will, start a Christian service, and you will have crowds who will not only give careful earnest attention but not a few will wait to enquire and it is almost a certainty that wherever there is persistent effort there will be a church. No soil was ever more ready for the seed. God has granted to the Church in America this infant church in Korea. She today, starving, appeals for Bread. It is for the Presbyterian Church to say whether she will turn a deaf ear to this cry and let her offspring starve.

Pyeng Yang's cry is even more urgent than this. No one aware of the present condition of things in the Mission field of North Korea can fail to know that the hour of Christian opportunity in this country is striking in clear and unmistakable tones. In the territory covered by Pyeng Yang Station alone, during the last year, 872 adults were received in baptism and 1,547 to the catechumenate, and those numbers were only limited by the inability of the missionary force to do more. From every part of our territory comes the cry for help in any form, for visits from the missionary, for classes in Bible study, for Christian literature, for Christian education. Elderly women have walked a whole week, from Monday morning until Saturday night, to attend a ten day's class for Bible study. In many country groups during the winter months, the Christians meet every night for Bible study, with only portions of Scripture imperfectly translated, all equally ignorant and with no one to lead them. Christian primary schools multiplying everywhere are calling vainly for qualified Christian teachers and numbers of Christian boys and young men, showing the richest promise for the future self government of the Church, throng into Pyeng Yang from year to year begging for a Christian education.

And ever sounding day and night is that other cry, unheard to mortal ear, yet loud to the ear attuned to the Spirit and loud surely to the pitying ear of God, the cry of the unawakened. Hundreds and hundreds of thousands there are, in our territory alone, lying in desperate soul extremity, not because they have not heeded, but because they have not heard the Gospel of the grace of God. Or if they have heard at all, it has been at a great distance and dimly.

It is entirely impossible with our present missionary force of eight ordained men, one medical, six missionary wives and three single women to meet the demands of the situation. Work among the unevangelized we cannot even touch, and even in regions nominally under our supervision much that ought to be done is left undone. Groups of believers asking earnestly for spiritual help and instruction are left unvisited perhaps for long months, and when the missionary is at last able to include them in his rounds, he finds perhaps that the sickness of long deferred hope has set in, and hearts that were once plastic and warm are now hardened and cold.

Not to-morrow but now is the day of opportunity for Korea. How long this spirit of inquiry, so largely unsatisfied, may continue to exist, or how soon the people may relapse into the old state of heathen apathy, who can say? Given a few more years of utterly inadequate manning of our Mission force, and it may be that here and there, all through this beautiful region, like a mountain-side swept by forest fires, only charred and blackened spaces may remain where was once the promise of green and living growth.

We are asking for consecrated men and women, separated and sent of God, and through whom He will deign to work out His purposes for this people. Come over and help us. The blessing of those who are ready to perish awaits you, and more, much more than that, the unspeakable privilege of enabling our Lord and Saviour, whose visage was marred more than any man's, to see through your efforts of the travail of His soul and be satisfied.

Syen Chun—with the same conditions reports 4,537 enrolled attendants, of which 1,027 are baptized and 1,645 catechumens, 61 meeting places. To visit every group even once a year requires a journey of 3,000 miles on foot or on pack

pony. Our work has increased 50 % to 70 % each year for several years and the increase seems only an earnest of what is coming. No longer can we give careful oversight to the work. That long ago ceased to be a physical possibility. Our whole force is but three clerical men, one medical, and two single women. But for the host of Korean helpers and leaders (mostly with Korean support) we could not at all do the work, and the present work would long since have crumbled away. All we can do now, hard as it seems to say it, is to care for these under-shepherds, the leaders, gather them into classes, teach them as best we can, one, two or at most three weeks each per year.

To the north of us about 200 miles is Kang Kei which is more than ready to be organized as a new Station mostly through the efforts of Koreans who have gone there to live or to preach the Gospel. There are over 150 Christians in and about Kang Kei with about 525 in attendance upon services. This is a greater number than can be claimed by many fully organized Stations and the prospects for growth are exceedingly bright. But we cannot open the Station there simply for lack of men. A visit of a week or ten days once a year is all we can plan to give it. It is needless to say that if the help we are asking for is to do any good, it should come now. What the future has in store for us we don't know but we do know that we need help at once to care for the work already done, not to mention the crying need in the regions just beyond.

From the South Country this year comes the most insistent appeal that they have ever sent out. Their call is for single women. "A woman for Taiku" heads the list of preferred workers sent home by the Korea Mission. It is not the first but now the third time and with an ever increasing demand. In 1900 though this door for work in our Christian homes stood wide open, the Christian women were few. In answer to the demand in February of 1901 Miss Nourse was sent to us only to be taken away the following Fall. Since then our work among women has doubled every year until every house in this large city (the fourth in the Empire and capital of the province) presents an open door to the woman missionary.

With ever enlarging opportunities not only has no one

come to supply the need but this year has seen the only two women with any knowledge of the language go home on furlough. With Mrs. Bruen but little over a year on the field, we came to Annual Meeting in confidence that our claims must be met. But again we were doomed to disappointment and our little band has been reduced during the year from seven to four, Dr. Eva Field having been loaned to us for three months. An inland city three days by coolie from the coast, where this little band constitute the only foreign residents aside from one French priest, where no foreigner except the missionaries and one gold prospector has ever been: these facts constitute the social need which, together with the need of the work, compelled the loan of Dr. Field. Every morning she visits the homes of Christians and in the afternoon meets a roomful of women in the new hospital. Also on Sunday and Wednesday afternoons she meets the women for Bible study. This work is interrupted at the time of writing by an 8-day trip to some of the largest groups. Her first night out she and her Bible woman addressed a crowd of several hundred women and had to put out the light to get them to go home. By the time she makes one trip East and one South among the other groups, the women will be gathering for the Winter Class, after which her short three months will be up, and what then? This is the question we put to you—our sisters—in the home land. May God lead some one who reads this brief sketch of our struggle, to come out and fill this long standing and ever increasing need, rendered now so acute by the return on furlough of Mrs. Adams and Mrs. Johnson. Though you come by the next boat you cannot get here too soon to answer our present pressing need. Come over now and help us.

Fusan's strong plea is also single women. Our eighteen country groups have had no lady worker for over two years and they cry loudly for the peculiar instruction that only a woman can give. The clergymen can reach their lives, it is true. But not as they should be reached. Korean etiquette restricts the sexes in their relation too much. They need a woman who can enter their homes, hearts and thoughts. Though the clergymen can in a small manner touch the lives of professing Christian women, they cannot reach those who

are on the border line of faith. Women must help women over the first stages of the Christian road.

We have no lady worker for our country groups. We had one until two years ago when the greater needs of other fields drew her away. Our women's work has trebled since then and the women are more numerous than the men. Our Bible classes for women have to be taught by men—a very serious handicap. There is no one to train the Korean women for anything better, no one to raise up Bible women and Christian female workers. Two or three of our Christian groups are almost without men, and they form a serious problem to the pastor, who cannot properly instruct them. He could do better if there were men present. Such groups need a lady worker badly.

The need of these women is appalling. Had we a single woman at this moment, the tasks which would be hers when she was able to use the language intelligently would be greater than she could bear. We plead for some one to supply the Bread which these children of our Father are crying for. We plead for some one to help develop womanhood in the south of Korea.

These are facts, and facts that cry aloud to Him and to you His disciple. Now is the time of our need. Tomorrow may be too late. So many are hungry for the Bread of Life, so many are dying without it; if we don't feed the hungry, speak life to the dying, a few days hence all our speaking may be in vain.

From the

PRESBYTERIAN MISSION IN KOREA.

Obituary Notice.

It is with the most poignant regrets that we are obliged to note the death of Mrs. Vinton the wife of Dr. C. C. Vinton of Seoul. Dr. and Mrs. Vinton have lived in Seoul for the past thirteen years, having arrived from America in the

Spring of 1891. Mrs. Vinton was a native of New York City and it was there that she was married to Dr. Vinton on the eve of their departure for Korea. From that time till her sad death on the fourth of this month she was a prominent member of the small social circle in Seoul. Many are the people who could tell of her unstinted hospitality and her words of encouragement in times of despondency and of sympathy in times of sorrow. Such memories of her form the best monument in her honor. The quiet, forceful, womanly influence which she exerted is measured by the void which her absence makes. The sympathy of the entire community and of hundreds of friends in China, Japan and America is extended to Dr. Vinton and his children. Mrs. Vinton leaves six children, three boys and three girls. The Funeral took place on Monday the seventh instant.

News Calendar.

On the 21st of November the Foreign Office received a despatch from the Japanese Minister finding fault with the vacillating policy of the Government and with its constant excuses for not opening Yongsampo to foreign trade. The despatch was considered by the Foreign Office to be lacking in courtesy and was returned unanswered although it is well known that the Minister of the Foreign Office wished to open that port. A Russian despatch on the same day was returned unanswered for the same reason. This issue seems to have brought the Korean Government to a definite parting of the ways. She must make some choice.

On the 26th inst. the French Representative presented His Majesty with a decoration from the President of France.

Apparently you only have to mention the name of a Christian gentleman as such to set the *Kobe Chronicle* to "milling," as the cow boys say. It read an account of a meeting in Shanghai at which Mr. Philip Gillett of Seoul made a speech. Mr. Gillett was referred to as a man of good physique as well as good principles. The *Chronicle* wants to know what the connection is. If doubtless has never heard the aphorism "*Mens sana in corpore sano.*" Of course the *Chronicle* may say that religion is not *mens sana* but *mens insana*, but as this is a matter of opinion, why not make a clean breast of it and say that every-body is a fool that does not think my way—or else keep still?

A scholarly gentleman from the country sends the following communication from the country, relative to the subject of mixed script.

I am much *thrilled* to *know* that in spite of the *hurdle* of the *ekklesia* in *mensis septembris* some *andres* are still *elphizontes* that the *graphai* will be issued in mixed *grammata*. I am sure if the *grammatikoi* of Korea need this *sustained* *grammaton xinikon kai Korasion* to the better understanding of the *graphai*, the *grammatikoi europaios* ought to have an edition of the *grammata* published for their particular benefit too, or *anthropoi* will not know that they understand *Heilenikon*. I *elphize* that you will *aitem* your committee in *Londinio* to supply *taxeis* this much needed edition of the *graphai*. The one is as much needed as the other. If your committee in *Londinio* understands that, it will arrive at the proper *boule*. The above loses much because of our lack of a font of Greek type but we cannot forbear to give in as best we can.

Gen Yi Hak-kyun, the head of the Military School and Gen Cho Tong-yun, chief of the Military Law Bureau have exchanged places.

There have been so many robberies in Seoul of late that twenty revolvers have been placed in the hands of the night patrol of each of the five departments of the city.

Owing to lack of funds in the treasury the November salaries were paid out of the Palace Treasury.

A band of 120 robbers raided the town of Saug-ju in Kyung-sang Province in early November burning thirty-five houses, killing two people and severely wounding two others, burning two horses and two cows, burning 560 bags of rice; dogs, hens and goods of many kinds were all destroyed. It was one of the worst raids yet reported.

Min Yung-ja memorialized the throne saying that Ko Yung-gun the murderer of U Pom-sun in Japan is a great patriot and asking that if possible he be brought back to Korea to receive high honors. Many others have presented memorials of the same tenor.

Sim Sang-hun, Minister of Finance has been removed to the Military bureau and Yi Yong-ae became acting Minister of Finance early in December.

The native papers state that the Russian Minister, about the first of December, stated to the Foreign Office that the Shah of Persia desires to make a treaty of friendship with Korea and suggested that Cho Min-hui the Korean Minister in Washington be commissioned to open negotiations looking toward this end.

Foreign Office informs the Department of Agriculture that a universal exhibition is to be held in Belgium in 1905 and asks whether Korea will send an exhibit.

The native papers contain the curious statement that if the Korean government wishes to secure the release of Ko Yung-gun the assassin of U Pom-sun it will cost \$2,000. The Japanese authorities will smile when they hear this report.

Yun Hyo-jung who was secretly in league with Ko Yung-gun for the assassination of U Pom-sun came back to Korea for some reason he-

fore the deed was done. He himself has been under the ban here but owing to this event he has received a full pardon for past offences.

One hundred new jinrikshas which the government bought for use in the great jubilee have been sold off to high officials for yen thirty-five apiece.

The native papers say that a Russian went on an inspecting tour along the route of the Seoul Fusan Railway but was treated so badly by Japanese workmen along the line that he wired to Seoul demanding protection.

Mr. Martin Egan, agent for the Associated Press in America, visited Seoul recently in the interest of the company, examining the conditions existing here.

The native papers of the 5th inst. state that Gen Yi Huk-kyun, and several other Korean officials were discovered by the police to be gambling. The place was raided, we hear, but the men were not arrested.

Five officials of *Yan-su* rank memorialized the throne, about the first of December, asking that Ko Yong-gun the assassin of U' Pom-sun be brought back to Korea if possible.

Yi Pom-chin Korea Minister in St. Petersburg has written to the *Whang-sung Sin-mun*, the native daily paper in Seoul, saying that its report of a month ago that he had sent a despatch to the Korean Government urging that Yungampo be not opened to foreign trade was entirely false, that he had sent no such despatch, and that if the government wanted to open that port it had a perfect right to do so.

In Kang-won Province, at the provincial capital a new sect called the Nam-hak has arisen. It is said to be a mystic cult and is very much like the Tong-hak of un-avory memory.

Over fifty houses were burned at Ch'ung-py'ung in Chul-la Province about the end of November.

The Superintendent of Trade at Kyōng-heung informs the government that the people along the Tuman are somewhat excited by seeing Russian troops drilling on the opposite bank of the river.

In south Ch'ung-ch'ing Province according to the native press, the loss of revenue due to failure of crops amounts to 10,081 *kyū* or \$120,000.

Seventy prefects who are still in arrears of taxes \$400 or more are to be cashiered.

Robbers burned about forty houses in Chin-jang North Ch'ung-Ch'ing Province early in December but no lives were lost.

Next year the Crown Prince enters the fourth decade of his life and in consequence there will be a great festival in his honor on the first day of the first moon.

Yi Yong-uk was ill about the middle of December and went to the Japanese hospital for treatment. He presented the hospital with Yen 1500.

The Prime Minister who took the Emperor's portrait to the "Western Palace" in Pyeang-yang returned to Seoul on the 11th inst. having accomplished his mission successfully.

The Japanese paper in Chemulpo, the *Chosun Sinbo* becomes a daily from January 1st. We congratulate our contemporary upon this evidence of growing success.

The salaries of all the soldiers of the Korean army are to be raised one dollar and a half per month, and the salaries of the police are to be raised one dollar per month. This goes into effect the first of the new year.

The Prime Minister on his return for Pyeng Yang announced that on the way the Pyeng Yang soldiers who accompanied him as escort committed many acts of oppression on the country people along the road, and urged that they be sent back to the north but His Majesty replied that they must remain for the present.

The Korean Legation building in Tokyo has lately been repaired throughout.

The following account of the Mokpo riots is sent us by reliable witnesses.

The trouble arose over the appointment of the bosses of the coolies that measure rice in the settlement (설장). The Japanese consul maintained that they must be appointed by him or the municipality and have a licence. The 장나 maintained that as they were Koreans he would appoint them and issue licences. Consequently there were two sets for a while, bringing on frequent conflicts between the Japanese and Korean coolies. Then the Korean coolies struck in a body, boycotting the Japanese settlement. A lot of Japanese went to the Korean Yamen one night about 10 o'clock, each with a club, and severely beat some *Chusins*. They had expelled every one from the room and had surrounded the Kanui in a very threatening manner (with their clubs) when he was rescued by Mr. Hopkins.

Later the Koreans caught and severely beat one or two of their own countrymen who dared to disregard their boycott. One man would probably have been killed but was rescued by Korean police. The Korean mob then went and demolished his house and two or three other houses belonging to him or his friends or relatives.

The Japanese mob then beat some Korean policemen. Koreans then tried to block the road leading to the settlement, collecting piles of stones here and there as if for a stone fight. Sunday fifty marines were landed and marched the streets as if to intimidate the Koreans, and then returned. Early yesterday about 8 o'clock we noticed scores of Japanese coolies hurrying past going about a mile from the settlement to where the Korean coolies were massed at a Korean village. They there chased and beat the Koreans in a pretty rough fashion. I went out to see them and found seventeen (16 men, 1 woman) pretty badly beaten up and lying in the neighboring houses, some with bruises on their bodies and some with cuts in their heads and blood all over their clothes. So far as I could see none were dangerously or fatally hurt. This was also Dr. — opinion who examined most of them.

The trouble has been going on for more than a month and I am told trade is completely tied up. Many of the Korean junks, that come by the scores bringing rice, have left for Kusan and Pusan and even the Korean sampans leave vacated the harbor so that it is difficult for passengers to go to and from the steamers.

Soon after the Kamni was intimidated he left *overland* for Seoul to push the case in the courts. Affairs were put in the hands of the acting Kamni who resigned by telegraph. The chief of police is sick!

The Superintendent of Trade at Chemulpo reports that a serious robbery of gun-powder and copper money took place on the premises of Meyer and Co. of Chemulpo late in November.

On December first the Danish government through the Russian Minister in Seoul presented to His majesty a decoration of high order.

We are sorry to learn that on Dec. 2nd the house occupied by Mr. Wallace in Chemulpo was destroyed by fire. All the furniture was lost. We understand that it carried a fair insurance, however.

The Chemulpo merchants, on the 7th inst., began the publication of a periodical devoted to the interests of trade in that port.

A general meeting of the Korea branch of the Royal Asiatic Society was held at the Seoul Union on Wednesday the 23rd inst. A paper on the *Kiungu* or Korean national examinations, was read by Mr. Hulbert. It was followed by interesting remarks by Mr. Jordan, the president of the society, and by others. It was generally agreed that on the whole the suspension of these examinations in 1891 was a mistake and that the evils connected with the system were more than overbalanced by the benefits which it conferred in encouraging education and in forming a potent bond of union between the provinces. The whole social and economical side of the question was passed over in the reading of the paper because of the necessity of getting it within the hour, but it is expected that if the paper is published these features will be touched upon.

On the 4th of December the Seoul Pusan Railway officials gave a large number of Korean officials an opportunity to see the progress made on the road, by taking them on an excursion to Sawŭn.

It is said that the order to raise only 30,000 lbs of ginseng for the next crop is causing great suffering among the ginseng farmers, since usually as much as twice that amount is prepared for market.

On the 16th inst the Russian Minister complained of the Superintendent of trade at Kyung-heung, near the Tuman river and said he must be dismissed. He resigned and Sim Chong-suk was appointed in his place.

On the 20th inst. Lady Ōn was raised one degree and received the grade of *Kwi-hi* or "Particular Consort."

Yun Chi-ho was appointed Superintendent of trade at Mok-po in place of Kim Sung-gyu who was disliked by the Japanese because of his claim that he had the right to license the bosses of the coolie gang who measure rice in the concession at that port. Mr. Yun's intimate knowledge of such matters will do much to settle the disputed question.

The Superintendent of Trade on the Russian border at Tuman River asks that he be provided with interpreters who can speak Chinese, and Russian, as his work is greatly hindered by lack of such help.

The governor of South Ham-gyŏng Province writes that there are constant border fights between Koreans and mounted Chinese landlits on the northern border near Samsu.

Gold coins are being steadily made at the Imperial mint, and \$7,200,000 worth will be turned out. Also \$1,500,000 worth of silver half dollars have already been minted.

The acting superintendent of trade at Mok-po, pending the arrival of Mr. Yŏn Chi-ho, reports that four of the men injured in the recent riot are likely to die.

A man named Yi Ch'ang-yŏl, in prison for the past seven years because of supposed connection with the death of the late queen, died in prison a few days ago because of cold and exposure.

Agents of the Russian Timber Company have gone up the Yalu as far as Samsu marking out the timber land that they are going to exploit.

A band of robbers entered the house of a retired official of *p'an-ŏ* rank in Ch'ung-jŏ, killed his son and looted the place.

The "boys" engaged in the different government offices receive \$6 a month in Korean money. They have now combined and declare they cannot live on this amount as it is only enough to buy a single load of fuel to say nothing of rice.

The mayor of Seoul has passed a decree that all *jinrikshas* must be provided with lamps at night.

Japanese living on O-ch'ŏng island off Ch'ulla Province have established a post office of their own at that place.

On the evening of the 15th, Japanese merchants in Seoul had a meeting at which were discussed ways and means of overcoming the obstacles to trade here. The results of their conference were sent in the form of a letter to the Prime Minister in Tokyo.

The native papers state that yen 8,000 have been demanded from the Korean government as indemnity for the injury done to the Electric Company because of the trouble last Summer when the government failed to protect the line.

The house of the former Home Minister Yi Kŏn-ha was raided by robbers a few nights ago. They were armed with swords and firearms. A large amount of goods were secured including money, jewelry and other costly articles.

On the 19th inst. the French Representative repeated the request for a gold mining concession in Ch'ang-song.

The prefect of Yong-ch'ŏn in which Yongampo is situated informs the government that several hundred Chinese have been brought into that port and they bring with them a great deal of opium. This is likely to introduce the pernicious drug. He asks that the port be opened at once to foreign trade and that these opium-eaters be dealt with.

Yi Chi-yong has been appointed Foreign Minister in the place of the Acting Minister Yi Ha-yŏng.

Table of Meteorological Observations,

Seoul, Korea, November, 1903.

V. Pokrovsky, M. D., Observer.

Day of Month	Quick-silver Barometer at on either the		Thermometer centigrade or open air		Relative Moisture of air in percentage		Rainfall in millimetres
	Maximum	Minimum	Maximum	Minimum	Maximum	Minimum	
1	758.2	758.2	4.0	2.6	8	30	0
2	758.2	758.2	4	1.0	6	14	0
3	758.2	758.2	4	3.0	6	41	0
4	758.2	758.2	4	3.0	6	5.0	0
5	758.2	758.2	4	3.0	6	42	0
6	758.2	758.2	4	3.0	6	54	0
7	758.2	758.2	4	3.0	6	40	0
8	758.2	758.2	4	3.0	6	4	0
9	758.2	758.2	4	3.0	6	4	0
10	758.2	758.2	4	3.0	6	5	0
11	758.2	758.2	4	3.0	6	43	0
12	758.2	758.2	4	3.0	6	39	0
13	758.2	758.2	4	3.0	6	51	0
14	758.2	758.2	4	3.0	6	30	0
15	758.2	758.2	4	3.0	6	30	0
16	758.2	758.2	4	3.0	6	30	0
17	758.2	758.2	4	3.0	6	30	0
18	758.2	758.2	4	3.0	6	30	0
19	758.2	758.2	4	3.0	6	30	0
20	758.2	758.2	4	3.0	6	30	0
21	758.2	758.2	4	3.0	6	30	0
22	758.2	758.2	4	3.0	6	30	0
23	758.2	758.2	4	3.0	6	30	0
24	758.2	758.2	4	3.0	6	30	0
25	758.2	758.2	4	3.0	6	30	0
26	758.2	758.2	4	3.0	6	30	0
27	758.2	758.2	4	3.0	6	30	0
28	758.2	758.2	4	3.0	6	30	0
29	758.2	758.2	4	3.0	6	30	0
30	758.2	758.2	4	3.0	6	30	0
31	758.2	758.2	4	3.0	6	30	0
1st	758.2	758.2	4	3.0	6	30	0
2nd	758.2	758.2	4	3.0	6	30	0
3rd	758.2	758.2	4	3.0	6	30	0
4th	758.2	758.2	4	3.0	6	30	0
5th	758.2	758.2	4	3.0	6	30	0
6th	758.2	758.2	4	3.0	6	30	0
7th	758.2	758.2	4	3.0	6	30	0
8th	758.2	758.2	4	3.0	6	30	0
9th	758.2	758.2	4	3.0	6	30	0
10th	758.2	758.2	4	3.0	6	30	0
11th	758.2	758.2	4	3.0	6	30	0
12th	758.2	758.2	4	3.0	6	30	0
13th	758.2	758.2	4	3.0	6	30	0
14th	758.2	758.2	4	3.0	6	30	0
15th	758.2	758.2	4	3.0	6	30	0
16th	758.2	758.2	4	3.0	6	30	0
17th	758.2	758.2	4	3.0	6	30	0
18th	758.2	758.2	4	3.0	6	30	0
19th	758.2	758.2	4	3.0	6	30	0
20th	758.2	758.2	4	3.0	6	30	0
21st	758.2	758.2	4	3.0	6	30	0
22nd	758.2	758.2	4	3.0	6	30	0
23rd	758.2	758.2	4	3.0	6	30	0
24th	758.2	758.2	4	3.0	6	30	0
25th	758.2	758.2	4	3.0	6	30	0
26th	758.2	758.2	4	3.0	6	30	0
27th	758.2	758.2	4	3.0	6	30	0
28th	758.2	758.2	4	3.0	6	30	0
29th	758.2	758.2	4	3.0	6	30	0
30th	758.2	758.2	4	3.0	6	30	0
31st	758.2	758.2	4	3.0	6	30	0

KOREAN HISTORY.

This conspiracy was headed by the son of the executed Kim Il-gyŏng, by Mok Si-ryŏng the brother of Mok Ho-ryŏng and by the sons and other near relatives of the killed and banished leaders of the Soron party. A large force was collected in Kyŏng-sang Province and Yi In-jwa and Chŏng Heui-ryang were put in command. The conspiracy honeycombed the whole country, for we are told that in P'yŏng-an Province Yi Sa-sŏng took charge of an insurrectionary force, while at the capital Kim Chung-geui and Nam T'a-jung worked in its interests. It was agreed that on the twentieth of the third moon Seoul should be entered and that Prince Mil-wha be put on the throne. But there was a weak point in this as in all such ventures. One of the leaders in the south, An Pak, had a friend living at Yong-jŏn, in the direct line of the approach to Seoul and he warned him to move, as something was about to happen. The friend coaxed him into telling him the whole affair, and then brought the story straight to Seoul. This informer was Chŏe Kyo-sŏ. Immediately the king sent out a heavy guard to the river and also manned the wall of the capital. Troops were thrown into Yang-sŏng, Chin-wi, Su-wŏn, Yong-in, Chuk-san and Ch'un-ch'ŏn, and were told to seize anyone who made the least disturbance. The brother of An Pak being caught, he gave the details of the position of the rebel troops and other important particulars. The king appointed O Myŏng-hang of the Soron party as general-in-chief of an expedition against the seditious people of the south. He took with him 2,000 soldiers, but gathered more as he proceeded south. Strong bodies of troops were also sent north along the Peking road and to Puk-pawi outside the East Gate, to guard the approaches to the city. In the south loyal troops were in force at Mun-gyŏng Fortress near Cho-ryŏng Pass and the governor of Whang-hŏ Province also took soldiers and stationed himself at Whang-jŏ, near P'yŏng-yang.

In the south, the great rebel leader, Yi In-jwa, with banners flying, led his powerful army northward to the town of

Ch'ung-ju. Here was stored a large amount of government provisions and arms. It was taken not by storm but by strategem. Arms were sent into the city on litters covered with vegetables and other things and soldiers went in, disguised as coolies. Once inside, they soon put the small garrison out of the way and killed the commandant. Yi then resumed the march on Seoul, appointing prefects in the districts through which he passed and assuming the title "Great General-in-Chief." The claim was that the uprising was in behalf of the dead king. All the soldiers were in mourning for him and they carried in their ranks a shrine to his memory, before which they offered sacrifices.

The road from the south coming up to Seoul divides at Mok-ch'ün, one branch proceeding by way of Chik-san and the other by An-s'ung, but they unite again at Su-w'ün. The rebels arrived at Mok-ch'ün just as the royal troops arrived at Su-w'ün. It was of prime importance to the rebels to know by which road the royal army, under O My'ng-hang, were coming. Whichever way they came the rebels must take the other road and so evade an action. Gen. O was astute enough to surmise this but he did not propose to let the rebels steal a march on him in this way; so he sent forward a small part of his force toward Chik-san, but with the main body of his troops he took the road by way of An-sung. His calculations were correct, and when he neared An-s'ung he found that the enemy were encamped there in fancied security. Taking a picked band of 700 men Gen. O made a detour and came around the hill on whose slope the rebels were encamped. In the night he made a wild charge down from its summit into the camp. The effect was instantaneous. A moment later the whole rebel force was in full flight, racing for their lives, while the pursuers cut them down at pleasure. Yi In-jwa was captured and brought to Seoul. Meanwhile Pak P'il-p'ôn the prefect of Sin-san opposed the remaining rebels in Ky'ng-sang Province, capturing and killing a great number of them, especially the leaders Ung P'o and Heui Ryang, whose heads he sent to Seoul in a box.

When Gen. O My'ng-hang returned in triumph to Seoul the king went out to meet him, and after the traitors' heads had been impaled on high, they all adjourned to the palace

where a great feast was spread, at which the king gave Gen. O a sounding title and to Ch'oe Kyo-sŏ, who betrayed the plot he gave the house near the present English Church, which has in connection with it a memorial shrine. The king had a book printed giving in details the evil deeds of the Soron party. Since that time there have been no great party struggles. Sacrifices were offered for all who had been killed by the rebels. The king showed his clemency by liberating the five-year-old son of one of the traitors. He had been imprisoned according to the law of the country, to be kept until his fifteenth year, and then he would be led out to execution.

Hand in hand with the king's prejudice against the use of wine went a similar prejudice against mining, so that not only did he peremptorily forbid the mining of silver at Aubŏm but hearing that copper was being mined near the same place he sent and put a stop to it.

In 1727 the heir apparent died and was given the posthumous title of Hyo-jang Se-ja. Two years later another incipient rebellion broke out in the south having as its object the placing of Il-keni, a relative of the king, on the throne. It is said that with him died several hundred more of the doomed Soron party.

The next thirty-two years were crowded full of reforms and their mere enumeration throws much light on the social and economic conditions of the time.

A map was made of the northern boundary and a fortress was built at Un-du; the law was promulgated that the grandson of a slave woman should be free; on account of drought the king ordered the making of numerous reservoirs in which to store water for irrigation, and a commission was appointed with headquarters at Seoul, under whose supervision these reservoirs were built; the king had a new model of the solar system made, to replace the one destroyed by the Japanese during the invasion; at last China amended that clause in her history which stated that Kwang-hŏ was a good man and that In-jong Tŭ-wang had usurped the throne, and the king presented one of the corrected copies at the ancestral temple; the cruel form of torture, which consisted in tying the ankles together and then twisting a stout stick between the bones, was done away; a granary was built on the eastern

coast, to be stocked with grain each year by the people of Kyūng-sang Province, for use in case of famine in the northern province of Ham-gyōng; the king claimed that the scarcity of rice was due to the fact that so much of it was used in the making of wine and again threatened to kill anyone who should make, sell or use that beverage; in fact he placed detectives all about Seoul, along the main roads, whose business it was to sniff of the breath of everyone whose face or gait indicated indulgence in the flowing bowl.

A boatload of men belonging to the overthrown Ming dynasty appeared on the southern coast and asked aid in an attempt to wrest again the scepter from the Manchus, but they were politely refused; the king abolished that form of punishment which consisted in applying red hot irons to the limbs; he built the Chung-sūng, or inner wall at P'yōng-yang in order to cut off the view of a *kyn-bong* or "spying peak;" which in Korea is supposed to bring bad luck. Any place from which may be seen the top of a mountain peak just peeping above the summit of a nearer mountain is considered unfit for a burial or building site.

About the year 1733 famines were so frequent that the king appointed a bureau of agriculture and appointed inspectors for each of the provinces to help in securing good irrigation; a man named Yi Keui-ha invented a war chariot with swords or spears extending out from the hubs of the wheels on either side. He was rewarded with a generalship. The king established a special detective force differing from the ordinary detective force in being more secret in its operations and in holding greater powers. The rules for its guidance were as follows, and they throw light upon existing conditions.

(1) After careful investigation they may close up any prefectural office and send the prefect to Seoul for trial.

(2) This does not apply to prefectures where animals are being reared for use in ancestral sacrifices.

(3) In order to maintain their incognito they shall not demand food for nothing at the country inns but shall pay the regular prices.

(4) For the same reason they shall not stop long in the same place.

(5) They must look sharply after the district constables

and thief-catchers and see that they are diligent and effective.

(6) They must put a stop to the pernicious custom of prefects' servants taking money in advance from farmers as a bribe to remit in part future government dues.

(7) They shall prevent the sending in of incorrect estimates of the area of taxable land.

(8) They shall see to it that prefects do not receive extra interest on government seed loaned to the people and payable in the autumn after the crop is harvested.

(9) They shall prevent prefects appropriating ginseng which they confiscate from illegal sellers.

(10) They shall prevent the king's relatives and friends seizing people's land.

(11) They shall stop the evil custom of prefects withholding the certificate of release from pardoned exiles until they have paid a certain sum of money.

(12) They shall prevent the enlistment of too many men, who thereby claim their living from the government granaries.

(13) They shall see to it that the prefects do not keep the good cloth paid by the people for soldiers' clothes, and hand over to the soldiers a poorer quality.

(14) They shall prevent creditors compounding interest if a debtor fails to pay on time.

(15) They shall stop the making of poor gun-powder and of muskets with too small a bore.

(16) They shall enforce the law that the grandson of a slave is free.

(17) They shall see to it that the prefects in P'yŏng-an Province do not receive revenue above the legal amount.

Each of these specifications might be made the heading of a long chapter in Korean history. We have here in epitome the causes of Korea's condition to-day.

The governor of Kang-wŏn Province stated that on account of the frequent famines he could not send three men annually as heretofore to the island of Ul-leung (Dagelet), but the king replied that as the Japanese had asked for that island, it would be necessary to make the annual inspection as heretofore.

In the year 1734 the king made his second son heir to the throne; he did away with the punishment of men who sold

goods in competition with the guilds or monopolies established at Chong-no, the center of the capital. There had been so many royal deaths that the people had become accustomed to the use of white clothes, and had forgotten all other custom. But the king now declared that white was the worst of colors because it soiled so easily, and he ordered the use of blue, red or black, but giving the preference to the first as being the color that corresponds with east. In the early years of the dynasty King Se-jong had made a gauge of the size of whipping rods. It was shaped like a gun barrel, and no one was to be whipped with a rod that could not be put into this gauge like a ramrod. The king revived this law and had many gauges made and sent all about the country to the different prefectures. He also forbade anyone but a properly authorized official to administer a whipping, and he abrogated the law by which thieves were branded by being struck in the forehead and on each cheek with a great bunch of needles after which ink was rubbed into the wounds. He next did away with the clumsy three-decked war-vessels which were slow and unseaworthy and in place of them substituted what he called the "Sea Falcon Boat" which had sails extending from the sides like wings and which combined both speed and safety. These he stationed all along the coast.

While on a trip to Song-do the king paid a compliment to the people of Pu-jo-gŏ, the ward in that city where dwell the descendants of the men of the former dynasty, who do not acknowledge the present dynasty, and thus show their loyalty to their ancient master. At the same time he, for the first time, inclosed in a fence the celebrated Songjuk Bridge, where still shows the blood of the murdered statesman Chŏng Mong-ju.

Since the days of King Se-jong, who determined the length of the Korean yard-stick, that useful instrument had shrunk in some measure and its length differed in different localities. So now again the king gave strict orders about it and required all yard-sticks to be made to conform to a pattern which he gave. Previous to the days of King Myŏng-jong men of the literary degrees dressed in red, but white had gradually taken its place; and now the king ordered them to go back to the good old custom. The official grade called

Halim became such an object of strife among the officials that the king was constrained to abolish it, though it has since been revived. Two of the emperors of the Sung dynasty in China have their graves on Korean soil in the vicinity of Kapsan. The duty of keeping these graves in order was now placed in the hands of the governor of Ham-gyŏng Province. The king anticipated the death of all party strife by setting up a monument at the Song-gyun-gwan in memory thereof and he ordered the people of different parties to intermarry and become good friends. During the Manchur and Japanese invasions all the musical instruments had been either destroyed or stolen, and as yet they had not been wholly replaced, but now there were found in a well at the palace a set of twenty-four metal pendants which, when struck with a hammer, gave four various musical notes. The inscriptions on them indicated that they had come down from the time of King Se-jong. This aroused the king's interest and he set skillful men at work making various instruments, notably a small chime of bells to be used at the royal ancestral worship.

CHAPTER XII.

Gates roofed . . superstition . . sorcery interdicted . . . a plebiscite . . . wine-bibber executed . . a female Buddha . . . growth of Roman Catholicism . . . sanitation . . a senile king . . . suspicions against the Crown Prince . . . plot against him . . an ambitious woman . . . the prince's trial . . a painful scene . . the prince killed . . law against wine relaxed . . . sacrifice . . census . . various changes . . . party schism . . emancipation proclamation . . . a dangerous uncle . . . a new king . . literary works . . justice . . study of Christianity . . . various innovations . . rumors of war . . . "birthplace" of Roman Catholicism in Korea . . opposition . . terrible scourge of cholera . . . conspiracy . . . women's coiffure . . Roman Catholic persecution . . . Roman Catholic books declared seditious . . prosperity and adversity . . a Chinese priest enters Korea . . types made . . literary works . . suggestion as to coinage . . Chinese priest asks that a Portuguese embassy be sent to Korea . . the king not violently opposed to Christianity.

In the year 1743 the king put roofs upon the West and North-east Gates. Before that time they had been simply

arches. He set on foot an agitation against the use of silk, and ordered that no more banners be made of that material. He utterly did away with the last remnant of the Soron party by an edict in which he stated that all who would go by that name were traitors. There was a popular superstition that the third and sixth on the list of successful candidates at the government examinations would soon die; so the examiners were careful to substitute other names, in case a friend or relative found him-self in this awkward predicament. The king happened to see this done once and upon inquiry found that the names of two Song-do men were being substituted in place of those of some friends of the examiners. In anger he ordered the names to be all mixed up again, and that each man be made to run his chance of sudden death. One of his most salutary reforms was the doing away with the *mundang* or sorceress class, who did and still do so much to corrupt the morals and degrade the manners of the Korean people. This period beheld the invention of the one-wheeled chair, but its use was always confined to the third official grade. A step backward was taken when it was decreed that no one above the ninth official grade could be beaten as punishment for crime. It tended to build up another barrier between the upper and lower classes. And yet it was not an unmixed evil, for a public beating must inevitably lower the dignity of the office that the culprit holds. There was such universal complaint against both the land and the poll taxes that the king put it to vote at a plebiscite called in Seoul in 1730, and the people voted unanimously for a house tax instead, and the king complied. The next year a grandson was born to him, who was destined to be his successor. He found it necessary to police the four mountains about Seoul to prevent the trees all being cut down. He built for the first time a fortification at the Im-jin River. In 1751 famines in different localities drove crowds of people to Seoul and the government was obliged to feed them; then the king's mother died; then the queen died. The king said there must be some extraordinary cause for all these calamities. He believed it was because wine was being secretly used in the palace. It was denied, but he was incredulous and ordered that even in the ancestral sacrifices the use of wine be

dispensed with and that water be used instead. The provincial general of Ham-gyāng Province was convicted of having used wine and the king went outside the South Gate to see him executed. The culprit's head was set on a pole in view of the populace. Following up the good work of doing away with sorcery, the king banished from Seoul all the blind exorcists.

The year 1753 was marked by two events of importance. A woman created a great disturbance in Whang-hā Province by claiming to be a Buddha and inciting the women everywhere to burn up the ancestral shrines. The trouble ended only when the king sent a special officer to seize and execute her.

We are told that by this time the secret study of the tenets of Roman Catholicism had resulted in its wide diffusion in the provinces of Whang-hā and Kang-wūn. There was uneasiness at court on account of the rumor that the people were throwing away their ancestral tablets, and the king ordered the governors of those provinces to put down the growing sect. This was more easily ordered than done, and as no deaths followed it is probable that the governors did little beside threaten and denounce. Two years later a work of importance was completed. The great sewer of the city was quite inadequate to carry away the sewage of the city and every time a heavy rain fell the sewer overflowed and the street from the great bell to the East Gate became a torrent. The king gave two million cash out of his private purse and the sewer was properly cleaned out. He also appointed a commission on sewerage and ordered that there be a systematic cleaning out every three years.

We have now arrived at the thirty-eighth year of the reign, corresponding to the year 1761 A. D. Up to that time the reign had been a brilliant one, not because of military successes but because of social, economic and other reforms. So far, it stands side by side with the reign of Suk-jong Tā-wang, who with the aid of the illustrious Song Si-ryŏi, effected such far-reaching reforms. We have yet seen but few signs of that growing senility which forms such a marked characteristic of the remainder of this reign. The king was now over seventy years old and he had lost that vigor of mind

which characterized the earlier years of his reign. But he still possessed all that imperiousness of will which likewise characterized him. Good judgment and will power should decline together or else the results may be disastrous, as is illustrated in the remaining years of his reign.

We will remember that his first son had died and his second son had been made heir to the throne. He in turn had a son who was now eight years old. The evils which we are about to relate grew out of the fact that the heir was not as strongly attached to the Noron party as its adherents desired and they feared that his accession might result in a resuscitation of the defunct Soron party. The truth is the son carried out in fact what his father commanded, but did not live up to—namely the obliteration of all party lines. The old man, while always preaching the breaking up of party clanishness, remained a good Noron to the end of his days and the Norons had all the good things in his gift. The king perhaps thought that party lines had been lost sight of, but it was only the overwhelming ascendancy of the Noron party, which made comparison absurd. Instead of destroying party lines he did the very opposite in putting all the power into the hands of a single party. This suspicion against the Crown Prince on the part of the party in power was the main cause of the disturbance which followed, but its immediate cause was the ambition of a woman, a not unusual stumbling-block in the path of empire. This woman was the sister of the Crown Prince who desired that her husband be made king. Her name was Princess Wha-whan Ong-ju. One of the palace women also hated the Crown Prince. All these people desired his removal from the field of action and all had different reasons. The Noron party wanted to save themselves; the Princess wanted to become queen, and the palace woman wanted revenge; why, we are not told.

It did not take long to find a way. Hong Kye-heni, Hong Pong-han and Kim Sang-no, three choice spirits came together and began laying plans for the overthrow of the Crown Prince. They first instructed the soldiers about the person of the Prince to steal women or goods and, when questioned about it, claim that it was at the order of the Prince. One day when the king was taking a walk behind the palace he came across

a shallow excavation in the earth, covered with thatch. Looking in, he found it filled with mourners' clothes and other objects of mourning. Inquiring what it meant, he was told that the Crown Prince was impatient to have him die and that he had prepared the mourners' garments in advance. This aroused the anger of the king. He never stopped to think that it might be a trick against the Prince. Every thing lent color to the suspicion. Again, one day, the king found the palace woman, above mentioned, weeping bitterly. She said it was because the Crown Prince had offered her indignity. So by degrees plotters, bringing apparent evidence from several sides, which could not but seem conclusive, gradually estranged the king from his son and at last caused the removal of the latter to another palace, the one called the "Old Palace." These things preyed upon the mind of the Crown Prince and made him ill, but to add to this, it is said they administered drugs to him which tended to unbalance his mind and make him violent toward those about him. Then the Princess his sister arranged a trip to P'yŏng-yang for his health. It was intended that while he was there he should be charged with plotting to bring a force to overthrow the king and usurp the government. On his return, as he was approaching the city near night, an official came in to the king and announced that the Crown Prince was outside the gate and intended to come in that night and seize the scepter. This threw the king into a frenzy of rage. He immediately had all the gates put under double guard and sent out demanding the reason of the Prince's treasonable actions. The latter denied all treasonable intentions, but it was too late. The old man was unable to reason calmly about the matter. On the fifteenth day of the fifth moon the king went down to the "Old Palace" to sit in judgment on his son. It was an exceedingly hot day. When the Crown Prince came in and bowed before his father, the latter said "Do you realize how you have sinned?" The Prince replied that he was not conscious of having sinned against his father in any way whatever. As the king had already decided in his mind that the Prince was guilty, this denial made him simply furious. He screamed "If you do not die it will mean the destruction of the dynasty. So die." He then ordered all the assembled

courtiers to bare their swords but they hesitated, for they knew the Prince was innocent; but when the king leaped up and drew his sword they had to do likewise. The Prince calmly said "I am no criminal, but if I am to die it ought not to be before the eyes of my father. Let me return to my apartments and then do with me as you will." The king was too far gone with rage and excitement to care for the dignity of his high station or to care for appearances. "No," he screamed, "It must be here before my eyes." Thereupon the Prince undid the girdle about his waist and proceeded to strangle himself. The whole court were horrified, excepting the king, who could no longer be called sane. They rushed forward, undid the cord and dashed water in his face to bring him back to consciousness, in spite of the king's loudly vociferated commands to the contrary. They joined with one voice in asking the king's clemency, but they might as well have asked a maniac. He threatened to kill them too if they persisted in thwarting him. He then ordered a heavy plank box to be brought in and the Prince was commanded to get into it. But at the moment he was trying to beat his brains out against a stone and did not hear the command. One of the officials ran to him and spread out his hands on the stone and received the blows that were intended to end the life of the unhappy Prince. Being dissuaded from this, the Prince arose and went to his father and said "I am your only son, father, and though I may have sinned, overlook it and forgive me. You are not like my father now. You will recover from this passion and lament it." This enraged the king to such an extent that he could hardly articulate as he ordered the Prince to get into the box. At this moment they brought up the little grandson to plead for his father's life, but the king raised his foot and gave the child a kick that sent it reeling back into the arms of those who had brought it. It was evident that there was nothing to be done; so the Prince proceeded to climb into the box. It was now dark and when the cover was nailed on it was not noticed that there was a large knot-hole in one side of the box. One of the officials came and spoke to the Prince through this hole. He was overcome by the heat and asked for water and a fan, which were passed in to him. One of those who were interested in the

Prince's death told the king what was going on, and he hurried out and ordered a heavy plank nailed over the hole, and banished the man who had helped the Prince. The assembly broke up, but the Prince was left in this narrow prison day after day to starve. Each day one of the palace servants gave the box a heavy blow with a stone. At first it elicited an angry protest from the Prince but the fourth day he only said "I am very dizzy. Please leave me in peace." On the seventh day there was no response, and the servant bored a hole and put in his hand and felt the cold body of the dead Prince. The body was wrapped in grave-clothes and taken away for burial. He received the posthumous name of Sa-do. It is a singular fact that from that day to his end, some fifteen years later, the king never expressed sorrow for this act of cruelty. It is also significant that the Princess never tried to carry out her plan of having her husband become king. The horror of this scene seems to have turned her mind away from its purpose. At any rate she drops from the page of history without being given an opportunity to atone even in part for the terrible crime for which she was largely to blame. The king still looked upon his grandson as the heir to the throne, but he made him disown his dead father and take his uncle as father. He likewise made the boy solemnly promise never to change his mind in this. We see from this that the king continued to the very end to think that the Prince was guilty and his deed justifiable.

The year 1764 found an octogenarian on the throne. From this time on, the king was exceedingly feeble, but he clung to life with a tenacity that was amazing, and was destined to encumber the throne for a full decade still. His increasing weakness made it necessary for his physicians to prescribe a little wine. He acquiesced, and from this time the laws against the use of wine were relaxed somewhat. Its use was soon resumed in connection with the ancestral worship, but only at the importunity of the princess.

These declining years are by no means barren of interesting events. The annual sacrifice in behalf of the country had always been made at Pi-häk Mountain in Ham-gyüng Province, but it was told the king that as Päk tu Mountain stood at the head of the country and dominated the whole, as it

were, the sacrifice should be made on or near that mountain. So it was decreed that from that time on the sacrifice should be performed at Ŭu-ch'on Mang-dŭk-p'yŏng, eight *li* beyond Kap-san and in full view of the great Pak-tu-san or "Mountain of the White Head." And it was further decreed that those who took part in the service should be secluded for four days before the event, should bathe often and put on clean clothes and forego all commerce with women.

In 1767 the king ordered a full census of the country. It was found to contain 1,679,865 houses, containing 7,006,248 people. In other words there had been an increase of over 800,000 since the year 1657. He also ordered the making of a new rain gage. The first one is said to have been made by King Se-jong. He did away with the punishment that consists in beating the tops of the feet until, frequently, the toes drop off. On account of the danger of ship-wreck in rounding the corner of Whang-hŭ Province the king ordered the discontinuance of annual naval tactics at Chang-nyŏn, excepting for the boats regularly stationed there. He built a palace in Chŏn-ju in Chŏl-la Province and had sacrifices offered there, for although Ham-gyŏng Province is said to be the birthplace of the line, the family really originated in the south. The king also revived the ancient custom of having a bell hang in the palace gateway, to be struck by anyone who had a grievance to lay before the king.

A split occurred in the Noron party in the year 1771. The two factions were called respectively the Si and the Pyŏk. The former held that the father of the Crown Prince was an innocent man and had been unjustly punished, while the latter held the reverse. It is evident that those who claimed he was innocent were making a bid for favor with the prospective king.

At the time of which we write the great sewer of the city has a line of ancient willows extending the whole length. This was found to be a disadvantage and they were hewn down and the sewer was walled in as we see it today. Two more factions arose about this time. They were called the Nak and the Ho. Their differences were caused by conflicting theories as to the interpretation of the Confucian classics.

The greatest act of this king, and the one that casts the greatest luster on his memory, was reserved for the twilight of his reign. What led to it we are not told, but in the eighty-ninth year of his life, by a single stroke of the brush, he emancipated all the serfs in Korea. Up to this time all the common people had been serfs of the *yang-bans* or noble class. In every district and in every ward each man of the common people owed allegiance to some local gentleman. It took the form usually of a tax or tribute in kind and was very loose in its application; but on occasion the master could call upon all these people for service and he could even sell them if he so desired. This is the reason why it is exceedingly rare that a family removes permanently from any locality, at least nominally. A man may go from place to place, or may live permanently at the capital, but when asked where he lives he will invariably name the exact spot where he originated and where the seat of his family is still supposed to be. When the common people were serfs they could not move at will, and the custom became so ingrained in them that to this day its effects are plainly seen. This aged king put forth his hand and decreed that this serfdom should cease once for all. It was different from slavery. That institution still continued and has continued to the present day. This serfdom included all the people who did not belong to the so-called *yang-ban* class. It is quite plain that the line of demarcation between the common people and the nobility was very much more clearly defined than at the present day. We find no indication that the order was resisted in any part of the country. It is probable that the serfdom had gradually become largely nominal and the people only gradually came to realize what the edict really meant. Even to this day the spirit of serfdom is a marked characteristic of the people.

His ninetieth year beheld the complete mental and physical collapse of the king. He could not attend to the ancestral sacrifices; his mind continually wandered from the subject in hand. He would order a meeting of his councillors and then forget that he had ordered it, or forget what he had ordered.

Hong In-han hated the young Crown Prince. It had

long been his ambition to see on the throne the son of the princess who had given up the project of becoming queen. He worked with all his might to have the fatal day put off, when the royal seals should be put in the hands of the prince. He was all the more dangerous as he was the prince's uncle, and therefore more difficult to handle.

When the aged king insisted upon giving up, this man said, "Not yet, you have many years more to reign," and he succeeded in delaying the matter, hoping that something might intervene to prevent the consummation that he dreaded. At one time when the king called a clerk to record his decree that the Crown Prince, from that day, should assume the reins of power, Hong violently pushed the clerk away and prevented it. The officials were all in a state of trepidation over these high-handed proceedings, fearing that they might become compromised, but help was at hand. Sū Myōng-sun memorialized the king and set forth this Hong in such a light that the king with a last effort asserted himself and the young prince became king. A near friend of Hong was banished as a hint that Hong himself might expect punishment if he persisted in making trouble. Early the next year more of Hong's friends were banished. The aged king took the newly appointed King to the shrine of his foster father and made him swear that he would ever consider himself the son of that man rather than of his real father. The young man asked that the record of his father's death be expunged from the official records and so they were taken outside the Northwest Gate and "washed" in the stream.

In the third moon of 1776 the old man died. The new king is known by his posthumous title of Chōng-jong Tā-wang. He immediately raised his adopted father to the rank of Chin-jong Tā-wang and gave his real father the title Chang-hōn Se-ja.

The reign just ended had been rich in literary products. The names of some of the books published are: "How to deal with the native fever," "The evil deeds of the Soron party," "Conduct and Morals," "Fortifications and Military Tactics," "A Catechism of Morals," "A reprint of the Confucian work *So-hak-ji*," "An Abstract, in 100 volumes, of five important historical and geographical works." This last was called the *Mun-hōn Pi-go*.

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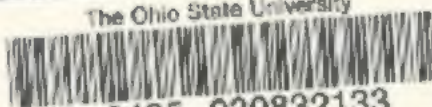
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